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Das

Aitareya Brāhmaṇa.

Mit Auszügen aus dem Commentare von Sāyaṇācārya und anderen Beilagen

herausgegeben

von

Theodor Aufrecht.

Bonn,
bei Adolph Marcus.
1879.

Ueber den Verfasser des Aitareyabrāhmaṇa theilt Sāyaṇa in der Einleitung zu seinem Commentare folgende Ueberlieferung mit:

Prakṛitasya tu brāhmaṇasyaitareyakatve sampradāyavida etām ākhyāyikām ācakshate | kasyacit khalu maharsher bahvyaḥ patnyo vidyante | tāsām madhye kasyāṣcid Itareti nāmadheyam | tasyā Itarāyāḥ putro Mahidāsākhyaḥ kumāraḥ | etac cāraṇyakāṇḍe samāmnāyate | etad dha sma vai tad vidvān Mahidāsa Aitareya iti | tadīyasya tu pitur bhāryāntaraputreshv eva snehātiṣayo, na tu Mahidāse | tataḥ kasyāṃcid yajñasabhāyāṃ tam Mahidāsam avajñāyānyān putrān svotsaṅge sthāpayām āsa | tadānīṃ khinnavadanam Mahidāsam avagatyetarākhyā tanmātā svakīyakuladevatām bhūmim anusasmāra | sā ca bhūmir devatā divyamūrtidharā satī yajñasabhāyāṃ samāgatya Mahidāsāya divyaṃ siṅhāsanaṃ dattvā tatrainam upaveṣya sarveshv api kumāreshu pāṇḍityādhikyam avagamayyaitadbrāhmaṇapratibhāsanarūpaṃ varaṃ dadau | tadanugrahāt tasya Mahidāsasya manasā: Agnir vai devānām avama ityādikaṃ striṇute striṇuta ityantaṃ catvāriṅṣadhyāyopetam brāhmaṇam prādur abhūt | tata ūrdhvam: Atha mahāvratam ityādikam ācāryā ācāryā ityantam āraṇyakavratarūpaṃ ca brāhmaṇam āvir abhūd iti | tasyaitareyasya prādurbhūte catvāriṅṣadadhyāyopetabrāhmaṇe catuḥsaṃstho jyotishṭomaḥ prathamaṃ vidhīyate,

tato gavām ayanaṃ, tata Ādityānām ayanaṃ, tato 'ṅgirasām ayanaṃ, tato dvādaṣāhas, tato 'nyat sarvam prāsaṅgikam iti drashṭavyam |

Entkleiden wir diese Angabe aller phantastischen Ausschmückung, so bleibt der Name Mahidāsa Aitareya stehen, und diesen Mann dürfen wir immerhin als den Ordner oder Herausgeber des uns vorliegenden Brāhmaṇa ansehen. Als ein Philosoph begegnet er uns im Aitareyāraṇyaka 2, 1, 8, 2. 3, 7, 1. Chāndogyopanishad 3, 16, 7. Es ist ein einzelner Name, der aus der Schule der anderweitig erwähnten Aitareyin heraustritt.

Zu dem Kaushītakibrāhmaṇa steht das Aitareya in einem verwandtschaftlichen Verhältniss. Die Adhyāya 7—30 des ersteren entsprechen den ersten dreissig des letzteren dergestalt, dass derselbe Stoff durchaus in ähnlicher Art, aber oft in abweichender Form und Anordnung behandelt wird. Die Sagen, welche beiden gemeinsam sind, werden meist in denselben Ausdrücken vorgetragen. Man fühlt, dass beide Schriften aus einer Schule hervorgegangen sind, nur dass die gemeinsame Lehre verschieden gefasst ist. Ein bedeutsamer Zug im Kaushītaka ist der, dass rituelle Streitfragen an die Namen Kaushītaki und Paiṅgya geknüpft sind. Auch ist die Form der Darstellung im Kaushītaka viel knapper gemessen als im Aitareya, das sich in einer gewissen Breite zu ergehen liebt.

Der Stoff der letzten zehn Adhyāya im Aitareya ist im Kaushītaka in keiner Weise vertreten, es sei denn, dass die Sage von Ṣunahṣepa in wenig veränderter Gestalt im Kaushītakisūtra erscheint. Kapitel 7, 1 handelt von der Vertheilung der Stücke des Opferthiers und ist vielleicht aus Āṣvalāyana 12, 9 hinübergenommen. Wenigstens ist es ungewöhnlich, dass grössere Stücke des Brāhmaṇa im

Sūtra wörtlich wiederholt werden. Es folgen neun Kapitel über Sühne von widerwärtigen Zufällen beim Opfer (Āṣv. 3, 10. 11). Kapitel 13—18 enthalten die Erzählung von Ṣunahṣepa, deren Einschaltung dadurch gerechtfertigt wird, dass sie vom Hotṛi dem gesalbten König vorzutragen sei. Kapitel 19—34 besprechen das untergeordnete Verhältniss des Kshatriya im Verhältniss zu der Priesterklasse, die dem ersteren zukommende Speise und die Vorbereitung für die Salbung. Kapitel 8, 1—4 haben die bei der Salbung anzuwendenden Stotra und Ṣastra zum Gegenstand, Kapitel 5—23 behandeln die Wiederholung des Salbungsactes, Kapitel 24—27 die Wahl des Purohita. Das Buch schliesst mit einem im Styl der Upanishad gehaltenen Abschnitt über den Kreislauf des Vergehens und Wiederauferstehens von Blitz, Regen, Mond, Sonne, Feuer. Alle diese Materien stehen mit dem Vorwurf des Buches, den Funktionen des Hotṛi beim Jyotishṭoma, entweder in keinem oder dem losesten Zusammenhang, und man kann sich kaum der Vermuthung enthalten, dass ursprünglich das Aitareya gerade so wie das Kaushītaka in dreissig Adhyāya zum Abschluss gekommen sei. Dem steht nicht entgegen, dass die Regel Pāṇinis V, 1, 62 nach welcher traiṅṣa, cātvāriṅṣa ein Brāhmaṇa mit je dreissig, vierzig Abschnitten bezeichnet, wahrscheinlich auf das Kaushītaka und Aitareya zu beziehen ist. Diese Angabe würde die relative Zeit des Grammatikers betreffen, ohne die oben ausgesprochene Ansicht zu widerlegen.

In den Gṛihyasūtra von Ṣāṅkhāyana 4, 10. 6, 1 und Āṣvalāyana III, 4, 4 werden unter anderen Namen Kaushītaka — Mahākaushītaka, Aitareya — Mahaitareya als Lehrer angerufen. Auf dergleichen Benennungen ist in den Gṛihyasūtra kein besonderes Gewicht zu legen. Folgt man anderweitigen Analogien, so würde Mahākaushītaka,

Mahaitareya ein durch allerlei spätere Zusätze erweitertes Brāhmaṇa bezeichnen.

Das Verhältniss zum Gopatha ist bereits in den Anmerkungen angedeutet. Vergleicht man die bezeichneten Stellen, so kann kein Zweifel obwalten, dass Entlehnungen der gröbsten Art vorliegen. Das würde bei einem elenden Machwerke, wie es das Gopatha ist [1], von wenig Belang sein, wenn nicht wahrscheinlich wäre, dass es bereits Yāska bekannt war.

Von viel grösserer Bedeutung ist, dass allem Anschein nach bereits die Taittirīyasaṃhitā das Aitareya benutzt hat. Die Uebereinstimmung von einer Reihe von Stellen, namentlich im sechsten Buche der Ts., beruht zwar minder auf dem Wortlaut als dem Inhalte, dennoch wird eine unbefangene Prüfung beider Brāhmaṇa die hier ausgesprochene Ansicht bestätigen und weiter begründen helfen.

Fragen wir nach der Gottheit, die in unserem Brāhmaṇa nicht bloss wie die verschiedenen Gestalten des vedischen Pantheons aus alterthümlicher Gewohnheit ohne Blut und Leben an uns vorschwebt, sondern in Wahrheit und Wirklichkeit gescheut und gefürchtet wird: so tritt uns als solche, ebenso wie im Kaushītaka und Ṣatapatha, jener Rudra entgegen, der in den späteren Ṣiva übergeht. Als der Herr der Geschöpfe seiner eigenen Tochter nachstellt, suchen die Götter vergebens nach einem Rächer dieser Unbill. Sie thuen ihre grauenvollsten Gestalten zusammen und aus dieser Verbindung entsteht der Gott, der den Namen Bhūtapati führt. Er verwundet Prajāpati und erhält zum Lohne die Herrschaft über die Thiere und heisst hinfür

1) Der Unwerth des Inhaltes wird nur von der schlechten Ausgabe, die es in der Bibliotheca Indica erfahren hat, überboten.

Paṣupati (3, 33). Um die gefürchtete Erwähnung seines Namens zu meiden, muss der Wortlaut eines vedischen Verses geändert werden (3, 34). In 6, 14 tritt er in schwarzen Gewändern auf und nimmt bei einem Opfer die Opferthiere für sich in Anspruch. Auch hier wird in ängstlicher Scheu sein Name mit Stillschweigen übergangen. So wurde denn unser Brāhmaṇa zu einer Zeit abgefasst, wo der alte Polytheismus in Verfall gerathen war, und ein neuer Glaube sich Bahn gebrochen hatte.

Die Person, welche ein Opfer darbrachte, war mit Leib und Seele in die Hände des Opferers gegeben, und dieser konnte durch eine Störung der herkömmlichen Gebräuche nach Belieben ihm Schaden zufügen. Solche Mittel sind in 2, 33. 3, 3. 7. Zauber, die zur Vernichtung von Feinden dienen, in 3, 22 und 8, 28 angegeben. Von diesen Auswüchsen des Aberglaubens hält das Kaushītaka sich frei.

Man wird von mir ein Urtheil über die Leistung meines Vorgängers erwarten. Der neunte Band der Indischen Studien überhebt mich der unangenehmen Verpflichtung das Fehlerhafte zu rügen und rechtfertigt die gegenwärtige Ausgabe. Die Uebersetzung von Haug verdient als der erste Versuch, ein ganzes Brāhmaṇa in ein Europäisches Gewand zu bringen, alle Anerkennung, und die Anmerkungen haben unsere Kenntniss des vedischen Rituals bedeutend gefördert. Der Hauptfehler von Haug war, dass er den Commentar nicht verstand, oder die Mühe scheute ihn zu verstehen. Der Text ist nachlässig behandelt. Um mich gegen Vorwürfe zu schützen, lasse ich einige Beweisstellen folgen. 1, 14 hat Haug: esha vai somo rājā yo yajate, und übersetzt: "he who brings the sacrifice is the king Soma." Alle Hss. lesen: somarājā und der Satz bedeutet: "derjenige welcher opfert, hat Soma zum Könige". — 1, 15 liest

Haug: tad yathaivādo manushyarājany āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ kshadanta evāsmā. Die Hss. lesen: tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta evam evāsmā. — 2, 14. Haug: te 'bhitaḥ praticaranta aitya, die Hss. te 'bhitaḥ paricaranta ait. — 2, 17. eshām eva devalokānām, die Hss. eshām eva lokānām. — 2, 31. taṃ yathā gṛihāṇi tam, die Hss. taṃ yathā gṛihān itam. — 3, 19. pāṣān iva, die Hss. pāṣād iva. — 3, 23. yad u virājan daṣinīm abhi sam padyetām, die Hss. yad u virājaṃ daṣinīm abhisamapadyetām. — 4, 3. tad atichandasaḥ, die Hss. tad yad atichandasaḥ. — 4, 15. te ete jyotishī. ubhayataḥ saṃ loke te. "they are the two Jyotish (lights) on both sides facing (one another) in the world". Das steht für: te ete jyotishī ubhayataḥ saṃlokete "diese beiden Jyotis-Tage blicken von beiden Enden einander an". 5, 3. āpyante chandāṅsi tritīye 'hany eva tad eva, die Hss. āpyante chandāṅsi tṛitīye 'hany etad eva. — 5, 18. mahaṣ cit tvam indra yata etāni sūktāni, die Hss. mahaṣ cit tvam indra yata etān iti sūktam u. s. w. Wen die Mühe nicht verdriesst beide Ausgaben zu vergleichen, wird Abweichungen mannigfacher Art entdecken. Für den von mir gegebenen Text übernehme ich die Verantwortung in jeder Beziehung.

AITAREYA BRĀHMAṆA.

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1 Agnir vai devānām avamo Vishṇuḥ paramas, tadantareṇa sarvā anyā devatā 2 āgnāvaishṇavam puroḷāṣaṃ nirvapanti dīkshaṇīyam ekādaṣakapālaṃ 3 sarvābhya evainaṃ tad devatābhyo 'nantarāyaṃ nirvapanty 4 Agnir vai sarvā devatā, Vishṇuḥ sarvā devatā 5 ete vai yajñasyāntye tanvau yad Agniṣ ca Vishṇuṣ ca. tad yad āgnāvaishṇavam puroḷāṣaṃ nirvapanty, antata eva tad devān ṛidhnuvanti 6 tad āhur: yad ekādaṣakapālaḥ puroḷāṣo dvāv Agnāvishṇū, kainayos tatra kḷiptiḥ kā vibhaktir ity 7 ashṭākapāla āgneyo, 'shṭāksharā vai gāyatrī, gāyatram Agneṣ chandas; trikapālo vaishṇavas, trir hīdaṃ Vishṇur vyakramata: sainayos tatra kḷiptiḥ sā vibhaktir 8 ghṛite caruṃ nirvapeta yo 'pratishṭhito manyetā 9 syāṃ vāva sa na pratitishṭhati yo na pratitishṭhati 10 tad yad ghṛitaṃ tat striyai payo, ye taṇḍulās te puṅsas, tan mithunam: mithunenaivainaṃ tat prajayā paṣubhiḥ prajanayati prajātyai 11 prajāyate prajayā paṣubhir ya evaṃ vedā 12 rabdhayajño vā esha ārabdhadevato yo darṣapūrṇamāsābhyāṃ yajata. āmāvāsyena vā havisheshṭvā paurṇamāsena vā tasminn eva havishi tasmin barhishi dīkshetaisho ekā dīkshā 13 saptadaṣa sāmidhenīr anubrūyāt 14 saptadaṣo vai Prajāpatir: dvādaṣa māsāḥ pañcartavo hemantaṣiṣirayoḥ samāsena. tāvān saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ 15 prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda || 1 || 1 ||

1 Yajño vai devebhya udakrāmat, tam ishṭibhiḥ praisham aichan. yad ishṭibhiḥ praisham aichaṅs, tad ishṭīnām ishṭitvaṃ. tam anvavindann 2 anuvittayajño rādhnoti ya evaṃ vedā 3 hūtayo vai nāmaitā yad āhutaya, etābhir vai devān yajamāno hvayati, tad āhutīnām āhutitvam 4 ūtayaḥ khalu vai tā nāma yābhir devā yajamānasya havam āyanti. ye vai panthāno yāḥ srutayas tā vā ūtayas; ta u evaitat svargayāṇā yajamānasya bhavanti 5 tad āhur: yad anyo juhoty, atha yo 'nu cāha yajati ca kasmāt taṃ hotety ācakshata iti 6 yad vāva sa tatra yathābhājanaṃ devatā amum āvahāmum āvahety āvāhayati, tad eva hotur hotṛitvaṃ 7 hotā bhavati, hotety enam ācakshate ya evaṃ veda || 2 || 2 ||

1 Punar vā etam ṛitvijo garbhaṃ kurvanti yaṃ dīkshayanty 2 adbhir abhishiñcanti 3 reto vā āpaḥ, saretasam evainaṃ tat kṛitvā dīkshayanti 4 navanītenābhyañjanty 5 ājyaṃ vai devānāṃ, surabhi ghṛitam manushyāṇām, āyutam pitṛīṇāṃ, navanītaṃ garbhāṇāṃ. tad yan navanītenābhyañjanti, svenaivainaṃ tad bhāgadheyena samardhayanty 6 āñjanty enaṃ 7 tejo vā etad akshyor yad āñjanaṃ, satejasam evainaṃ tat kṛitvā dīkshayanty 8 ekaviṅṣatyā darbhapiñjūlaiḥ pāvayanti 9 ṣuddham evainaṃ tat pūtaṃ dīkshayanti 10 dīkshitavimitam prapādayanti 11 yonir vā eshā dīkshitasya yad dīkshitavimitaṃ, yonim evainaṃ tat svām prapādayanti 12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhruvād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād dīkshitaṃ nānyatra dīkshitavimitād ādityo 'bhyudiyād vābhyastamiyād vāpi vābhyāṣrāvayeyur 15 vāsasā prorṇuvanty 16 ulbaṃ vā etad dīkshitasya yad vāsa, ulbenaivainaṃ tat prorṇuvanti 17 kṛishṇājinam uttaram bhavaty 18 uttaraṃ vā ulbāj jarāyu, jarāyuṇaivainaṃ tat prorṇuvanti 19 mushṭī kurute 20 mushṭī vai kṛitvā garbho 'ntaḥ ṣete, mushṭī kṛitvā

kumāro jāyate. tad yan mushṭī kurute, yajñaṃ caiva tat sarvāṣ ca devatā mushṭyoḥ kurute 21 tad āhur: na pūrvadīkshiṇaḥ saṃsavo 'sti, parigṛihīto vā etasya yajñaḥ, parigṛihītā devatā, naitasyārtir asty aparadīkshiṇa eva yathā tathety 22 unmucya kṛishṇājinam avabhṛitham abhyavaiti, tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasābhyavaiti, tasmāt sahaivolbena kumāro jāyate || 3 || 3 ||

1 T v a m a g n e s a p r a t h ā a s i, s o m a y ā s t e m a y o b h u v a ity ājyabhāgayoḥ puronuvākye anubrūyād, yaḥ pūrvam anījānaḥ syāt tasmai 2 t v a y ā y a j ñ a ṃ v i t a n v a t a iti, yajñam evāsmā etad vitanoty 3 a g n i ḥ p r a t n e n a m a n m a n ā, s o m a g ī r b h i s h ṭ v ā v a y a m iti, yaḥ pūrvam ījānaḥ syāt tasmai 4 p r a t n a m iti pūrvaṃ karmābhivadati 5 tat-tan nādṛityam 6 a g n i r v ṛ i t r ā ṇ i j a ṅ g h a n a t, t v a ṃ s o m ā s i s a t p a t i r iti vārtraghnāv eva kuryād 7 vṛitraṃ vā esha hanti yaṃ yajña upanamati, tasmād vārtraghnāv eva kartavyāv 7 a g n i r m u k h a m p r a t h a m o d e v a t ā n ā m, a g n i ṣ c a v i s h ṇ o t a p a u t t a m a m m a h a ity āgnāvaishṇavasya havisho yājyānuvākye bhavata 9 āgnāvaishṇavyau rūpasamṛiddhe. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadaty 10 Agniṣ ca ha vai Vishṇuṣ ca devānāṃ dīkshāpālau, tau dīkshāyā īṣāte. tad yad āgnāvaishṇavaṃ havir bhavati yau dīkshāyā īṣāte tau prītau dīkshām prayachatāṃ, yau dīkshayitārau tau dīkshayetām iti 11 trishṭubhau bhavataḥ sendriyatvāya || 4 || 4 ||

1 Gāyatryau svishṭakṛitaḥ saṃyājye kurvīta tejaskāmo brahmavarcasakāmas 2 tejo vai brahmavarcasaṃ gāyatrī 3 tejasvī brahmavarcasī bhavati ya evaṃ vidvān gāyatryau kuruta 4 ushṇihāv āyushkāmaḥ kurvītā 5 yur vā ushṇik 6 sarvam āyur eti ya evaṃ vidvān ushṇihau kurute 7 'nushṭubhau svargakāmaḥ kurvīta 8 dvayor vā anushṭubhoṣ catuḥshashṭir

aksharāṇi, traya ima ūrdhvā ekaviṅṣā lokā; ekaviṅṣatyaikaviṅṣatyaivemāṅl lokān rohati, svarga eva loke catuḥshashṭitamena pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anushṭubhau kurute 10 bṛihatyau ṣrīkāmo yaṣaskāmaḥ kurvīta 11 ṣrīr vai yaṣaṣ chandasām bṛihatī 12 ṣriyam eva yaṣa ātman dhatte ya evaṃ vidvā nbṛihatyau kurute 13 paṅktī yajñakāmaḥ kurvīta 14 pāṅkto vai yajña 15 upainaṃ yajño namati ya evaṃ vidvān paṅktī kurute 16 trishṭubhau vīryakāmaḥ kurvītau17jo vā indriyaṃ vīryaṃ trishṭub 18ojasvīndriyavān vīryavān bhavati ya evaṃ vidvāṅs trishṭubhau kurute 19jagatyau paṣukāmaḥ kurvīta 20 jāgatā vai paṣavaḥ 21 paṣumān bhavati ya evaṃ vidvāñ jagatyau kurute 22 virājāv annādyakāmaḥ kurvītā 23nnaṃ vai virāṭ 24tasmād yasyaiveha bhūyishṭham annam bhavati sa eva bhūyishṭhaṃ loke virājati, tad virājo virāṭṭvaṃ 25 vi sveshu rājati, ṣreshṭhaḥ svānām bhavati ya evaṃ veda || 5 || 5 ||

1 Atho pañcavīryaṃ vā etac chando yad virāḍ 2 yat tripadā tenoshṇihāgāyatryau, yad asyā ekādaṣāksharāṇi padāni tena trishṭub, yat trayastriṅṣadaksharā tenānushṭum. na vā ekenāksharеṇa chandāṅsi viyanti na dvābhyām. yad virāṭ tat pañcamaṃ 3 sarveshāṃ chandasāṃ vīryam avarunddhe, sarveshāṃ chandasāṃ vīryam aṣnute, sarveshāṃ chandasāṃ sāyujyaṃ sarūpatāṃ salokatām aṣnute, 'nnādo 'nnapatir bhavaty, aṣnute prajayānnādyaṃ ya evaṃ vidvān virājau kurute 4 tasmād virājāv eva kartavye 5 p r e d d h o a g n a, i m o a g n a ity ete 6 ṛitaṃ vāva dīkshā satyaṃ dīkshā, tasmād dīkshitena satyam eva vaditavyam 7 atho khalv āhuḥ: ko 'rhati manushyaḥ sarvaṃ satyaṃ vadituṃ; satyasaṃhitā vai devā, anṛitasaṃhitā manushyā iti 8 vicakshaṇavatīṃ vācaṃ vadec 9 cakshur vai vicakshaṇaṃ, vi hy enena paṣyatīty 10 etad dha vai manushyeshu satyaṃ nihitaṃ yac cakshus 11 tasmād ācakshāṇam āhur: adrāg iti. sa yady ada-

rṣam ity āhāthāsya ṣrad dadhati. yady u vai svayam paṣyati, na bahūnāṃ canānyeshāṃ ṣrad dadhāti 12 tasmād vicakshaṇavatīm eva vācaṃ vadet, satyottarā haivāsya vāg uditā bhavati bhavati || 6 || 6 ||

Iti prathamapañcikāyām prathamo 'dhyāyaḥ.

Iti prathamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Svargaṃ vā etena lokam upa prayanti yat prāyaṇīyas, tat prāyaṇīyasya prāyaṇīyatvam 2 prāṇo vai prāyaṇīya, udāna udayanīyaḥ, samāno hotā bhavati, samānau hi prāṇodānau, prāṇānāṃ kḷiptyai prāṇānām pratiprajñātyai 3 yajño vai devebhya udakrāmat, te devā na kiṃ canāṣaknuvan kartuṃ na prājānaṅs. te 'bruvann Aditiṃ: tvayemaṃ yajñam prajānāmeti. sā tathety abravīt, sā vai vo varaṃ vṛiṇā iti. vṛiṇīshveti. saitam eva varam avṛiṇīta: matprāyaṇā yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaṣ caruḥ prāyaṇīyo bhavaty āditya udayanīyo, varavṛito hy asyā 4 atho etaṃ varam avṛiṇīta: mayaiva prācīṃ diṣam prajānāthāgninā dakshiṇāṃ, Somena pratīcīṃ, Savitrodīcīm iti 5 Pathyāṃ yajati 6 yat Pathyāṃ yajati, tasmād asau pura udeti, paṣcāstam eti; Pathyāṃ hy esho 'nusaṃcaraty 7 Agniṃ yajati 8 yad Agniṃ yajati, tasmād dakshiṇato 'gra oshadhayaḥ pacyamānā āyanty, āgneyyo hy oshadhayaḥ 5 Somaṃ yajati 10 yat Somaṃ yajati, tasmāt pratīcyo 'py āpo bahvyaḥ syandante, saumyā hy āpaḥ 11 Savitāram yajati 12 yat Savitāraṃ yajati, tasmād uttarataḥ paṣcād ayam bhūyishṭham pavamānaḥ pavate, savitṛiprasūto hy esha etat pavata 13 uttamām Aditiṃ yajati 14 yad uttamām Aditiṃ yajati, tasmād asāv imāṃ vṛishṭyābhyunatty abhijighrati 15 pañca devatā yajati, pāṅkto yajñaḥ. sarvā diṣaḥ kalpante, kalpate yajño 'pi 16 tasyai janatāyai kalpate yatraivaṃ vidvān hotā bhavati || 7 || 1 ||

1 Yas tejo brahmavarcasam ichet prayājāhutibhiḥ prāñ

sa iyāt, tejo vai brahmavarcasam prācī dik 2 tejasvī brahmavarcasī bhavati ya evaṃ vidvān prāñ eti 3 yo 'nnādyam ichet prayājāhutibhir dakshiṇā sa iyāḍ, annādo vā esho 'nnapatir yad Agnir 4 annādo 'nnapatir bhavaty, aṣnute prajayānnādyaṃ ya evaṃ vidvān dakshiṇaiti 5 yaḥ paṣūn ichet prayājāhutibhiḥ pratyañ sa iyāt, paṣavo vā ete yad āpaḥ 6 paṣumān bhavati ya evaṃ vidvān pratyaññ eti 7 yaḥ somapītham ichet prayājāhutibhir udañ sa iyād, uttarā ha vai somo rājā 8 pra somapītham āpnoti ya evaṃ vidvān udaññ eti 9 svargyaivordhvā dik, sarvāsu dikshu rādhnoti 10 samyañco vā ime lokāḥ, samyañco 'smā ime lokāḥ ṣriyai dīdyati ya evaṃ veda 11 Pathyāṃ yajati. yat Pathyāṃ yajati, vācam eva tad yajñamukhe sambharati 12 prāṇāpānāv Agnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 13 Pathyām eva yajati. yat Pathyām eva yajati, vācaiva tad yajñam panthām apinayati 14 cakshushī evāgnīshomau, prasavāya Savitā, pratishṭhityā Aditiṣ 15 cakshushā vai devā yajñam prājānaṅṣ, cakshushā vā etat prajñāyate yad aprajñeyaṃ; tasmād api mugdhaṣ caritvā yadaivānushṭhyā cakshushā prajānāty atha prajānāti 16 yad vai tad devā yajñam prājānann asyāṃ vāva tat prājānann, asyāṃ samabharann; asyai vai yajñas tāyate, 'syai kriyate, 'syai sambhriyata, iyaṃ hy Aditis. tad uttamām Aditiṃ yajati. yad uttamām Aditiṃ yajati, yajñasya prajñātyai svargasya lokasyānukhyātyai ‖ 8 ‖ ² ‖

1 Devaviṣaḥ kalpayitavyā ity āhus, tāḥ kalpamānā anu manushyaviṣaḥ kalpanta iti; sarvā viṣaḥ kalpante, kalpate yajño 'pi 2 tasyai janatāyai kalpate yatraivaṃ vidvān hotā bhavati 3 svasti naḥ pathyāsu dhanvasv ity anvāha 4 svasty apsu vṛijane svarvati | svasti naḥ putrakṛitheshu yonishu svasti rāye maruto dadhātaneti 5 Maruto vai devānāṃ viṣas, tā evaitad yajñamukhe

'cīkḷipat 6 sarvaiṣ chandobhir yajed ity āhuḥ. sarvair vai chandobhir ishṭvā devāḥ svargaṃ lokam ajayaṅs, tathaivaitad yajamānaḥ sarvaiṣ chandobhir ishṭvā svargaṃ lokaṃ jayati 7 svasti naḥ pathyāsu dhanvasu, svastir id dhi prapathe ṣreshṭheti pathyāyāḥ svastes trishṭubhāv. agne naya supathā rāye asmān, ā devānām api panthām aganmety Agnes trishṭubhau. tvaṃ soma pra cikito manīshā, yā te dhāmāni divi yā pṛithivyām iti Somasya trishṭubhāv. ā viṣvadevaṃ satpatiṃ, ya imā viṣvā jātānīti Savitur gāyatryau. sutrāmāṇam pṛithivīṃ dyām anehasam, mahīm ū shu mātaraṃ suvratānām ity Aditer jagatyāv 8 etāni vāva sarvāṇi chandāṅsi: gāyatraṃ traishṭubhaṃ jāgatam, anv anyāny; etāni hi yajñe pratamām iva kriyanta 9 etair ha vā asya chandobhir yajataḥ sarvaiṣ chandobhir ishṭam bhavati ya evaṃ veda ‖ 9 ‖ ³ ‖

Tā vā etāḥ pravatyo netṛimatyaḥ pathimatyaḥ svastimatya etasya havisho yājyānuvākyā. etābhir vā ishṭvā devāḥ svargaṃ lokam ajayaṅs, tathaivaitad yajamāna etābhir ishṭvā svargaṃ lokaṃ jayati 2 tāsu padam asti: svasti rāye maruto dadhātaneti. Maruto ha vai devaviṣo 'ntarikshabhājanās. tebhyo ha yo 'nivedya svargaṃ lokam etīṣvarā hainaṃ ni vā roddhor vi vā mathitoḥ. sa yad āha: svasti rāye maruto dadhātaneti, tam Marudbhyo devaviḍbhyo yajamānaṃ nivedayati; na ha vā enam Maruto devaviṣaḥ svargaṃ lokaṃ yantaṃ nirundhate, na vimathnate 3 svasti hainam atyarjanti svargaṃ lokam abhi ya evaṃ veda 4 virājāv etasya havishaḥ svishṭakṛitaḥ saṃyājye syātāṃ ye trayastriṅṣadakshare 5 sed agnir agnīṅr aty astv anyān, sed agnir yo vanushyato nipātīty ete 6 virāḍbhyāṃ vā ishṭvā devāḥ svargaṃ lokam ajayaṅs, tathaivaitad yajamāno virāḍbhyām ishṭvā svargaṃ

lokaṃ jayati 7 te trayastriṅṣadakshare bhavatas. trayastriṅṣad vai devā: ashṭau Vasava, ekādaṣa Rudrā, dvādaṣādityāḥ, Prajāpatiṣ ca Vashaṭkāraṣ ca. tat prathame yajñamukhe devatā aksharabhājaḥ karoty, akshareṇākshareṇaiva tad devatām prīṇāti, devapātreṇaiva tad devatās tarpayati || 10 || 4 ||

1 Prayājavad ananuyājaṃ kartavyam prāyaṇīyam ity āhur, hīnam iva vā etad īṅkhitam iva yat prāyaṇīyasyānuyājā iti 2 tat-tan nādṛityam 3 prayājavad evānuyājavat kartavyam. prāṇā vai prayājāḥ prajānuyājā; yat prayājān antariyāt prāṇāṅs tad yajamānasyāntariyād, yad anuyājān antariyāt prajāṃ tad yajamānasyāntariyāt 4 tasmāt prayājavad evānuyājavat kartavyam 5 patnīr na saṃyājayet, saṃsthitayajur na juhuyāt 6 tāvataiva yajño 'saṃsthitaḥ 7 prāyaṇīyasya nishkāsaṃ nidadhyāt, tam udayanīyenābhinirvaped, yajñasya saṃtatyai yajñasyāvyavachedāyā 8 tho 'khalu yasyām eva sthālyām prāyaṇīyaṃ nirvapet tasyām udayanīyaṃ nirvapet, tāvataiva yajñaḥ saṃtato 'vyavachinno bhavaty 9 amushmin vā etena loke rādhnuvanti nāsminn, ity āhur, yat prāyaṇīyam iti. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caranti, prayanty evāsmāl lokād yajamānā ity 10 avidyayaiva tad āhur. vyatishajed yājyānuvākyā 11 yāḥ prāyaṇīyasya puronuvākyās tā udayanīyasya yājyāḥ kuryād, yā udayanīyasya puronuvākyās tāḥ prāyaṇīyasya yājyāḥ kuryāt. tad vyatishajaty ubhayor lokayor ṛiddhyā, ubhayor lokayoḥ pratishṭhityā. ubhayor lokayor ṛidhnoty, ubhayor lokayoḥ pratitishṭhati 12 pratitishṭhati ya evaṃ vedā 13 dityaṣ caruḥ prāyaṇiyo bhavaty āditya udayanīyo yajñasya dhṛityai, yajñasya barsanaddhyai, yajñasyāprasraṅsāya 14 tad yathaivāda, iti ha smāha, tejanyā ubhayato 'ntayor aprasraṅsāya barsau nahyaty, evam evaitad yajñasyobhayato 'ntayor aprasraṅsāya barsau nahyati yad ādityaṣ caruḥ prāyaṇīyo bhavaty āditya udayanīyaḥ 15 pathya-

yaivetaḥ svastyā prayanti, pathyāṃ svastim abhy udyanti; svasty evetaḥ prayanti, svasty udyanti svasty udyanti || 11 || 5 ||

Iti prathamapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti dvitīyādhyāye pañcamaḥ khaṇḍaḥ.

1 Prācyāṃ vai diṣi devāḥ somaṃ rājānam akrīṇaṅs, tasmāt prācyāṃ diṣi krīyate 2 taṃ trayodaṣān māsād akrīṇaṅs, tasmāt trayodaṣo māso nānuvidyate; na vai somavikrayy anuvidyate, pāpo hi somavikrayī 3 tasya krītasya manushyān abhy upāvartamānasya diṣo vīryāṇīndriyāṇi vyudasīdaṅs, tāny ekayarcāvārurutsanta, tāni nāṣaknuvaṅs. tāni dvābhyāṃ tāni tisṛibhis tāni catasṛibhis tāni pañcabhis tāni shaḍbhis tāni saptabhir naivāvārundhata, tāny ashṭābhir avārundhatāshṭābhir āṣnuvata. yad ashṭābhir avārundhatāshṭābhir āṣnuvata, tad ashṭānām ashṭatvam 4 aṣnute yad-yat kāmayate ya evaṃ veda 5 tasmād eteshu karmasv ashṭāv-ashṭāv anūcyanta, indriyāṇāṃ vīryāṇām avaruddhyai || 12 || 1 ||

1 Somāya krītāya prohyamāṇāyānubrūhīty āhādhvaryur 2 *bhadrād abhi ṣreyaḥ prehīty* anvāhā 3 yaṃ vāva loko bhadras. tasmād asāv eva lokaḥ ṣreyān, svargam eva tal lokaṃ yajamānaṃ gamayati 4 *bṛihaspatiḥ puraetā te astv* iti. brahma vai Bṛihaspatir, brahmaivāsmā etat purogavam akar, na vai brahmaṇvad rishyaty 5 *athem ava syā vara ā pṛithivyā* iti. devayajanaṃ vai varam pṛithivyai, devayajana evainaṃ tad avasāyayaty. *āre ṣatrūn kṛiṇuhi sarvavīra* iti. dvishantam evāsmai tat pāpmānam bhrātṛivyam apabādhate 'dharam pādayati 6 *soma yās te mayobhuva* iti tṛicaṃ saumyaṃ gāyatram anvāha some rājani prohyamāṇe, svayaivainaṃ tad devatayā svena chandasā samardhayati 7 *sarve nandanti yaṣasāgatenety* anvāha 8 yaṣo vai somo rājā, sarvo ha vā etena krī-

yamāṇena nandati yaṣ ca yajñe lapsyamāno bhavati yaṣ ca na 9 sabhāsāhena sakhyā sakhāya ity. esha vai brāhmaṇānāṃ sabhāsāhaḥ sakhā yat somo rājā 10 kilbishaspṛid ity. esha u eva kilbishaspṛid 11 yo vai bhavati, yaḥ ṣreshṭhatām aṣnute sa kilbisham bhavati 12 tasmād āhur: mānuvoco mā pracārīḥ, kilbishaṃ nu mā yātayann iti 13 pitushaṇir ity. annaṃ vai pitu, dakshiṇā vai pitu; tām enena sanoty, annasanim evainaṃ tat karoty 14 araṃ hito bhavati vājināyetīndriyaṃ vai vīryaṃ vājinam 15 ājarasaṃ hāsmai vājinaṃ nāpachidyate ya evaṃ vedā 16 gan deva ity anvāhā 17 gato hi sa tarhi bhavaty 18 ṛitubhir vardhatu kshayam ity. ṛitavo vai somasya rājño rājabhrātaro yathā manushyasya, tair evainaṃ tat sahāgamayati 19 dadhātu naḥ savitā suprajām isham ity āṣisham āṣāste 20 sa naḥ kshapābhir ahabhiṣ ca jinvatv ity. ahāni vā ahāni rātrayaḥ kshapā, ahorātrair evāsmā etām āṣisham āṣāste. prajāvantaṃ rayim asme sam invatv ity āṣisham evāṣāste 21 yā te dhāmāni havishā yajantīty anvāha 22 tā te viṣvā paribhūr astu yajñaṃ | 23 gayasphānaḥ prataraṇaḥ suvīra iti, gavāṃ naḥ sphāvayitā pratārayitaidhīty eva tad āhā 24 vīrahā pra carā soma duryān iti. gṛihā vai duryā. bibhyati vai somād rājña āyato yajamānasya gṛihāḥ. sa yad etām anvāha ṣāntyaivainaṃ tac chamayati, so 'sya ṣānto na prajāṃ na paṣūn hinastī 25 māṃ dhiyaṃ ṣikshamāṇasya deveti vāruṇyā paridadhāti 26 varuṇadevatyo vā esha tāvad yāvad upanaddho, yāvat pariṣritāni prapadyate; svayaivainaṃ tad devatayā svena chandasā samardhayati 27 ṣikshamāṇasya deveti. ṣikshate vā esha yo yajate 28 kratuṃ dakshaṃ varuṇa saṃ ṣiṣādhīti, vīryam prajñānaṃ Varuṇa saṃ ṣiṣādhīty eva tad āha 29 yayāti viṣvā duritā tarema sutarmāṇam adhi nāvaṃ

ruhemeti. yajño vai sutarmā nauḥ, kṛishṇājinaṃ vai sutarmā naur, vāg vai sutarmā naur; vācam eva tad āruhya tayā svargaṃ lokam abhi saṃtarati 30 tā etā ashṭāv anvāha rūpasamṛiddhā 31 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 32 tāsāṃ triḥ prathamām anvāha trir uttamāṃ 33 tā dvādaṣa sampadyante: dvādaṣa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ 34 prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda 35 triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 13 || 2 ||

1 Anyataro 'naḍvān yuktaḥ syād anyataro vimukto 'tha rājānam upāvahareyur 2 yad ubhayor vimuktayor upāvahareyuḥ, pitṛidevatyaṃ rājānaṃ kuryur 3 yad yuktayor, ayogakshemaḥ prajā vindet, tāḥ prajāḥ pariplaveran 4 yo 'naḍvān vimuktas tac chālāsadām prajānāṃ rūpaṃ, yo yuktas tac cakriyāṇāṃ. te ye yukte 'nye vimukte 'nya upāvaharanty, ubhāv eva te kshemayogau kalpayanti 5 devāsurā vā eshu lokeshu samayatanta. ta etasyām prācyāṃ diṣy ayatanta, tāṅs tato 'surā ajayaṅs. te dakshiṇasyāṃ diṣy ayatanta, tāṅs tato 'surā ajayaṅs. te pratīcyāṃ diṣy ayatanta, tāṅs tato 'surā ajayaṅs. ta udīcyāṃ diṣy ayatanta, tāṅs tato 'surā ajayaṅs. ta udīcyāṃ prācyāṃ diṣy ayatanta, te tato na parājayanta. saishā dig aparājitā, tasmād etasyāṃ diṣi yateta vā yātayed veṣvaro hānṛiṇākartos 6 te devā abruvann: arājatayā vai no jayanti, rājānaṃ karavāmahā iti. tatheti. te somaṃ rājānam akurvaṅs, te somena rājñā sarvā diṣo 'jayann. esha vai somarājā yo yajate. prāci tishṭhaty ādadhati, tena prācīṃ diṣaṃ jayati. taṃ dakshiṇā parivahanti, tena dakshiṇāṃ diṣaṃ jayati. tam pratyañcam āvartayanti, tena pratīcīṃ diṣaṃ jayati. tam udīcas tishṭhata upāvaharanti, tenodīcīṃ diṣaṃ jayati 7 somena rājñā sarvā diṣo jayati ya evaṃ veda || 14 || 3 ||

1 Havir ātithyaṃ nirupyate some rājany āgate 2 somo vai rājā yajamānasya gṛihān āgachati, tasmā etad dhavir ātithyaṃ nirupyate, tad ātithyasyātithyatvaṃ 3 navakapālo bhavati. nava vai prāṇāḥ, prāṇānāṃ kḷiptyai prāṇānām pratiprajñātyai 4 Vaishṇavo bhavati. Vishṇur vai yajñaḥ, svayaivainaṃ tad devatayā svena chandasā samardhayati 5 sarvāṇi vāva chandāṅsi ca prishṭhāni ca somaṃ rājānaṃ krītam anv āyanti, yāvantaḥ khalu vai rājānam anuyanti tebhyaḥ sarvebhya ātithyaṃ kriyate 6 'gnim manthanti some rājany āgate. tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta, evam evāsmā etat kshadante yad agnim manthanty; agnir hi devānām paṣuḥ || 15 || 4 ||

1 Agnaye mathyamānāyānubrūhīty āhādhvaryur 2 abhi tvā devā savitar iti sāvitrīm anvāha 3 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmāt sāvitrīm anvāheti 4 Savitā vai prasavānām īṣe, savitṛiprasūtā evainaṃ tan manthanti. tasmāt sāvitrīm anvāha 5 mahī dyauḥ pṛithivī ca na iti dyāvāpṛithivīyām anvāha 6 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmād dyāvāpṛithivīyām anvāheti. dyāvāpṛithivībhyāṃ vā etaṃ jātaṃ devāḥ paryagṛihṇaṅs, tābhyām evādyāpi parigṛihītas. tasmād dyāvāpṛithivīyām anvāha 7 tvām agne pushkarād adhi tṛicam āgneyaṃ gāyatram anvāhāgnau mathyamāne, svayaivainaṃ tad devatayā svena chandasā samardhayaty 8 atharvā nir amanthateti rūpasamṛiddham. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 9 sa yadi na jāyeta yadi ciraṃ jāyeta, rākshoghnyo gāyatryo 'nūcyā 10 agne haṅsi ny atriṇam ity etā 11 rakshasām apahatyai 12 rakshāṅsi vā enaṃ tarhy ālabhante, yarhi na jāyate yarhi ciraṃ jāyate 13 sa yady ekasyām evānūktāyāṃ jāyeta yadi

dvayor, atho ta bruvantu jantava iti jātāya jātavatīm abhirūpām anubrūyād 14 yad yajñe 'bhirūpaṃ tat samṛiddham 15 ā yaṃ haste na khādinam iti 16 hastābhyāṃ hy enam manthanti 17 ṣiṣuṃ jātam iti. ṣiṣur iva vā esha prathamajāto yad agnir 18 na bibhrati | viṣām agniṃ svadhvaram iti 19 yad vai devānāṃ neti tad eshām o3m iti 20 pra devaṃ devavītaye bharatā vasuvittamam iti prahriyamāṇāyābhirūpā 21 yad yajñe 'bhirūpaṃ tat samṛiddham 22 ā sve yonau ni shīdatv ity 23 esha ha vā asya svo yonir yad agnir agner 24 ā jātaṃ jātavedasīti 25 jāta itaro, jātavedā itaraḥ 26 priyaṃ ṣiṣītātithim ity. esha ha vā asya priyo 'tithir yad agnir agneḥ 27 syona ā gṛihapatim iti, ṣāntyām evainaṃ tad dadhāty 28 agnināgniḥ sam idhyate kavir gṛihapatir yuvā | havyavāḍ juhvāsya ity abhirūpā 29 yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 30 tvaṃ hy agne agninā vipro vipreṇa san sateti 31 vipra itaro vipra itaraḥ, sann itaraḥ sann itaraḥ 32 sakhā sakhyā samidhyasa ity. esha ha vā asya svaḥ sakhā yad agnir agnes 33 tam marjayanta sukratum puroyāvānam ājishu | sveshu kshayeshu vājinam iti 34 esha ha vā asya svaḥ kshayo yad agnir agner 35 yajñena yajñam ayajanta devā ity uttamayā paridadhāti 36 yajñena vai tad devā yajñam ayajanta yad agnināgnim ayajanta, te svargaṃ lokam āyaṅs 37 tāni dharmāṇi prathamāny āsan | te ha nākam mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devā iti 38 chandāṅsi vai Sādhyā devās, te 'gre 'gnināgnim ayajanta, te svargaṃ lokam āyann 39 Ādityāṣ caivehāsann Aṅgirasaṣ ca, te 'gre 'gnināgnim ayajanta, te svargaṃ lokam āyan 40 saishā svargyāhutir yad agnyāhutir. yadi ha vā apy abrāhmaṇokto yadi duruktokto yajate 'tha haishāhutir gachaty eva devān, na pāpmanā saṃsṛijyate 41 gachaty asyāhutir devān

nāsyāhutiḥ pāpmanā saṃsṛijyate ya evaṃ veda 42 tā etās trayodaṣānvāha rūpasamṛiddhā 43 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 44 tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tāḥ saptadaṣa sampadyante. saptadaṣo vai Prajāpatir: dvādaṣa māsāḥ pañcartavas. tāvān saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ 45 prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda 46 triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 16 || 5 ||

1 Samidhāgniṃ duvasyat,ā pyāyasva sam etu ta ity ājyabhāgayoḥ puronuvākye bhavata ātithyavatyau rūpasamṛiddhe 2 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 3 saishāgneyy atithimatī, na saumyātithimaty asti. yat saumyātithimatī syāc, chaṣvat sā syād 4 etat tv evaishātithimatī yad āpīnavatī 5 yadā vā atithim parivevishaty āpīna iva vai sa tarhi bhavati 6 tayor jushāṇenaiva yajatī 7 daṃ vishṇur vi cakrame, tad asya priyam abhi pātho aṣyām iti vaishṇavyau 8 tripadām anūcya catushpadayā yajati 9 sapta padāni bhavanti. ṣiro vā etad yajñasya yad ātithyaṃ, sapta vai ṣīrshan prāṇāḥ, ṣīrshann eva tat prāṇān dadhāti 10 hotāraṃ citraratham adhvarasya, pra-prāyam agnir bharatasya ṣṛiṇva iti svishṭakṛitaḥ saṃyājye bhavata ātithyavatyau rūpasamṛiddhe. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 11 trishṭubhau bhavataḥ sendriyatvāye 12 ḷāntam bhavatīḷāntena vā etena devā arādhnuvan yad ātithyaṃ, tasmād iḷāntam eva kartavyam 13 prayājān evātra yajanti nānuyājān 14 prāṇā vai prayājānuyājās, te ya ime ṣīrshan prāṇās te prayājā, ye 'vāñcas te 'nuyājāḥ. sa yo 'trānuyājān yajed, yathemān prāṇān ālupya ṣīrshan dhitset tādṛik tad 15 atiriktaṃ tat, sam u vā ime prāṇā vi-

dre ye ceme ye ceme 16 tad yad evātra prayājān yajanti nānuyājāṅs, tatra sa kāma upāpto yo 'nuyājeshu yo 'nuyājeshu || 17 || 6 ||

Iti prathamapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Iti tṛitīyādhyāye shashṭaḥ khaṇḍaḥ.

1 Yajño vai devebhya udakrāman: na vo 'ham annam bhavishyāmīti. neti devā abruvann, annam eva no bhavishyasīti. taṃ devā vimethire, sa haibhyo vihṛito na prababhūva. te hocur devā: na vai na itthaṃ vihṛito 'lam bhavishyati, hantemaṃ yajñaṃ sambharāmeti. tatheti. taṃ saṃjabhrus 2 taṃ sambhṛityocur Aṣvināv: imam bhishajyatam ity. Aṣvinau vai devānām bhishajāv, Aṣvināv adhvaryū. tasmād adhvaryū gharmaṃ sambharatas 3 taṃ sambhṛityāhatur: brahman pravargyeṇa pracarishyāmo hotar abhishṭuhīti || 18 || 1 ||

1 Brahma jajñānam prathamam purastād iti pratipadyate. brahma vai Bṛihaspatir, brahmaṇaivainaṃ tad bhishajyatī 2 yaṃ vai pitre rāshṭry ety agra iti. vāg vai rāshṭrī, vācam evāsmiṅs tad dadhāti 3 mahān mahī astabhāyad vi jāta iti brāhmaṇaspatyā. brahma vai Bṛihaspatir, brahmaṇaivainaṃ tad bhishajyaty 4 abhi tyaṃ devaṃ savitāram oṇyor iti sāvitrī. prāṇo vai Savitā, prāṇam evasmiṅs tad dadhāti 5 saṃ sīdasva mahāṅ asīty evainaṃ samasādayann 6 añjanti yam prathayanto na viprā ity ajyamānāyābhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 7 pataṃgam aktam asurasya māyayā, yo naḥ sanutyo abhidāsad agne, bhavā no agne sumanā upetāv iti dve-dve abhirūpe. yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 8 kṛiṇushva pājaḥ prasitiṃ na pṛithvīm iti pañca rākshoghnyo, rakshasām apahatyai 9 pari tvā girvaṇo giro, 'dhi dvayor adadhā ukthyaṃ vacaḥ, ṣukraṃ te anyad yajataṃ te anyad, apaṣyaṃ

gopām anipadyamānam iti catasra ekapātinyas 10 tā ekaviṅṣatir bhavanty 11 ekaviṅṣo 'yam purusho: daṣa hastyā aṅgulayo daṣa pādyā ātmaikaviṅṣas. tam imam ātmānam ekaviṅṣaṃ saṃskurute || 19 || 2 ||

1 Srakve drapsasya dhamataḥ sam asvarann iti nava pāvamānyo. nava vai prāṇāḥ, prāṇān evāsmiṅs tad dadhāty 2 ayaṃ venaṣ codayat priṣnigarbhā ity 3 ayaṃ vai veno. 'smād vā ūrdhvā anye prāṇā venanty avāñco 'nye, tasmād venaḥ. prāṇo vā ayaṃ san nābher iti, tasmān nābhis, tan nābher nābhitvam. prāṇam evāsmiṅs tad dadhāti 4 pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitataṃ divas pade, vi yat pavitraṃ dhishaṇā atanvateti pūtavantaḥ prāṇās. ta ime 'vāñco retasyo mūtryaḥ purīshya ity, etān evāsmiṅs tad dadhāti || 20 || 3 ||

1 Gaṇānāṃ tvā gaṇapatiṃ havāmaha iti brāhmaṇaspatyam. brahma vai Brihaspatir, brahmaṇaivainam tad bhishajyati 2 prathaṣ ca yasya saprathaṣ ca nāmeti gharmatanvaḥ. satanum evainaṃ tat sarūpaṃ karoti 3 rathaṃtaram ā jabhārā vasishṭhaḥ || bharadvājo brihad ā cakre agner iti. brihadrathaṃtaravantam evainaṃ tat karoty 4 apaṣyaṃ tvā manasā cekitānam iti Prajāvān Prājāpatyaḥ. prajām evāsmiṅs tad dadhāti 5 kā rādhad dhotrāṣvinā vām iti nava vichandasas. tad etad yajñasyāntastyaṃ. vikshudram iva vā antastyam, aṇīya iva ca sthavīya iva ca. tasmād etā vichandaso bhavanty 6 etābhir hāṣvinoḥ Kakshīvān priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 7 upāṣvinoḥ priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ vedā 8 bhāty agnir ushasām anīkam iti sūktam 9 pīpivāṅsam aṣvinā gharmam achety abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samriddhaṃ 10 tad u traishṭubhaṃ. vīryaṃ vai

trishṭub, vīryam evāsmiṅs tad dadhāti 11 grāvāṇeva tad id arthaṃ jarethe iti sūktam. akshī iva karṇāv iva nāsevety aṅgasamākhyāyam evāsmiṅs tad indriyāṇi dadhāti 12 tad u traishṭubhaṃ. vīryaṃ vai trishṭub, vīryam evāsmiṅs tad dadhātī 13 le dyāvāprithivī pūrvacittaya iti sūktam 14 agniṃ gharmaṃ surucaṃ yāmann ishṭaya ity abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samriddhaṃ 15 tad u jāgataṃ. jāgatā vai paṣavaḥ, paṣūn evāsmiṅs tad dadhāti 16 yābhir amum āvataṃ yābhir amum āvatam ity. etāvato hātrāṣvinau kāmān dadriṣatus, tān evāsmiṅs tad dadhāti, tair evainaṃ tat samardhayaty 17 arūrucad ushasaḥ priṣnir agriya iti rucitavatī, rucam evāsmiṅs tad dadhāti 18 dyubhir aktubhiḥ pari pātam asmān ity uttamayā paridadhāty 19 arishṭebhir aṣvinā saubhagebhiḥ | tan no mitro varuṇo māmahantām aditiḥ sindhuḥ prithivī uta dyaur ity etair evainaṃ tat kāmaiḥ samardhayatī 20 ti nu pūrvam paṭalam || 21 || 4 ||

1 Athottaram 2 upa hvaye sudughāṃ dhenum etāṃ, hiṅkriṇvatī vasupatnī vasūnām, abhi tvā deva savitaḥ, sam ī vatsaṃ na mātribhiḥ, saṃ vatsa iva mātribhir, yas te stanaḥ ṣaṣayo yo mayobhūr, gaur amīmed anu vatsam mishantaṃ, namased upa sīdata, saṃjānānā upa sīdann abhijñv, ā daṣabhir vivasvato, duhanti saptaikāṃ, samiddho agnir aṣvinā, samiddho agnir vrishaṇāratir divas, tad u prayakshatamam asya karmā,tmanvan nabho duhyate ghritam paya, ut tishṭha brahmaṇas pate, 'dhukshat pipyushīm isham, upa drava payasā godhug osham, ā sute siñcata ṣriyam, ā nūnam aṣvinor rishiḥ, sam u tye mahatīr apa ity ekaviṅṣatir abhirūpā. yad yajñe 'bhirūpaṃ tat samriddham 3 ud

u shya devaḥ savitā hiraṇyayety anūttishṭhati, praitu brahmaṇas patir ity anupraiti, gandharva itthā padam asya rakshatīti kharam avekshate, nāke suparṇam upa yat patantam ity upaviṣati, tapto vāṃ gharmo nakshati svahoto,bhā pibatam aṣvineti pūrvāhṇe yajaty 4 agne vīhīty anuvashaṭkaroti, svishṭakṛidbhājanaṃ 5 yad usriyāsv āhutaṃ ghṛitam payo, sya pibatam aṣvinety aparāhṇe yajaty, agne vīhīty anuvashaṭkaroti, svishṭakṛidbhājanaṃ 6 trayāṇāṃ ha vai havishāṃ svishṭakṛite na samavadyanti: somasya gharmasya vājinasyeti. sa yad anuvashaṭkaroty, agner eva svishṭakṛito 'nantarityai 7 viṣvā āṣā dakshiṇasād iti brahmā japati 8 svāhākṛitaḥ ṣucir deveshu gharmaḥ, samudrād ūrmim ud iyarti veno, drapsaḥ samudram abhi yaj jigāti, sakhe sakhāyam abhy ā vavṛitsvo,rdhva ū shu ṇa ūtaya, ūrdhvo naḥ pāhy aṅhasas, taṃ ghem itthā namasvina ity abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 9 pāvakaṣoce tava hi kshayam parīti bhaksham ākāñkshate 10 hutaṃ havir madhu havir indratame 'gnāv aṣyāma te deva gharma | madhumataḥ pitumato vājavato 'ṅgirasvato namas te astu mā mā hiṅsīr iti gharmasya bhakshayati 11 ṣyeno na yoniṃ sadanaṃ dhiyā kṛitam, ā yasmin sapta vāsavā iti saṃsādyamānāyānvāha 12 havir havishmo mahi sadma daivyam iti yad ahar utsādayishyanto bhavanti 13 sūyavasād bhagavatī hi bhūyā ity uttamayā paridadhāti 14 tad etad devamithunaṃ yad gharmaḥ. sa yo gharmas tac chiṣnaṃ, yau ṣaphau tau ṣaphau, yopayamanī te ṣroṇikapāle, yat payas tad retas. tad idam agnau devayonyām prajanane retaḥ sicyate. 'gnir vai devayoniḥ. so 'gner devayonyā āhutibhyaḥ ṣambhavaty 15 ṛiñmayo yajurmayaḥ sāmamayo vedamayo brahmamayo

'mṛitamayaḥ sambhūya devatā apyeti ya evaṃ veda, yaṣ caivaṃ vidvān etena yajñakratunā yajate || 22 || 5 ||

1 Devāsurā vā eshu lokeshu samayatanta. te vā asurā imān eva lokān puro 'kurvata, yathaujīyāṅso balīyāṅsa evaṃ. te vā ayasmayīm evemām akurvata rajatām antarikshaṃ hariṇīṃ divaṃ, te tathemāñl lokān puro 'kurvata. te devā abruvan: puro vā ime 'surā imāñl lokān akrata, pura imāñl lokān pratikaravāmahā iti. tatheti. te sada evāsyāḥ pratyakurvatāgnīdhram antarikshād dhavirdhāne divas. te tathemāñl lokān puraḥ pratyakurvata 2 te devā abruvann: upasada upāyāmopasadā vai mahāpuraṃ jayantīti. tatheti. te yām eva prathamām upasadam upāyaṅs tayaivainān aṣmāl lokād anudanta, yāṃ dvitīyāṃ tayāntarikshād, yāṃ tṛitīyāṃ tayā divas. tāṅs tathaibhyo lokebhyo 'nudanta 3 te vā ebhyo lokebhyo nuttā asurā ṛitūn aṣrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imāṣ tisraḥ satīr upasado dvir-dvir ekaikām upāyaṅs, tāḥ shaṭ samapadyanta. shaḍ vā ṛitavas. tān vā ṛitubhyo 'nudanta 4 te vā ṛitubhyo nuttā asurā māsān aṣrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imāḥ ṣhaṭ satīr upasado dvir-dvir ekaikām upāyaṅs, tā dvādaṣa samapadyanta. dvādaṣa vai māsās. tān vai māsebhyo 'nudanta 5 te vai māsebhyo nuttā asurā ardhamāsān aṣrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imā dvādaṣa satīr upasado dvir-dvir ekaikām upāyaṅs, tāṣ caturviṅṣatiḥ samapadyanta. caturviṅṣatir vā ardhamāsās. tān vā ardhamāsebhyo 'nudanta 6 te vā ardhamāsebhyo nuttā asurā ahorātre aṣrayanta. te devā abruvann: upasadāv evopāyāmeti. tatheti. te yām eva pūrvāhṇa upasadam upāyaṅs tayaivainān ahno 'nudanta, yām aparāhṇe tayā rātres; tāṅs tathobhābhyām antarāyaṅs 7 tasmāt supūrvāhṇa eva pūrvayopasadā pracaritavyaṃ svaparāhṇe

'parayā; tāvantam eva tad dvishate lokam pariṣinashṭi || 23 || 6 ||

1 Jitayo vai nāmaitā yad upasado, 'sapatnāṃ vā etābhir devā vijitiṃ vyajayantā 2 sapatnāṃ vijitiṃ vijayate ya evaṃ veda 3 yāṃ devā eshu lokeshu yām ṛitushu yām māseshu yām ardhamāseshu yām ahorātrayor vijitiṃ vyajayanta, tāṃ vijitiṃ vijayate ya evaṃ veda 4 te devā abibhayur: asmākaṃ vipremāṇam anv idam asurā ābhavishyantīti. te vyutkramyāmantrayantāgnir Vasubhir udakrāmad, Indro Rudrair, Varuṇa Ādityair, Bṛihaspatir Viṣvair devais 5 te tathā vyutkramyāmantrayanta. te 'bruvan: hanta yā eva na imāḥ priyatamās tanvas tā asya Varuṇasya rājño gṛihe saṃnidadhāmahai; tābhir eva naḥ sa na saṃgachātai yo na etad atikrāmād, ya ālulobhayishād iti. tatheti. te Varuṇasya rājño gṛihe tanūḥ saṃnyadadhata 6 te yad Varuṇasya rājño gṛihe tanūḥ saṃnyadadhata tat tānūnaptram abhavat, tat tānūnaptrasya tānūnaptratvaṃ 7 tasmād āhur: na satānūnaptriṇe drogdhavyam iti 8 tasmād v idam asurā nānvābhavanti || 24 || 7 ||

1 Ṣiro vā etad yajñasya yad ātithyaṃ, grīvā upasadaḥ. samānabarhishī bhavataḥ, samānaṃ hi ṣirogrīvam 2 ishuṃ vā etāṃ devāḥ samaskurvata yad upasadas. tasyā Agnir anīkam āsīt, Somaḥ ṣalyo, Vishṇus tejanaṃ, Varuṇaḥ parṇāni. tām ājyadhanvāno vyasṛijaṅs, tayā puro bhindanta āyaṅs 3 tasmād etā ājyahavisho bhavanti 4 caturo 'gre stanān vratam upaity upasatsu, catuḥsaṃdhir hīshur: anīkaṃ ṣalyas tejanam parṇāni 5 trīn stanān vratam upaity upasatsu, trishaṃdhir hīshur: anīkaṃ ṣalyas tejanaṃ. dvau stanau vratam upaity upasatsu, dvishaṃdhir hīshuḥ: ṣalyaṣ ca hy eva tejanaṃ caikaṃ stanaṃ vratam upaity upasatsv, ekā hy eveshur ity ākhyāyata, ekayā vīryaṃ kriyate 6 paro varīyāṅso vā ime lokā arvāg aṅhīyāṅsaḥ, parastād arvācīr

upasada upaity eshām eva lokānām abhijityā 7 upasadyāya mīḷhusha, imām me agne samidham imām upasadaṃ vaner iti tisras-tisraḥ sāmidhenyo rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 8 jaghnivatīr yājyānuvākyāḥ kuryād 9 agnir vṛitrāṇi jaṅghanad, ya ugra iva ṣaryahā, tvaṃ somāsi satpatir, gayasphāno amīvahe,daṃ vishṇur vi cakrame, trīṇi padā vi cakrama ity etā 10 viparyastābhir aparāhṇe yajati 11 ghnanto vā etābhir devāḥ puro bhindanta āyan yad upasadaḥ 12 sachandasaḥ kartavyā na vichandaso 13 yad vichandasaḥ kuryād, grīvāsu tad gaṇḍaṃ dadhyād, īṣvaro glāvo janitos 14 tasmāt sachandasa eva kartavyā na vichandasas 15 tad u ha smāhopāvir Jānaṣruteya, upasadāṃ kila vai tad brāhmaṇe: yasmād apy aṣlīlasya ṣrotriyasya mukhaṃ vy eva jñāyate tṛiptam iva rebhatīvety. ājyahavisho hy upasado, grīvāsu mukham adhyāhitaṃ; tasmād dha sma tad āha || 25 || 8 ||

1 Devavarma vā etad yat prayājāṣ cānuyājāṣ cāprayājam ananuyājam bhavatīshvai saṃṣityā apratiṣarāya 2 sakṛid atikramyāṣrāvayati, yajñasyābhikrāntyā anapakramāya 3 tad āhuḥ: krūram iva vā etat somasya rājño 'nte caranti yad asya ghṛitenānte caranti; ghṛitena hi vajreṇendro vṛitram ahaṅs 4 tad yad: aṅṣur-aṅṣush ṭe deva somāpyāyatām indrāyaikadhanavida ā tubhyam indraḥ pyāyatām ā tvam indrāya pyāyasvā pyāyayāsmān sakhīn | sanyā medhayā svasti te deva soma sutyām udṛicam aṣīyeti rājānam āpyāyayanti, yad evāsya tat krūram ivānte caranti tad evāsyaitenāpyāyayanty, atho enaṃ vardhayanty eva 5 dyāvāpṛithivyor vā esha garbho yat somo rājā. tad yad: eshṭā rāya eshṭā vāmāni preshe bhagāya | ṛitam ṛitavādibhyo namo dive na-

maḥ prithivyā iti prastare nihnavate, dyāvāprithivībhyām eva tan namaskurvanty, atho ene vardhayanty eva vardhayanty eva || 26 || 9 ||

Iti prathamapañcikāyām caturtho 'dhyāyaḥ.
Iti caturthādhyāye navamaḥ khaṇḍaḥ.

1 Somo vai rājā Gandharveshv āsīt, taṃ devās ca rishayas cābhyadhyāyan: katham ayam asmān somo rājā gached iti. sā vāg abravīt: strīkāmā vai Gandharvā, mayaiva striyā bhūtayā paṇadhvam iti. neti devā abruvan, kathaṃ vayaṃ tvad rite syāmeti. sābravīt: krīṇītaiva, yarhi vāva vo mayārtho bhavitā tarhy eva vo 'ham punar āgantāsmīti. tatheti. tayā mahānagnyā bhūtayā somaṃ rājānam akrīṇaṅs 2 tām anukritim askannāṃ vatsatarīm ājanti somakrayaṇīṃ, tayā somaṃ rājānaṃ krīṇanti 3 tām punar nishkrīṇīyāt, punar hi sā tān āgachat 4 tasmād upāṅsu vācā caritavyaṃ. some rājani krīte Gandharveshu hi tarhi vāg bhavati, sāgnāv eva praṇīyamāne punar āgachati || 27 || 1 ||

1 Agnaye praṇīyamānāyānubrūhīty āhādhvaryuḥ 2 pra devaṃ devyā dhiyā bharatā jātavedasam | havyā no vakshad ānushag iti gāyatrīm brāhmaṇasyānubrūyād 3 gāyatro vai brāhmaṇas, tejo vai brahmavarcasaṃ gāyatrī; tejasaivainaṃ tad brahmavarcasena samardhayati 4 mam mahe vidathyāya sūsham iti trishṭubhaṃ rājanyasyānubrūyāt 5 traishṭubho vai rājanya, ojo vā indriyaṃ vīryaṃ trishṭub; ojasaivainaṃ tad indriyeṇa vīryeṇa samardhayati 6 sasvat kritva īḍyāya pra jabhrur iti 7 svānām evainaṃ tac chraishṭhyaṃ gamayati 8 sriṇotu no damyebhir anīkaiḥ sriṇotv agnir divyair ajasra ity 9 ājarasaṃ hāsminn ajasro dīdāya ya evaṃ vedā 10 yam iha prathamo dhāyi dhātribhir iti jagatīṃ vaisyasyānubrūyāj 11 jāgato vai vaisyo, jāgatāḥ pasavaḥ; pasubhir evaṅnaṃ tat samardhayati 12 vaneshu citraṃ vi-

bhvaṃ vise-visa ity abhirūpā. yad yajñe 'bhirūpaṃ tat samriddham 13 ayam u shya pra devayur ity 14 anushṭubhi vācaṃ visrijate 15 vāg vā anushṭub, vācy eva tad vācaṃ visrijate 16 'yam u shya iti yad āhāyam u syāgamaṃ yā purā Gandharveshv avāksam ity eva tad vāk prabrūte 17 'yam agnir urushyatīty 18 ayaṃ vā Agnir urushyaty 19 amritād iva janmana ity, aṁritatvam evāsmiṅs tad dadhāti 20 sahasas cit sahīyān devo jīvātave krita iti 21 devo hy esha etaj jīvātave krito yad Agnir 22 iḷāyās tvā pade vayaṃ nābhā prithivyā adhīty 23 etad vā iḷāyās padaṃ yad uttaravedīnābhir 24 jātavedo ni dhīmahīti, nidhāsyanto hy enam bhavanty 25 agne havyāya voḷhava iti, havyaṃ hi vakshyan bhavaty 26 agne visvebhiḥ svanīka devair ūrṇāvantam prathamaḥ sīda yonim iti 27 visvair evainaṃ tad devaiḥ sahāsādayati 28 kulāyinaṃ ghritavantaṃ savitra iti, kulāyam iva hy etad yajñe kriyate yat paitudāravāḥ paridhayo gulgulūrṇāstukāḥ sugandhitejanānīti. yajñaṃ naya yajamānāya sādhv iti, yajñam eva tad rijudhā pratishṭhāpayati 29 sīda hotaḥ sva u loke cikitvān ity; Agnir vai devānāṃ hotā, tasyaisha svo loko yad uttaravedīnābhiḥ 30 sādayā yajñaṃ sukritasya yonāv iti; yajamāno vai yajño, yajamānāyaivaitām āsisham āsāste 31 devāvīr devān havishā yajāsy agne brihad yajamāne vayo dhā iti; prāṇo vai vayaḥ, prāṇam eva tad yajamāne dadhāti 32 ni hotā hotrishadane vidāna ity; Agnir vai devānāṃ hotā, tasyaitad dhotrishadanaṃ yad uttaravedīnābhis 33 tvesho dīdivāṅ asadat sudaksha ity, āsanno hi sa tarhi bhavaty 34 adabdhavratapramatir vasishṭha ity, Agnir vai devānāṃ vasishṭhaḥ 35 sahasrambharaḥ sucijihvo agnir ity, eshā ha vā asya sahasrambharatā yad enam ekaṃ santam ba-

hudhā viharanti 36 pra ha vai sāhasram posham āpnoti ya evaṃ veda 37 tvaṃ dūtas tvam u naḥ paraspā ity uttamayā paridadhāti 38 tvaṃ vasya ā vṛishabha praṇetā | agne tokasya nas tane tanūnām aprayuchan dīdyad bodhi gopā ity 39 Agnir vai devānāṃ gopā; Agnim eva tat sarvato goptāram paridatta ātmane ca yajamānāya ca yatraivaṃ vidvān etayā paridadhāty, atho saṃvatsarīṇām evaitāṃ svastiṃ kurute 40 tā etā ashṭāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 41 tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā dvādaṣa sampadyante: dvādaṣa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda. triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 28 || 2 ||

1 Havirdhānābhyām prohyamāṇābhyām anubrūhīty āhādhvaryur 2 yuje vām brahma pūrvyaṃ namobhir ity anvāha. brahmaṇā vā ete devā ayuñjata yad dhavirdhāne, brahmaṇaivaine etad yuṅkte; na vai brahmaṇvad rishyati 3 pretāṃ yajñasya ṣambhuveti tṛicaṃ dyāvāpṛithivīyam anvāha 4 tad āhur: yad dhavirdhānābhyām prohyamāṇābhyām anu vācāhātha kasmāt tṛicaṃ dyāvāpṛithivīyam anvāheti. dyāvāpṛithivī vai devānāṃ havirdhāne āstāṃ, te u evādyāpi havirdhāne; te hīdam antareṇa sarvaṃ havir yad idaṃ kiṃca. tasmāt tṛicaṃ dyāvāpṛithivīyam anvāha 5 yame iva yatamāne yad aitam iti, yame iva hy ete yatamāne prabāhug itaḥ 6 pra vām bharan mānushā devayanta iti, devayanto hy ene mānushāḥ prabharanty 7 ā sīdataṃ svam u lokaṃ vidāne svāsasthe bhavatam indave na iti, somo vai rājenduḥ, somāyaivaine etad rājña āsade 'cīkḷipad 8 adhi dvayor adadhā ukthyaṃ vaca iti 9 dvayor hy etat tṛitīyaṃ chadir adhi-

nidhīyata 10 ukthyaṃ vaca iti yad āha, yajñiyaṃ vai karmokthyaṃ vaco, yajñam evaitena samardhayati 11 yatasrucā mithunā yā saparyataḥ | asaṃyatto vrate te ksheti pushyatīti 12 yad evādaḥ pūrvaṃ yattavat padam āha tad evaitena ṣāntyā ṣamayati 13 bhadrā ṣaktir yajamānāya sunvata ity āṣisham āṣāste 14 viṣvā rūpāṇi prati muñcate kavir iti viṣvarūpām anvāha 15 sa rarāṭyām īkshamāṇo 'nubrūyād 16 viṣvam iva hi rūpaṃ rarāṭyāḥ ṣuklam iva ca kṛishṇam iva ca 17 viṣvaṃ rūpam avarunddha ātmane ca yajamānāya ca yatraivaṃ vidvān etāṃ rarāṭyām īkshamāṇo 'nvāha 18 pari tvā girvaṇo gira ity uttamayā paridadhāti 19 sa yadaiva havirdhāne sampariṣrite manyetātha paridadhyād 20 anagnambhāvukā ha hotuṣ ca yajamānasya ca bhāryā bhavanti yatraivaṃ vidvān etayā havirdhānayoḥ sampariṣritayoḥ paridadhāti 21 yajushā vā ete pariṣriyete yad dhavirdhāne, yajushaivaine etat pariṣrayanti 22 tau yadaivādhvaryuṣ ca pratiprasthātā cobhayato methyau nihanyātām atha paridadhyād 23 atra hi te sampariṣrite bhavatas 24 tā etā ashṭāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā dvādaṣa sampadyante: dvādaṣa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda. triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 29 || 3 ||

1 Agnīshomābhyām praṇīyamānābhyām anubrūhīty āhādhvaryuḥ 2 sāvīr hi deva prathamāya pitra iti sāvitrīm anvāha 3 tad āhur: yad Agnīshomābhyām praṇīyamānābhyām anu vācāhātha kasmāt sāvitrīm anvāheti. Savitā vai prasavānām īṣe, savitṛiprasūtā evainau tat praṇayanti.

tasmāt sāvitrīm anvāha 4 praitu brahmaṇas patir iti brāhmaṇaspatyām anvāha 5 tad āhur: yad Agnīshomābhyām praṇīyamānābhyām anu vācāhātha kasmād brāhmaṇaspatyām anvāheti. brahma vai Bṛihaspatir, brahmaivābhyām etat purogavam akar, na vai brahmaṇvad rishyati 6 pra devy etu sūnṛiteti. sasūnṛitam eva tad yajñam karoti. tasmād brāhmaṇaspatyām anvāha 7 hotā devo amartya iti tricam āgneyam gāyatram anvāha some rājani praṇiyamāne 8 somam vai rājānam praṇīyamānam antareṇaiva sadohavirdhānāny asurā rakshāṅsy ajighāṅsaṅs, tam Agnir māyayātyanayat 9 purastād eti māyayeti. māyayā hi sa tam atyanayat, tasmād v asyāgnim purastād dharanty 10 upa tvāgne dive-diva, upa priyam panipnatam iti tisraṣ caikām cānvāhe 11 ṣvarau ha vā etau samyantau yajamānam hiṅsitor yaṣ cāsau pūrva uddhṛito bhavati, yam u cainam aparam praṇayanti. tad yat tisraṣ caikām cānvāha samjānānāv evainau tat samgamayati, pratishṭhāyām evainau tat pratishṭhāpayaty, ātmanaṣ ca yajamānasya cāhiṅsāyā 12 agne jushasva prati harya tad vaca ity āhutyām hūyamānāyām anvāhā 13 gnaya eva taj jushṭim āhutim gamayati 14 somo jigāti gātuvid iti tricam saumyam gāyatram anvāha some rājani praṇīyamāne, svayaivainam tad devatayā svena chandasā samardhayati 15 somaḥ sadhastham āsadad ity. āsatsyan hi sa tarhi bhavati 16 tad atikramyaivānubrūyāt pṛishṭhata ivāgnīdhram kṛitvā 17 tam asya rājā varuṇas tam aṣvineti vaishṇavīm anvāha 18 kratum sacanta mārutasya vedhasaḥ | dādhāra daksham uttamam aharvidam vrajam ca vishṇuḥ sakhivāñ aporṇuta iti 19 Vishṇur vai devānām dvārapaḥ, sa evāsmā etad dvāram vivṛiṇoty 20 antaṣ ca prāgā aditir bhavāsīti prapādyamāne 'nvāha 21 ṣyeno na yonim sadanam dhiyā kṛitam

ity āsanne 22 hiraṇyayam āsadam deva eshatīti 23 hiraṇmayam iva ha vā esha etad devebhyaṣ chadayati yat kṛishṇājinam 24 tasmād etām anvāhā 25 stabhnād dyām asuro viṣvavedā iti vāruṇyā paridadhāti 26 varuṇadevatyo vā esha tāvad yāvad upanaddho, yāvat pariṣritāni prapadyate; svayaivainam tad devatayā svena chandasā samardhayati 27 tam yady upa vā dhāveyur abhayam vecherann evā vandasva varuṇam bṛihantam ity etayā paridadhyād 28 yāvadbhyo hābhayam ichati yāvadbhyo hābhayam dhyāyati, tāvadbhyo hābhayam bhavati yatraivam vidvān etayā paridadhāti. tasmād evam vidvān etayaiva paridadhyāt 29 tā etāḥ saptadaṣānvāha rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati. tāsām triḥ prathamām anvāha trir uttamām, tā ekaviṅṣatiḥ sampadyanta. ekaviṅṣo vai Prajāpatir: dvādaṣa māsāḥ pañcartavas traya ime lokā, asāv Āditya ekaviṅṣa uttamā pratishṭhā 30 tad daivam kshatram, sā ṣrīs, tad ādhipatyam, tad bradhnasya vishṭapam, tat Prajāpater āyatanam, tat svārājyam 31 ṛidhnoty etam evaitābhir ekaviṅṣatyaikaviṅṣatyā || 30 || 4 ||

Iti prathamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcamādhyāye caturthaḥ khaṇḍaḥ.

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1 Yajñena vai devā ūrdhvāḥ svargaṃ lokam āyaṅs. te 'bibhayur: imaṃ no drishṭvā manushyāṣ ca ṛishayaṣ cānuprajñāsyantīti. taṃ vai yūpenaivāyopayaṅs, taṃ yad yūpenaivāyopayaṅs tad yūpasya yūpatvaṃ. tam avācīnāgraṃ nimityordhvā udāyaṅs. tato vai manushyāṣ ca ṛishayaṣ ca devānāṃ yajñavāstv abhyāyan: yajñasya kiṃcid eshishyāmaḥ prajñātyā iti. te vai yūpam evāvindann avācīnāgraṃ nimitaṃ. te 'vidur: anena vai devā yajñam ayūyupann iti. tam utkhāyordhvaṃ nyaminvaṅs, tato vai te pra yajñam ajānan pra svargaṃ lokaṃ 2 tad yad yūpa ūrdhvo nimīyate, yajñasya prajñātyai svargasya lokasyānukhyātyai 3 vajro vā esha yad yūpaḥ, so 'shṭāṣriḥ kartavyo. 'shṭāṣrir vai vajras. taṃ-taṃ praharati dvishate bhrātṛivyāya vadhaṃ, yo 'sya stṛityas tasmai startavai 4 vajro vai yūpaḥ, sa esha dvishato vadha udyatas tishṭhati. tasmād dhāpy etarhi yo dveshṭi tasyāpriyam bhavaty amushyāyaṃ yūpo 'mushyāyaṃ yūpa iti drishṭvā 5 khādiraṃ yūpaṃ kurvīta svargakāmaḥ. khādireṇa vai yūpena devāḥ svargaṃ lokam ajayaṅs, tathaivaitad yajamānaḥ khādireṇa yūpena svargaṃ lokaṃ jayati 6 bailvaṃ yūpaṃ kurvītānnādyakāmaḥ pushṭikāmaḥ. samāṃ-samāṃ vai bilvo gṛibhītas, tad annādyasya rūpam; ā mūlāc chākhābhir anucitas, tat pushṭeḥ 7 pushyati prajāṃ ca paṣūṅṣ ca ya evaṃ vidvān bailvaṃ yūpaṃ kurute 8 yad eva bailvā3m | bilvaṃ jyotir iti vā ācakshate 9 jyotiḥ sveshu bhavati, ṣreshṭhaḥ svānām bhavati ya evaṃ veda 10 pālāṣaṃ yūpaṃ kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasaṃ vanaspatīnām

palāṣas 11 tejasvī brahmavarcasī bhavati ya evaṃ vidvān pālāṣaṃ yūpaṃ kurute 12 yad eva pālāṣā3m | sarveshāṃ vā esha vanaspatīnāṃ yonir yat palāṣas. tasmāt palāṣasyaiva palāṣenācakshate, 'mushya palāṣam amushya palāṣam iti 13 sarveshāṃ hāsya vanaspatīnāṃ kāma upāpto bhavati ya evaṃ veda || 1 || 1 ||

1 Añjmo yūpam, anubrūhīty āhādhvaryur 2 añjanti tvām adhvare devayanta ity anvāhā3dhvare hy enaṃ devayanto 'ñjanti 4 vanaspate madhunā daivyenety. etad vai madhu daivyaṃ yad ājyaṃ 5 yad ūrdhvas tishṭhā draviṇeha dhattād yad vā kshayo mātur asyā upastha iti. yadi ca tishṭhāsi yadi ca ṣayāsai draviṇam evāsmāsu dhattād ity eva tad āho 6 c chrayasva vanaspata ity ucchrīyamāṇāyābhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddhaṃ 7 varshman pṛithivyā adhīty. etad vai varshma pṛithivyai yatra yūpam unminvanti 8 sumitī mīyamāno varco dhā yajñavāhasa ity āṣisham āṣāste 9 samiddhasya ṣrayamāṇaḥ purastād iti 10 samiddhasya hy esha etat purastāc chrayate 11 brahma vanvāno ajaraṃ suvīram ity āṣisham evāṣāsta 12 āre asmad amatim bādhamāna ity. aṣanāyā vai pāpmāmatis, tām eva tad ārān nudate yajñāc ca yajamānāc co 13 c chrayasva mahate saubhagāyety āṣisham evāṣāsta 14 ūrdhva ū shu ṇa ūtaye tishṭhā devo na saviteti 15 yad vai devānāṃ neti tad eshām o3m iti. tishṭha deva iva Savitety eva tad āho 16 rdhvo vājasya saniteti. vājasanim evainaṃ tad dhanasāṃ sanoti 17 yad añjibhir vāghadbhir vihvayāmaha iti. chandāṅsi vā añjayo vāghatas, tair etad devān yajamānā vihvayante: mama yajñam āgachata mama yajñam iti 18 yadi ha vā api bahava iva yajante, 'tha hāsya devā yajñam aiva gachanti yatraivaṃ vidvān etām anvāho 19 rdhvo naḥ pāhy aṅhaso ni ke-

tunā viṣvaṃ sam atriṇaṃ daheti 20 rakshāṅsi vai pāpmātriṇo, rakshāṅsi pāpmānaṃ dahety 'eva tad āha 21 kṛidhī na ūrdhvāñ carathāya jīvasa iti yad āha, kṛidhī na ūrdhvāñ-caraṇāya jīvasa ity eva tad āha 22 yadi ha vā api nīta iva yajamāno bhavati, pari haivainaṃ tat saṃvatsarāya dadāti 23 vidā deveshu no duva ity āṣisham evāṣāste 24 jāto jāyate sudinatve ahnām iti 25 jāto hy esha etaj jāyate 26 samarya ā vidathe vardhamāna iti. vardhayanty evainaṃ tat 27 punanti dhīrā apaso manīsheti. punanty evainaṃ tat 28 devayā vipra ud iyarti vācam iti. devebhya evainaṃ tan nivedayati 29 yuvā suvāsāḥ parivīta āgād ity uttamayā paridadhāti 30 prāṇo vai yuvā suvāsāḥ, so 'yaṃ ṣarīraiḥ parivṛitaḥ 31 sa u ṣreyān bhavati jāyamāna iti. ṣreyāñchreyān hy esha etad bhavati jāyamānas 32 taṃ dhīrāsaḥ kavaya un nayanti svādhyo manasā devayanta iti. ye vā anūcānās te kavayas, ta evainaṃ tad unnayanti 33 tā etāḥ saptānvāha rūpasamṛiddhā. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamāṃ, tā ekādaṣa sampadyanta. ekādaṣākshar ā vai trishṭup, trishṭub Indrasya vajra. indrāyatanābhir evābhī rādhnoti ya evaṃ veda. triḥ prathamāṃ trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 2 || 2 ||

1 Tishṭhed yūpā3ḥ | anupraharet3t ity āhus 2 tishṭhet paṣukāmasya 3 devebhyo vai paṣavo 'nnādyāyālambhāya-nātishṭhanta. te 'pakramya prativāvadato 'tishṭhan: nāsmān ālapsyadhve nāsmān iti. tato vai devā etaṃ yūpaṃ vajram apaṣyaṅs, tam ebhya udaṣrayaṅs; tasmād bibhyata upāvartanta, tam evādyāpy upāvṛittās. tato vai devebhyaḥ paṣavo 'nnādyāyālambhāyatishṭhanta 4 tishṭhante 'smai paṣavo 'nnādyāyālambhāya ya evaṃ veda yasya caivaṃ vidusho yū-

pas tishṭhaty 5 anupraharet svargakāmasya 6 tam u ha smaitam pūrve 'nv eva praharanti 7 yajamāno vai yūpo yajamānaḥ prastaro, 'gnir vai devayoniḥ; so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyaṣarīra ūrdhvaḥ svargaṃ lokam eshyatīty 8 atha ye tebhyo 'vara āsaṅs ta etaṃ svarum apaṣyan yūpaṣakalaṃ. taṃ tasmin kāle 'nupraharet. tatra sa kāma upāpto yo 'nupraharaṇe, tatra sa kāma upāpto yaḥ sthāne 9 sarvābhyo vā esha devatābhya ātmānam ālabhate yo dīkshate. 'gniḥ sarvā devatāḥ, Somaḥ sarvā devatāḥ. sa yad agnīshomīyam paṣum ālabhate, sarvābhya eva tad devatābhyo yajamāna ātmānaṃ nishkrīṇīte 10 tad āhur: dvirūpo 'gnīshomīyaḥ kartavyo, dvidevatyo hīti. tat-tan nādṛityam. pīva iva kartavyaḥ. pīvorūpā vai paṣavaḥ, kṛiṣita iva khalu vai yajamāno bhavati. tad yat pīvā paṣur bhavati, yajamānam eva tat svena medhena samardhayati 11 tad āhur: nāgnīshomīyasya paṣor aṣnīyāt, purushasya vā esho 'ṣnāti yo 'gnīshomīyasya paṣor aṣnāti; yajamāno hy etenātmānaṃ nishkrīṇīta iti 12 tat-tan nādṛityaṃ. vārtraghnaṃ vā etad dhavir yad agnīshomīyo. 'gnīshomābhyāṃ vā Indro vṛitram ahaṅs, tāv enam abrūtām: āvābhyāṃ vai vṛitram avadhīr, varaṃ te vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam avṛiṇātāṃ: ṣvaḥsutyāyām paṣuṃ. sa enayor esho 'cyuto, varavṛito hy enayos. tasmāt tasyāṣitavyaṃ caiva līpsitavyaṃ ca || 3 || 3 ||

1 Āprībhir āprīṇāti 2 tejo vai brahmavarcasam āpriyas, tejasaivainaṃ tad brahmavarcasena samardhayati 3 samidho yajati 4 prāṇā vai samidhaḥ, prāṇā hīdaṃ sarvaṃ samindhate yad idaṃ kiṃca; prāṇān eva tat prīṇāti, prāṇān yajamāne dadhāti 5 Tanūnapātaṃ yajati. prāṇo vai Tanūnapāt, sa hi tanvaḥ pāti; prāṇam eva tat prīṇāti, prāṇaṃ yajamāne dadhāti 6 Narāṣaṅsaṃ yajati. prajā vai naro, vāk ṣaṅsaḥ; prajāṃ caiva tad vācaṃ ca prīṇāti, prajāṃ ca vā-

caṃ ca yajamāne dadhāti 7 iḷo yajaty. annaṃ vā iḷo; 'nnam eva tat prīṇāty, annaṃ yajamāne dadhāti 8 barhir yajati. paṣavo vai barhiḥ; paṣūn eva tat prīṇāti, paṣūn yajamāne dadhāti 9 duro yajati. vṛishṭir vai duro; vṛishṭim eva tat prīṇati, vṛishṭim annādyaṃ yajamāne dadhāty 10 ushāsānaktā yajaty. ahorātre vā ushāsānaktāhorātre eva tat prīṇāty, ahorātrayor yajamānaṃ dadhāti 11 daivyā hotārā yajati. prāṇāpānau vai daivyā hotārā; prāṇāpānāv eva tat prīṇāti, prāṇāpānau yajamāne dadhāti 12 tisro devīr yajati. prāṇo vā apāno vyānas tisro devyas; tā eva tat prīṇāti, tā yajamāne dadhāti 13 Tvashṭāraṃ yajati. vāg vai Tvashṭā, vāg ghīdaṃ sarvaṃ tāshṭīva; vācam eva tat prīṇāti, vācaṃ yajamāne dadhāti 14 vanaspatiṃ yajati. prāṇo vai vanaspatiḥ; prāṇam eva tat prīṇāti, prāṇaṃ yajamāne dadhāti 15 svāhākṛitīr yajati. pratishṭhā vai svāhākṛitayaḥ, pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayati 16 tābhir yathaṛishy āprīṇīyād. yad yathaṛishy āprīṇāti, yajamānam eva tad bandhutāyā notsṛijati || 4 || 4 ||

1 Paryagnaye kriyamāṇāyānubrūhīty āhādhvaryur 2 agnir hotā no adhvara iti tṛicam āgneyaṃ gāyatram anvāha paryagni kriyamāṇe, svayaivainaṃ tad devatayā svena chandasā samardhayati 3 vājī san pari ṇīyata iti. vājinam iva hy enaṃ santam pariṇayanti 4 pari trivishṭy adhvaraṃ yāty agnī rathīr ivety. esha hi rathīr ivādhvaraṃ pariyāti 5 pari vājapatiḥ kavir ity. esha hi vājānām patir 6 ata upapreshya hotar havyā devebhya ity āhādhvaryur 7 ajaid agnir asanad vājam iti maitrāvaruṇa upapraisham pratipadyate 8 tad āhur: yad adhvaryur hotāram upapreshyaty, atha kasmān maitrāvaruṇa upapraisham pratipadyata iti 9 mano vai yajñasya maitrāvaruṇo, vāg yajñasya hotā. manasā vā ishitā vāg vadati. yāṃ hy anyamanā vācaṃ vadaty, asuryā vai sā vāg adeva-

jushṭā. tad yan maitrāvaruṇa upapraisham pratipadyate manasaiva tad vācam īrayati, tan manaseritayā vācā devebhyo havyaṃ sampādayati || 5 || 5 ||

1 Daivyāḥ ṣamitāra ārabhadhvam uta manushyā ity āha 2 ye caiva devānāṃ ṣamitāro ye ca manushyāṇāṃ tān eva tat saṃṣāsty 3 upanayata medhyā dura āṣāsānā medhapatibhyām medham iti 4 paṣur vai medho, yajamāno medhapatir; yajamānam eva tat svena medhena samardhayaty 5 atho khalv āhur: yasyai vāva kasyai ca devatāyai paṣur ālabhyate saiva medhapatir iti 6 sa yady ekadevatyaḥ paṣuḥ syān medhapataya iti brūyād, yadi dvidevatyo medhapatibhyām iti, yadi bahudevatyo medhapatibhya ity. etad eva sthitam 7 prāsmā agnim bharateti 8 paṣur vai nīyamānaḥ sa mṛityum prāpaṣyat, sa devān nānvakāmayataituṃ. taṃ devā abruvann: ehi, svargaṃ vai tvā lokaṃ gamayishyāma iti. sa tathety abravīt, tasya vai me yushmākam ekaḥ purastād aitv iti. tatheti. tasyāgniḥ purastād ait, so 'gnim anuprācyavata 9 tasmād āhur: āgneyo vāva sarvaḥ paṣur, Agniṃ hi so 'nuprācyavateti 10 tasmād v asyāgnim purastād dharanti 11 stṛiṇīta barhir ity. oshadhyātmā vai paṣuḥ, paṣum eva tat sarvātmānaṃ karoty 12 anv enam mātā manyatām anu pitānu bhrātā sagarbhyo 'nu sakhā sayūthya iti. janitrair evainaṃ tat samanumatam ālabhanta 13 udīcīnāñ asya pado ni dhattāt, sūryaṃ cakshur gamayatād, vātam prāṇam anvavasṛijatād, antariksham asuṃ, diṣaḥ ṣrotram, pṛithivīṃ ṣarīram ity. eshv evainaṃ tal lokeshv ādadhāty 14 ekadhāsya tvacam āchyatāt, purā nābhyā apiṣaso vapām utkhidatād, antar evoshmāṇaṃ vārayadhvād iti. paṣushv eva tat prāṇān dadhāti 15 ṣyenam asya vakshaḥ kṛiṇutāt, praṣasā bāhū, ṣalā doshaṇī, kaṣyapevāṅsāchidre

ṣroṇī, kavashorū, srekaparṇāshṭhīvantā. shaḍviṅṣatir asya vaṅkrayas, tā anushṭhyoccyāvayatād, gātraṃ-gatram asyānūnaṃ kriṇutād ity aṅgāny evāsya tad gātrāṇi prīṇāty 16 ūvadhyagoham pārthivaṃ khanatād ity āhaushadhaṃ vā ūvadhyaṃ, iyaṃ vā oshadhīnām pratishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pratishṭhāpayati || 6 || 6 ||

1 Asnā rakshaḥ saṃsrijatād ity āha. tushair vai phalīkaraṇair devā haviryajñebhyo rakshāṅsi nirabhajann, asnā mahāyajñāt. sa yad asnā rakshaḥ saṃsrijatād ity āha, rakshāṅsy eva tat svena bhāgadheyena yajñān niravadayate 2 tad āhur: na yajñe rakshasāṃ kīrtayet, kāni rakshāṅsy, riterakshā vai yajña iti 3 tad u vā āhuḥ: kīrtayed eva 4 yo vai bhāginam bhāgān nudate, cayate vainaṃ, sa yadi vainaṃ na cayate 'tha putram atha pautraṃ, cayate tv evainam iti 5 sa yadi kīrtayed, upāṅṣu kīrtayet. tira iva vā etad vāco yad upāṅṣu, tira ivaitad yad rakshāṅsy 6 atha yad uccaiḥ kīrtayed, īṣvaro hāsya vāco rakshobhāsho janitor 7 yo 'yaṃ rākshasīṃ vācaṃ vadati sa 8 yāṃ vai dripto vadati yām unmattaḥ, sā vai rākshasī vāñ 9 nātmanā dripyati, nāsya prajāyāṃ dripta ājāyate ya evaṃ veda 10 vanishṭhum asya mā rāvishṭorūkam manyamānā, ned vas toke tanaye ravitā ravac chamitāra iti. ye caiva devānāṃ ṣamitāro ye ca manushyāṇāṃ, tebhya evainaṃ tat paridadāty 11 adhrigo ṣamīdhvaṃ, suṣami ṣamīdhvaṃ, ṣamīdhvam adhrigā3u iti trir brūyād apāpeti cādhrigur vai devānāṃ ṣamitāpāpo nigrabhītā, ṣamitribhyaṣ caivainaṃ tan nigrabhītribhyaṣ ca samprayachati 12 ṣamitāro yad atra sukritaṃ kriṇavathāsmāsu tad, yad dushkritam anyatra tad ity āhāgnir vai devānāṃ hotāsīt, sa enaṃ vācā vyaṣād; vācā vā enaṃ hotā viṣāsti. tad yad arvāg yat paraḥ krintanti

yad ulbaṇaṃ yad vithuraṃ kriyate, ṣamitribhyaṣ caivainat tan nigrabhītribhyaṣ ca samanudiṣati, svasty eva hotonmucyate sarvāyuḥ sarvāyutvāya 13 sarvam āyur eti ya evaṃ veda || 7 || 7 ||

1 Purushaṃ vai devāḥ paṣum ālabhanta. tasmād ālabdhān medha uḍakrāmat, so 'ṣvam prāviṣat, tasmād aṣvo medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa kimpurusho 'bhavat 2 te 'ṣvam ālabhanta. so 'ṣvād ālabdhād udakrāmat, sa gām prāviṣat, tasmād gaur medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa gauramrigo 'bhavat 3 te gām ālabhanta. sa gor ālabdhād udakrāmat, so 'vim prāviṣat, tasmād avir medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa gavayo 'bhavat. te 'vim ālabhanta. so 'ver ālabdhād udakrāmat, so 'jam prāviṣat, tasmād ajo medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa ushṭro 'bhavat 4 so 'je jyoktamām ivāramata, tasmād esha eteshām paṣūnām prayuktatamo yad ajas 5 te 'jam ālabhanta. so 'jād ālabdhād udakrāmat, sa imām prāviṣat, tasmād iyam medhyābhavad. athainam utkrāntamedham atyārjanta, sa ṣarabho 'bhavat 6 ta eta utkrāntamedhā amedhyāḥ paṣavas, tasmād eteshāṃ nāṣnīyāt 7 tam asyām anvagachan, so 'nugato vrīhir abhavat. tad yat paṣau puroḷāṣam anunirvapanti: samedhena naḥ paṣuneshṭam asat, kevalena naḥ paṣuneshṭam asad iti 8 samedhena hāsya paṣuneshṭam bhavati, kevalena hāsya paṣuneshṭam bhavati ya evaṃ veda || 8 || 8 ||

1 Sa vā esha paṣur evālabhyate yat puroḷāṣas 2 tasya yāni kiṃṣārūṇi tāni romāṇi, ye tushāḥ sā tvag, ye phalīkaraṇās tad asrig, yat pishṭaṃ kiknasās tan māṅsaṃ, yat kiṃcitkaṃ sāraṃ tad asthi 3 sarveshāṃ vā esha paṣūnām medhena yajate, yaḥ puroḷāṣena yajate 4 tasmād āhuḥ: puroḷāṣasatraṃ lokyam iti 5 yuvam etāni divi roca-

nāny agniṣ ca soma sakratū adhattam | yuvaṃ sindhūñr abhiṣaster avadyād agnīshomāv amuñcataṃ gṛibhītān iti vapāyai yajati 6 sarvābhir vā esha devatābhir ālabdho bhavati, yo dīkshito bhavati. tasmād āhur: na dīkshitasyāṣnīyād iti. sa yad agnīshomāv amuñcataṃ gṛibhītān iti vapāyai yajati, sarvābhya eva tad devatābhyo yajamānam pramuñcati. tasmād āhur: aṣitavyaṃ vapāyāṃ hutāyāṃ, yajamāno hi sa tarhi bhavatīty 7 ānyaṃ divo mātariṣvā jabhāreti puroḷāṣasya yajaty 8 amathnād anyam pari ṣyeno adrer itīta iva ca hy esha, ita iva ca medhaḥ samāhṛito bhavati 9 svadasva havyā sam isho didīhīti puroḷaṣasvishṭakṛito yajati 10 havir evāsmā etat svadayatīsham ūrjam ātman dhatta 11 iḷām upahvayate. paṣavo vā iḷā, paṣūn eva tad upahvayate, paṣūn yajamāne dadhāti || 9 || 9 ||

1 Manotāyai havisho 'vadīyamānasyānubrūhīty āhādhvaryus 2 tvaṃ hy agne prathamo manoteti sūktam anvāha 3 tad āhur: yad anyadevatya uta paṣur bhavaty, atha kasmād āgneyīr eva Manotāyai havisho 'vadīyamānasyānvāheti 4 tisro vai devānām Manotās, tāsu hi teshām manāṅsy otāni. vāg vai devānām Manotā, tasyāṃ hi teshām manāṅsy otāni; gaur vai devānām Manotā, tasyāṃ hi teshām manāṅsy otāny; Agnir vai devānām Manotā, tasmin hi teshām manāṅsy otāny. Agniḥ sarvā Manotā, Agnau Manotāḥ saṃgachante. tasmād āgneyīr eva Manotāyai havisho 'vadīyamānasyānvāhā 5 gnīshomā havishaḥ prasthitasyeti havisho yajati 6 havisha iti rūpasamṛiddhā, prasthitasyeti rūpasamṛiddhā 7 sarvābhir hāsya samṛiddhibhiḥ samṛiddhaṃ havyaṃ devān apyeti ya evaṃ veda 8 vanaspatiṃ yajati. prāṇo vai vanaspatir 9 jīvaṃ hāsya havyaṃ devān apyeti yatraivaṃ vidvān vanaspatiṃ yajati 10 svishṭakṛitaṃ yajati. pratishṭhā vai svishṭakṛit, pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayatīḷ Iḷām upahvayate. paṣavo vā iḷā, paṣūn eva tad upahvayate, paṣūn yajamāne dadhāti dadhāti || 10 || 10 ||

Iti dvitīyapañcikāyām prathamo 'dhyāyaḥ.

Iti shashṭhādhyāye daṣamaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata. tāṅs tanvānān asurā abhyāyan: yajñaveṣasam eshāṃ karishyāma iti; tān āprīte paṣau pura iva paryagner yūpam prati purastād upāyaṅs. te devāḥ pratibudhyāgnimayīḥ puras tripuram paryāsyanta yajñasya cātmanaṣ ca guptyai. tā eshām imā agnimayyaḥ puro dīpyamānā bhrājamānā atishṭhaṅs. tā asurā anapadhṛishyaivāpādravaṅs. te 'gninaiva purastād asurarakshāṅsy apāghnatāgninā paṣcāt 2 tathaivaitad yajamānā yat paryagni kurvanty, agnimayīr eva tat puras tripuram paryasyante yajñasya cātmanaṣ ca guptyai. tasmāt paryagni kurvanti, tasmāt paryagnaye 'nvāha 3 taṃ vā etam paṣum āprītaṃ santam paryagnikṛitam udañcaṃ nayanti 4 tasyolmukam purastād dharanti 5 yajamāno vā esha nidānena yat paṣur, anena jyotishā yajamānaḥ purojyotiḥ svargaṃ lokam eshyatīti tena jyotishā yajamānaḥ purojyotiḥ svargaṃ lokam eti 6 taṃ yatra nihanishyanto bhavanti, tad adhvaryur barhir adhastād upāsyati 7 yad evainam ada āprītaṃ santam paryagnikṛitam bahirvedi nayanti, barhishadam evainaṃ tat kurvanti 8 tasyovadhyagohaṃ khananty 9 aushadhaṃ vā ūvadhyam, iyaṃ vā oshadhīnām pratishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pratishṭhāpayanti 10 tad āhur: yad esha havir eva yat paṣur, athāsya bahv apaiti lomāni tvag asṛik kushṭhikāḥ ṣaphā vishāṇe, skandati piṣitaṃ: kenāsya tad āpūryata iti 11 yad evaitat paṣau puroḷāṣam anunirvapanti, tenaivāsya tad āpūryate 12 paṣubhyo vai medhā udakrāmaṅs, tau vrīhiṣ caiva yavaṣ ca bhūtāv ajāyetāṃ. tad-yat paṣau puroḷāṣam

anunirvapanti: samedhena naḥ paṣuneshṭam asat, kevalena naḥ paṣuneshṭam asad iti 13 samedhena hāsya paṣuneshṭam bhavati, kevalena hāsya paṣuneshṭam bhavati ya evaṃ veda || 11 || 1 ||

1 Tasya vapām utkhidyāharanti. tām adhvaryuḥ sruveṇābhighārayann āha: stokebhyo 'nubrūhīti 2 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokā: nen ma ime 'nabhiprītā devān gachān iti 3 jushasva saprathastamam ity anvāha 4 vaco devapsarastamam | havyā juhvāna āsanīty 5 Agner evaināṅs tad āsye juhoti 6 mam no yajñam amriteshu dhehīti sūktam anvāhe 7 mā havyā jātavedo jushasveti havyajushṭim āṣāste 8 stokānām agne medaso ghritasyeti, medasaṣ ca hi ghritasya ca bhavanti 9 hotaḥ prāṣāna prathamo nishadyety. Agnir vai devānāṃ hotāgne prāṣāna prathamo nishadyety eva tad āha 10 ghritavantaḥ pāvaka te stokā ṣcotanti medasa iti, medasaṣ ca hy eva hi ghritasya ca bhavanti 11 svadharman devavītaye ṣreshṭhaṃ no dhehi vāryam ity āṣisham āṣāste 12 tubhyaṃ stokā ghritaṣcuto 'gne viprāya santyeti, ghritaṣcuto hi bhavanty 13 rishiḥ ṣreshṭhaḥ sam idhyase yajñasya prāvitā bhaveti yajñasamriddhim āṣāste 14 tubhyaṃ ṣcotanty adhrigo ṣacīva stokāso agne medaso ghritasyeti, medasaṣ ca hy eva hi ghritasya ca bhavanti 15 kaviṣasto brihatā bhānunāgā havyā jushasva medhireti havyajushṭim evāṣāsta 16 ojishṭhaṃ te madhyato meda udbhritam pra te vayaṃ dadāmahe | ṣcotanti te vaso stokā adhi tvaci prati tān devaṣo vihīty 17 abhy evaināṅs tad vashaṭkaroti, yathā somasyāgne vīhīti 18 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokās, tasmād iyaṃ stokaṣo vrishṭir vibhaktopācarati || 12 || 2 ||

1 Tad āhuḥ: kā svāhākritīnām puronuvākyāḥ kaḥ praishaḥ kā yājyeti 2 yā evaitā anvāhaitāḥ puronuvākyā, yaḥ praishaḥ sa praisho, yā yājyā sā yājyā 3 tad āhuḥ: kā devatāḥ svāhākritaya iti 4 Viṣve devā iti brūyāt 5 tasmāt svāhākritaṃ havir adantu devā iti yajantīti 6 devā vai yajñena ṣrameṇa tapasāhutibhiḥ svargaṃ lokam ajayaṅs, teshāṃ vapāyām eva hutāyāṃ svargo lokaḥ prākhyāyata, te vapām eva hutvānādrityetarāṇi karmāṇy ūrdhvāḥ svargaṃ lokam āyaṅs. tato vai manushyāṣ ca rishayaṣ ca devānāṃ yajñavāstv abhyāyan: yajñasya kiṃcid eshishyāmaḥ prajñātyā iti. te 'bhitaḥ paricaranta ait paṣum eva nirāntraṃ ṣayānaṃ, te vidur: iyān vāva kila paṣur yāvatī vapeti 7 sa etāvān eva paṣur yāvatī vapā 8 tha yad enaṃ tritīyasavane ṣrapayitvā juhvati: bhūyasībhir na āhutibhir ishṭam asat, kevalena naḥ paṣuneshṭam asad iti 9 bhūyasībhir hāsyāhutibhir ishṭam bhavati, kevalena hāsya paṣuneshṭam bhavati ya evaṃ veda || 13 || 3 ||

1 Sā vā eshāmritāhutir eva yad vapāhutir, amritāhutir agnyāhutir, amritāhutir ājyāhutir, amritāhutiḥ somāhutir. etā vā aṣarīrā āhutayo. yā vai kāṣcāṣarīrā āhutayo, 'mritatvam eva tābhir yajamāno jayati 2 sā vā eshā reta eva yad vapā. preva vai reto līyate preva vapā līyate, ṣuklaṃ vai retaḥ ṣuklā vapāṣarīraṃ vai reto 'ṣarīrā vapā. yad vai lohitaṃ yan māṅsaṃ, tac charīraṃ. tasmād brūyād: yāvad alohitaṃ tāvat parivāsayeti 3 sā pañcāvattā bhavati. yady api caturavattī yajamānaḥ syād, atha pañcāvattaiva vapā 4 jyasyopastriṇāti, hiraṇyaṣalko, vapā, hiraṇyaṣalka, ājyasyopárishṭād abhighārayati 5 tad āhur: yad dhiraṇyaṃ na vidyeta kathaṃ syād iti. dvir ājyasyopastīrya vapām avadāya dvir uparishṭād abhighārayaty 6 amritaṃ vā ājyam, amritaṃ hiraṇyaṃ. tatra sa kāma upāpto ya ājye, tatra sa kāma upāpto yo hiraṇye. tat pañca sampadyante 7 pā-

ūkto 'yam purushaḫ pañcadhā vihito: lomāni tvan̄ māṅsam asthi majjā. sa yāvān eva purushas tāvantaṃ yajamānaṃ saṃskṛityāgnau devayonyāṃ juhoty. Agnir vai devayoniḫ. so 'gner devayonyā āhutibhyaḫ sambhūya hiraṇyaṣarīra ūrdhvaḫ svargaṃ lokam eti || 14 || 4 ||

1 Devebhyaḫ prātaryāvabhyo hotar anubrūhīty āhādhvaryur 2 ete vāva devāḫ prātaryāvāṇo yad Agnir Ushā Aṣvinau. ta ete saptabhiḫ-saptabhiṣ chandobhir āgachanty 3 āsya devāḫ prātaryāvāṇo havaṃ gachanti ya evaṃ veda 4 Prajāpatau vai svayaṃ hotari prātaranuvākam anuvakshyaty ubhaye devāsurā yajñam upāvasann: asmabhyam anuvakshyaty asmabhyam iti. sa vai devebhya evānvabravīt 5 tato vai devā abhavan, parāsurā 6 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 7 prātar vai sa taṃ devebhyo 'nvabravīd. yat prātar anvabravīt, tat prātaranuvākasya prātaranuvākatvam 8 mahati rātryā anūcyaḫ sarvasyai vācaḫ sarvasya brahmaṇaḫ parigṛihītyai. yo vai bhavati yaḫ ṣreshṭhatām aṣnute, tasya vācam proditām anupravadanti. tasmān mahati rātryā anūcyaḫ 9 purā vācaḫ pravaditor anūcyo 10 yad vāci proditāyām anubrūyād, anyasyaivainam uditānuvādinaṃ kuryāt 11 tasmān mahati rātryā anūcyaḫ 12 purā ṣakunivādād anubrūyān 13 Nirṛiter vā etan mukhaṃ yad vayāṅsi yac chakunayas. tad yat purā ṣakunivādād anubrūyān: māyajñiyāṃ vācam proditām anupravadishmeti. tasmān mahati rātryā anūcyo 14 'tho khalu yadaivādhvaryur upākuryād, athānubrūyād 15 yadā vā adhvaryur upākaroti, vācaivopākaroti, vācā hotānvāha; vāg ghi brahma. tatra sa kāma upāpto yo vāci ca brahmaṇi ca || 15 || 5 ||

1 Prajāpatau vai svayaṃ hotari prātaranuvākam anuvakshyati sarvā devatā āṣaṅsanta: mām abhi pratipatsyati mām abhīti. sa Prajāpatir aikshata: yady ekāṃ devatām

ādishṭām abhi pratipatsyāmītarā me kena devatā upāptā bhavishyantīti. sa etām ṛicam apaṣyad: āpo revatīr ity. āpo vai sarvā devatā, revatyaḫ sarvā devatāḫ. sa etayarcā prātaranuvākam pratyapadyata. tāḫ sarvā devatāḫ prāmodanta: mām abhi pratyapādi mām abhīti 2 sarvā hāsmin devatāḫ prātaranuvākam anubruvati pramodante 3 sarvābhir hāsya devatābhiḫ prataranuvākaḫ pratipanno bhavati ya evaṃ veda 4 te devā abibhayur: ādātāro vai na imam prātaryajñam asurā yathaujīyāṅso balīyāṅsa evam iti. tān abravīd Indro: mā bibhīta, trishamṛiddham ebhyo 'ham prātar vajram prahartāsmīty, etāṃ vāva tad ṛicam abravīd. vajras tena yad aponaptrīyā, vajras tena yat trishṭub, vajras tena yad vāk. tam ebhyaḫ prāharat, tenainān ahaṅs. tato vai devā abhavan, parā asurā 5 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 6 tad āhuḫ: sa vai hotā syād ya etasyām ṛici sarvāṇi chandāṅsi prajanayed ity. eshā vāva trir anūktā sarvāṇi chandāṅsi bhavaty, eshā chandasām prajātiḫ || 16 || 6 ||

1 Ṣatam anūcyam āyushkāmasya. ṣatāyur vai purushaḫ ṣatavīryaḫ ṣatendriya, āyushy evainaṃ tad vīrya indriye dadhāti 2 trīṇi ca ṣatāni shashṭiṣ cānūcyāni yajñakāmasya. trīṇi ca vai ṣatāni shashṭiṣ ca saṃvatsarasyāhāni, tāvān saṃvatsaraḫ, saṃvatsaraḫ Prajāpatiḫ, Prajāpatir yajña 3 upainaṃ yajño namati yasyaivaṃ vidvāṅs trīṇi ca ṣatāni shashṭiṃ cānvāha 4 sapta ca ṣatāni viṅṣatiṣ cānūcyāni prajāpaṣukāmasya. sapta ca vai ṣatāni viṅṣatiṣ ca saṃvatsarasyāhorātrās, tāvān saṃvatsaraḫ, saṃvatsaraḫ Prajāpatir yam prajāyamānaṃ viṣvaṃ rūpaṃ idam anuprajāyate. Prajāpatim eva tat prajāyamānam prajayā paṣubhir anuprajāyate prajātyai 5 prajāyate prajayā paṣubhir ya evaṃ vedā 6 shṭau ṣatāny anūcyāny abrāhmaṇoktasya, yo vā duroktoktaḫ ṣamalagṛihīto yajetāshṭāksharā vai gā-

yatrī, gāyatryā vai devāḥ pāpmānaṃ ṣamalam apāghnata. gāyatryaivāsya tat pāpmānaṃ ṣamalam apahanty 7 apa pāpmānaṃ hate ya evaṃ veda 8 sahasram anūcyaṃ svargakāmasya. sahasrāṣvīne vā itaḥ svargo lokaḥ, svargasya lokasya samashṭyai sampattyai saṃgatyā 9 aparimitam anūcyam. aparimito vai Prajāpatiḥ. Prajāpater vā etad ukthaṃ yat prātaranuvākas, tasmin sarve kāmā avarudhyante. sa yad aparimitam anvāha, sarveshāṃ kāmānām avaruddhyai 10 sarvān kāmān avarunddhe ya evaṃ veda 11 tasmād aparimitam evānūcyaṃ 12 saptāgneyāni chandāṅsy anvāha. sapta vai devalokāḥ 13 sarveshu devalokeshu rādhnoti ya evaṃ veda 14 saptoshasyāni chandāṅsy anvāha. sapta vai grāmyāḥ paṣavo 15 'va grāmyān paṣūn runddhe ya evaṃ veda 16 saptāṣvināni chandāṅsy anvāha. saptadhā vai vāg avadat, tāvad vai vāg avadat, sarvasyai vācaḥ sarvasya brahmaṇaḥ parigṛihītyai 17 tisro devatā anvāha. trayo vā ime trivṛito lokā, eshām eva lokānām abhijityai || 17 || 7 ||

1 Tad āhuḥ: katham anūcyaḥ prātaranuvāka iti 2 yathāchandasam anūcyaḥ prātaranuvākaḥ. Prajāpater vā etāny aṅgāni yac chandāṅsy, esha u eva Prajāpatir yo yajate. tad yajamānāya hitam 3 paccho 'nūcyaḥ prātaranuvākaṣ. chatushpādā vai paṣavaḥ, paṣūnām avaruddhyā 4 ardharcaṣa evānūcyo, yathaivainam etad anvāha; pratishṭhāyā eva. dvipratishṭho vai purushaṣ catushpādāḥ paṣavo, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati. tasmād ardharcaṣa evānūcyas 5 tad āhur: yad vyūḷhaḥ prātaranuvakaḥ, katham avyūḷho bhavatīti. yad evāsya bṛihatī madhyān naitīti brūyāt tenety 6 āhutibhāgā vā anyā devatā anyāḥ stomabhāgāṣ chandobhāgās. tā yā agnāv āhutayo hūyante tābhir āhutibhāgāḥ prīṇāty, atha yat stuvanti ca ṣaṅsanti ca tena stomabhāgāṣ chandobhāgā 7 ubhayyo hāsyaitā devatāḥ prītā abhīshṭā

bhavanti ya evaṃ veda 8 trayastriṅṣad vai devāḥ somapās, trayastriṅṣad asomapā. ashṭau Vasava ekādaṣa Rudrā dvādaṣādityāḥ Prajāpatiṣ ca Vashaṭkāraṣ caite devā somapā, ekādaṣa prayājā ekādaṣānuyājā ekādaṣopayājā ete 'somapāḥ paṣubhājanāḥ. somena somapān prīṇāti, paṣunāsomapān 9 ubhayyo hāsyaitā devatāḥ prītā abhīshṭā bhavanti ya evaṃ veda 10 abhūd ushā ruṣatpaṣur ity uttamayā paridadhāti 11 tad āhur: yat trīn kratūn anvāhāgneyam ushasyam āṣvinam, katham asyaikayarcā paridadhataḥ sarve trayaḥ kratavaḥ parihitā bhavantīty 12 abhūd ushā ruṣatpaṣur ity Ushaso rūpam, āgnir adhāyy ṛitviya ity Agner, ayoji vāṃ vṛishaṇvasū ratho dasrāv amartyo mādhvī mama ṣrutaṃ havam ity Aṣvinor. evam u hāsyaikayarcā paridadhataḥ sarve trayaḥ kratavaḥ parihitā bhavanti bhavanti || 18 || 8 ||

Iti dvitīyapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptamādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Ṛishayo vai Sarasvatyāṃ satram āsata. te Kavasham Ailūshaṃ somād anayan: dāsyāḥ putraḥ kitavo 'brāhmaṇaḥ kathaṃ no madhye 'dīkshishṭeti. tam bahir dhanvodavahann: atrainam pipāsā hantu, Sarasvatyā udakam mā pād iti. sa bahir dhanvodūḷhaḥ pipāsayā vitta etad aponaptrīyam apaṣyat: pra devatrā brahmaṇe gātur etv iti, tenāpām priyaṃ dhāmopāgachat. tam āpo 'nūdāyaṅs, taṃ Sarasvatī samantam paryadhāvat 2 tasmād dhāpy etarhi Parisārakam ity ācakshate, yad enaṃ Sarasvatī samantam parisasāra 3 te vā ṛishayo 'bruvan: vidur vā imaṃ devā, upemaṃ hvayāmahā iti. tatheti. tam upāhvayanta, tam upahūyaitad aponaptrīyam akurvata: pra devatrā brahmaṇe gātur etv iti, tenāpām priyaṃ dhāmopāgachann upa devānām 4 upāpām priyaṃ dhāma gachaty upa devānāṃ, jayati paramaṃ lokaṃ ya evam veda yaṣ caivaṃ

vidvān etad aponaptrīyaṃ kurute 5 tat saṃtatam anubrūyāt 6 saṃtatavarshī ha prajābhyaḥ parjanyo bhavati yatraivaṃ vidvān etat saṃtatam anvāha 7 yad avagrāham anubrūyāj, jīmūtavarshī ha prajābhyaḥ parjanyaḥ syāt. tasmāt tat saṃtatam evānūcyaṃ 8 tasya triḥ prathamāṃ saṃtatam anvāha, tenaiva tat sarvaṃ saṃtatam anūktam bhavati || 19 || 1 ||

1 Tā etā navānantarāyam anvāha 2 hinotā no adhvaraṃ devayajyeti daṣamīm 3 āvarvṛitatīr adha nu dvidhārā ity avṛittāsv ekadhanāsu 4 prati yad āpo adṛiṣram āyatīr iti pratidṛiṣyamānāsv 5 ā dhenavaḥ payasā tūrṇyarthā ity upāyatīshu 6 sam anyā yanty upa yanty anyā iti samāyatīshv 7 āpo vā aspardhanta: vayam pūrvaṃ yajñaṃ vakshyāmo vayam iti yāṣ cemāḥ pūrvedyur vasatīvaryo gṛihyante yāṣ ca prātar ekadhanās. tā Bhṛigur apaṣyad: āpo vai spardhanta iti. tā etayarcā samajñapayat: sam anyā yanty upa yanty anyā iti. tāḥ samajānata 8 saṃjānānā hāsyāpo yajñaṃ vahanti ya evaṃ vedā9po na devīr upa yanti hotriyam iti hotṛicamase samavanīyamānāsv anvāha vasatīvarīshv ekadhanāsu cā10ver apo 'dhvaryā3u iti hotādhvaryum pṛichaty 11 āpo vai yajño, 'vido yajnā3m ity eva tad āho 12 tem anannamur ity adhvaryuḥ pratyāho 13 temāḥ paṣyety eva tad āha 14 tāsv adhvaryo Indrāya somaṃ sotā madhumantam | vṛishṭivaniṃ tīvrāntam bahuramadhyaṃ vasumate rudravata ādityavata ṛibhumate vibhumate vājavate bṛihaspativate viṣvadevyāvate | yasyendraḥ pītvā vṛitrāṇi jaṅghanat pra sa janyāni tārisho3m iti pratyuttishṭhati 15 pratyuttheyā vā āpaḥ, prati vai ṣreyāṅsam āyantam uttishṭhanti, tasmāt pratyuttheyā 16 anuparyāvṛityā 17 anu vai ṣreyāṅsam paryāvartante, tasmād anuparyāvṛityā. anubruvataivānuprapatta-

vyam 18 īṣvaro ha yady apy anyo yajetātha hotāraṃ yaṣo 'rtos, tasmād anubruvataivānuprapattavyam 19 ambayo yanty adhvabhir ity etām anubruvann anuprapadyeta 20 jāmayo adhvarīyatām | pṛiñcatīr madhunā paya iti 21 yo 'madhavyo yaṣo 'rtor bubhūshed 22 amūr yā upa sūrye yābhir vā sūryaḥ saheti tejaskāmo brahmavarcasakāmo 23 'po devīr upa hvaye yatra gāvaḥ pibanti na iti paṣukāmas 24 tā etāḥ sarvā evānubruvann anuprapadyetaiteshāṃ kāmānām avaruddhyā 25 etān kāmān avarunddhe ya evaṃ vedai26mā agman revatīr jīvadhanyā iti sādyamānāsv anvāha vasatīvarīshv ekadhanāsu cā27gmann āpa uṣatīr barhir edam iti sannāsu. sa etayā paridadhāti || 20 || 2 ||

1 Ṣiro vā etad yajñasya yat prātaranuvākaḥ, prāṇāpānā upāṅṣvantaryāmau, vajra eva vāñ. nāhutayor upāṅṣvantaryāmayor hotā vācaṃ visṛijeta 2 yad ahutayor upāṅṣvantaryāmayor hotā vācaṃ visṛijeta, vācā vajreṇa yajamānasya prāṇān vīyād. ya enaṃ tatra brūyād: vācā vajreṇa yajamānasya prāṇān vyagāt, prāṇa enaṃ hāsyatīti, ṣaṣvat tathā syāt. tasmān nāhutayor upāṅṣvantaryāmayor hotā vācaṃ visṛijeta 3 prāṇaṃ yacha svāhā tvā suhava sūryāyety upāṅṣum anumantrayeta, tam abhiprāṇet: prāṇa prāṇam me yachety. apānaṃ yacha svāhā tvā suhava sūryāyety antaryāmam anumantrayeta, tam abhyapāned: apānāpānam me yacheti. vyānāya tvety upāṅṣusavanaṃ grāvāṇam abhimṛiṣya vācaṃ visṛijata 4 ātmā vā upāṅṣusavana, ātmany eva tad dhotā prāṇān pratidhāya vācaṃ visṛijate sarvāyuḥ sarvāyutvāya 5 sarvam āyur eti ya evaṃ veda || 21 || 3 ||

1 Tad āhuḥ: sarpe3t | na sarpe3t iti | sarped iti haika āhur, ubhayeshāṃ vā esha devamanushyāṇām bhaksho yad bahishpavamānas, tasmād enam abhisaṃgachanta iti va-

dantas 2 tat-tan nādṛityaṃ 3 yat sarped, ṛicam eva tat sāmno 'nuvartmānaṃ kuryād. ya enaṃ tatra brūyād: anuvartmā nvā ayaṃ hotā sāmagasyābhūd, udgātari yaṣo 'dhād, acyoshṭāyatanāc, cyoshyata āyatanād iti, ṣaṣvat tathā syāt 4 tasmāt tatraivāsīno 'numantrayeta 5 yo devānām iha somapītho yajñe barhishi vedyā3m | tasyāpi bhakshayāmasīty 6 evam u hāsyātmā somapīthād anantarito bhavaty 7 atho brūyān: mukham asi mukham bhūyāsam iti 8 mukhaṃ vā etad yajñasya yad bahishpavamāno 9 mukhaṃ sveshu bhavati, ṣreshṭhaḥ svānām bhavati ya evaṃ veda 10 surī vai Dīrghajihvī devānām prātaḥsavanam avālet, tad vyamādyat. te devāḥ prājijñāsanta, te Mitrāvaruṇāv abruvan: yuvam idaṃ nishkurutam iti. tau tatheṭy abrūtāṃ, tau vai vo varaṃ vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam avṛiṇātām: prātaḥsavane payasyāṃ. sainayor eshācyutā, varavṛitā hy enayos. tad yad asyai vimattam iva tad asyai samṛiddhaṃ, vimattam iva hi tau tayā nirakurutām || 22 || 4 ||

1 Devānāṃ vai savanāni nādhriyanta. ta etān puroḷāṣān apaṣyaṅs, tān anusavanaṃ niravapan savanānāṃ dhṛityai, tato vai tāni teshām adhriyanta 2 tad yad anusavanam puroḷāṣā nirupyante, savanānām eva dhṛityai; tathā hi tāni teshām adhriyanta 3 puro vā etān devā akrata yat puroḷāṣās, tat puroḷāṣānām puroḷāṣatvaṃ 4 tad āhur: anusavanam puroḷāṣān nirvaped, ashṭākapālam prātaḥsavana, ekādaṣakapālam mādhyaṃdine savane, dvādaṣakapālaṃ tṛitīyasavane; tathā hi savanānāṃ rūpaṃ tathā chandasām iti 5 tat-tan nādṛityam. aindrā vā eṭe sarve nirupyante yad anusavanam puroḷāṣās, tasmāt tān ekādaṣakapālān eva nirvapet 6 tad āhur: yato ghṛitenānaktaṃ syāt tataḥ puroḷāṣasya prāṣnīyāt somapīthasya guptyai, ghṛitena hi vajre-

ṇendro Vṛitram ahann iti 7 tat-tan nādṛityaṃ. havir vā etad yad utpūtaṃ, somapītho vā esha yad utpūtaṃ. tasmāt tasya yata eva kutaṣ ca prāṣnīyāt. sarvato vā etāḥ svadhā yajamānam upaksharanti yad etāni havīṅshy: ājyaṃ dhānāḥ karambhaḥ parivāpaḥ puroḷāṣaḥ payasyeti 8 sarvata evainaṃ svadhā upaksharanti ya evaṃ veda || 23 || 5 ||

1 Yo vai yajñaṃ havishpaṅktiṃ veda, havishpaṅktinā yajñena rādhnoti. dhānāḥ karambhaḥ parivāpaḥ puroḷāṣaḥ payasyety esha vai yajño havishpaṅktir, havishpaṅktinā yajñena rādhnoti ya evaṃ veda 2 yo vai yajñam aksharapaṅktiṃ vedāksharapaṅktinā yajñena rādhnoti. su mat pad vag da ity esha vai yajño 'ksharapaṅktir, aksharapaṅktinā yajñena rādhnoti ya evaṃ veda 3 yo vai yajñaṃ narāṣaṅsapaṅktiṃ veda, narāṣaṅsapaṅktinā yajñena rādhnoti. dvinārāṣaṅsam prātaḥsavanaṃ dvinārāṣaṅsam mādhyaṃdinaṃ savanaṃ sakṛinnārāṣaṅsaṃ tṛitīyasavanam, esha vai yajño narāṣaṅsapaṅktir. narāṣaṅsapaṅktinā yajñena rādhnoti ya evaṃ veda 4 yo vai yajñaṃ savanapaṅktiṃ veda, savanapaṅktinā yajñena rādhnoti. paṣur upavasathe trīṇi savanāni paṣur anūbandhya ity esha vai yajñaḥ savanapaṅktiḥ, savanapaṅktinā yajñena rādhnoti ya evaṃ veda 5 harivāṅ Indro dhānā attu, pūshaṇvān karambhaṃ, sarasvatīvān bhāratīvān, parivāpa, Indrasyāpūpa iti havishpaṅktyā yajaty 6 ṛiksāme vā Indrasya harī 7 paṣavaḥ Pūshānnaṃ karambhaḥ 8 sarasvatīvān bhāratīvān iti, vāg eva Sarasvatī prāṇo Bharataḥ 9 parivāpa Indrasyāpūpa ity, annam eva parivāpa, indriyam apūpa 10 etāsām eva tad devatānāṃ yajamānaṃ sāyujyaṃ sarūpatāṃ salokatāṃ gamayati. gachati ṣreyasaḥ sāyujyaṃ, gachati ṣreshṭhatāṃ ya evaṃ veda 11 havir Agne vīhīty anusavanam puroḷāṣasvishṭakṛito yajaty 12 Avatsāro vā etenāgneḥ priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad

13 upāgneḥ priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda yaṣ caivaṃ vidvān etayā havishpaṅktyā yajate yajatīti ca yajatīti ca || 24 || 6 ||

Iti dvitīyapañcikāyāṃ tṛitīyo 'dhyāyaḥ.
Ity ashṭamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Devā vai somasya rājño 'grapeye na samapādayann. aham prathamaḥ pibeyam aham prathamaḥ pibeyam ity evākāmayanta. te sampādayanto 'bruvan: hantājim ayāma, sa yo na ujjeshyati sa prathamaḥ somasya pāsyatīti. tatheti. ta ājim ayus, teshām ājiṃ yatām abhisṛishṭānāṃ Vāyur mukham prathamaḥ pratyapadyatāthendro 'tha Mitrāvaruṇāv athāṣvinau 2 so 'ved Indro Vāyum ud vai jayatīti, tam anuparāpatat: saha nāv, athojjayāveti. sa nety abravīd, aham evojjeshyāmīti. tṛitīyam me, 'thojjayāveti. neti haivābravīd, aham evojjeshyāmiti. turīyam me, 'thojjayāveti. tatheti. taṃ turīye 'tyārjata, tat turīyabhāg Indro 'bhavat tribhāg Vāyus 3 tau sahaivendravāyū udajayatāṃ saha Mitrāvaruṇau sahāṣvinau, ta eshām ete yathojjitam bhakshā: Indravāyvoḥ prathamo 'tha Mitrāvaruṇayor athāṣvinoḥ 4 sa esha indraturīyo graho gṛihyate yad aindravāyavas 5 tad etad ṛishiḥ paṣyann abhyanūvāca: niyutvāñ indrasārathir iti 6 tasmād dhāpy etarhi bharatāḥ satvanāṃ vittim prayanti, turīye haiva saṃgrahītāro vadante 'munaivānūkāṣena, yad ada Indraḥ sārathir iva bhūtvodajayat || 25 || 1 ||

1 Te vā ete prāṇā eva yad dvidevatyā 2 vāk ca prāṇaṣ caindravāyavaṣ, cakshuṣ ca manaṣ ca maitrāvaruṇaḥ, ṣrotraṃ cātmā cāṣvinas 3 tasya haitasyaindravāyavasyāpy eke 'nushṭubhau puronuvākye kurvanti gāyatryau yājye 4 vāk ca vā esha prāṇaṣ ca graho yad aindravāyavas, tad api chandobhyāṃ yathāyathaṃ klapsyete iti 5 tat-tan nādṛityaṃ. vyṛiddhaṃ vā etad yajñe kriyate yatra puronu-

vākyā jyāyasī yājyāyai. yatra vai yājyā jyāyasī, tat samṛiddham, atho yatra same. yasyo tat kāmāya tathā kuryāt prāṇasya ca vācaṣ cātraiva tad upāptaṃ 6 vāyavyā pūrvā puronuvākyaindravāyavy uttaraivaṃ yājyayoḥ. sā yā vāyavyā tayā prāṇaṃ kalpayati, Vāyur hi prāṇo. 'tha yaindravāyavī tasyai yad aindram padaṃ tena vācaṃ kalpayati, vāg ghy aindry. upo taṃ kāmam āpnoti yaḥ prāṇe ca vāci ca, na yajñe vishamaṃ karoti || 26 || 2 ||

1 Prāṇā vai dvidevatyā, ekapātrā gṛihyante tasmāt prāṇā ekanāmāno, dvipātrā hūyante tasmāt prāṇā dvandvaṃ 2 yenaivādhvaryur yajushā prayachati, tena hotā pratigṛihṇāty 3 esha vasuḥ purūvasur iha vasuḥ purūvasur mayi vasuḥ purūvasur vākpā vācam me pāhīty aindravāyavam bhakshayaty 4 upahūtā vāk saha prāṇenopa māṃ vāk saha prāṇena hvayatām; upahūtā ṛishayo daivyāsas tanūpāvānas tanvas tapojā, upa mām ṛishayo daivyāso hvayantāṃ tanūpāvānas tanvas tapojā iti 5 prāṇā vā ṛishayo daivyāsas tanūpāvānas tanvas tapojās, tān eva tad upahvayata 6 esha vasur vidadvasur iha vasur vidadvasur mayi vasur vidadvasuṣ cakshushpāṣ cakshur me pāhīti maitrāvaruṇam bhakshayaty. upahūtaṃ cakshuḥ saha manasopa māṃ cakshuḥ saha manasā hvayatām; upahūtā ṛishayo daivyāsas tanūpāvānas tanvas tapojā, upa mām ṛishayo daivyāso hvayantāṃ tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo daivyāsas tanūpāvānas tanvas tapojās, tān eva tad upahvayata 7 esha vasuḥ saṃyadvasur iha vasuḥ saṃyadvasur mayi, vasuḥ saṃyadvasuḥ ṣrotrapāḥ ṣrotram me pāhīty āṣvinam bhakshayaty. upahūtaṃ ṣrotraṃ sahātmanopa māṃ ṣrotraṃ sahātmanā hvayatām; upahūtā ṛishayo daivyāsas tanūpāvānas

tanvas tapojā, upa mām ṛishayo daivyāso hvaya-
ntāṃ tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo
daivyāsas tanūpāvānas tanvas tapojās, tān eva tad upa-
hvayate 8 purastāt pratyañcam aindravāyavam bhakshayati,
tasmāt purastāt prāṇāpānau. purastāt pratyañcam maitrā-
varuṇam bhakshayati, tasmāt purastāc cakshushī. sarvataḥ
parihāram āṣvinam bhakshayati, tasmān manushyāṣ ca
paṣavaṣ ca sarvato vācaṃ vadantīṃ ṣriṇvanti || 27 || 3 ||

1 Prāṇā vai dvidevatyā, anavānaṃ dvidevatyān yajet prā-
ṇānāṃ saṃtatyai prāṇānām avyavachedāya 2 prāṇā vai dvi-
devatyā, na dvidevatyānām anuvashaṭkuryād 3 yad dvideva-
tyānām anuvashaṭkuryād asaṃsthitān prāṇān saṃsthāpayet,
saṃsthā vā eshā yad anuvashaṭkāro. ya enaṃ tatra brūyād:
asaṃsthitān prāṇān samatishṭhipat prāṇa enam hāsyatīti, ṣa-
ṣvat tathā syāt. tasmān na dvidevatyānām anuvashaṭkuryāt
4 tad āhur: dvir āgūrya maitrāvaruṇo dviḥ preshyati, sa-
kṛid āgūrya hotā dvir vashaṭkaroti: kā hotur āgūr iti
5 prāṇā vai dvidevatyā, āgūr vajras. tad yad hotāntareṇā-
guretāgurā vajreṇa yajamānasya prāṇān vīyād. ya enaṃ
tatra brūyād: āgurā vajreṇa yajamānasya prāṇān vyagāt
prāṇa enaṃ hāsyatīti, ṣaṣvat tathā syāt. tasmāt tatra ho-
tāntareṇa nāguretā 6 tho mano vai yajñasya maitrāvaruṇo,
vāg yajñasya hotā. manasā vā ishitā vāg vadati; yāṃ hy
anyamanā vācaṃ vadaty, asuryā vai sā vāg adevajushṭā.
tad yad evātra maitrāvaruṇo dvir āgurate, saiva hotur
āgūḥ || 28 || 4 ||

1 Prāṇā vā ṛituyājās. tad yad ṛituyājaiṣ caranti, prā-
ṇān eva tad yajamāne dadhati 2 shaḷ ṛituneti yajanti, prā-
ṇam eva tad yajamāne dadhati 3 catvāra ṛitubhir iti yaja-
nty, apānam eva tad yajamāne dadhati 4 dvir ṛitunety upa-
rishṭād, vyānam eva tad yajamāne dadhati 5 sa vā ayam
prāṇas tredhā vihitaḥ: prāṇo 'pāno vyāna iti. tad yad ṛi-

tuna ṛitubhir ṛituneti yajanti, prāṇānāṃ saṃtatyai prāṇā-
nām avyavachedāya 6 prāṇā vā ṛituyājā. nartuyājānām
anuvashaṭkuryād, asaṃsthitā vā ṛitava, ekaika eva 7 yad
ṛituyājānām anuvashaṭkuryād asaṃsthitān ṛitūn saṃsthā-
payet, saṃsthā vā eshā yad anuvashaṭkāro. ya enaṃ tatra
brūyād: asaṃsthitān ṛitūn samatishṭhipad dushshamam bha-
vishyatīti, ṣaṣvat tathā syāt. tasmān nartuyājānām anu-
vashaṭkuryāt || 29 || 5 ||

1 Prāṇā vai dvidevatyāḥ, paṣava iḷā. dvidevatyān bha-
kshayitveḷām upahvayate. paṣavo vā iḷā, paṣūn eva tad
upahvayate, paṣūn yajamāne dadhāti 2 tad āhur: avānta-
reḷām pūrvām prāṣnīyā3t | hotṛicamasam bhakshaye3t iti |
3 avāntareḷām eva pūrvām prāṣnīyād, atha hotṛicamasam
bhakshayed 4 yad vāva dvidevatyān pūrvān bhakshayati,
tenāsya somapīthaḥ pūrvo bhakshito bhavati. tasmād avanta-
reḷām eva pūrvām prāṣnīyād, atha hotṛicamasam bhakshayet.
tad ubhayato 'nnādyam parigṛihṇāti somapīthābhyām, annā-
dyasya parigṛihītyai 5 prāṇā vai dvidevatyā, ātmā hotṛica-
maso. dvidevatyānāṃ saṃsravān hotṛicamase samavana-
yaty, ātmany eva tad dhotā prāṇān samavanayate sarvā-
yuḥ sarvāyutvāya 6 sarvam āyur eti ya evaṃ veda || 30 || 6 ||

1 Devā vai yad eva yajñe 'kurvaṅs tad asurā akur-
vaṅs, te samāvadvīryā evāsan na vyāvartanta. tato vai
devā etaṃ tūshṇīṃṣaṅsam apaṣyaṅs, tam eshām asurā nā-
nvavāyaṅs. tūshṇīṃsāro vā esha yat tūshṇīṃṣaṅso 2 devā
vai yaṃ-yam eva vajram asurebhya udayachaṅs, taṃ-tam
eshām asurāḥ pratyabudhyanta. tato vai devā etaṃ tū-
shṇīṃṣaṅsaṃ vajram apaṣyaṅs, tam ebhya udayachaṅs,
tam eshām asurā na pratyabudhyanta. tam ebhyaḥ prā-
haraṅs, tenainān apratibuddhenāghnaṅs. tato vai devā
abhavan, parāsurā 3 bhavaty ātmanā, parāsya dvishan pā-
pmā bhrātṛivyo bhavati, ya evaṃ veda 4 te vai devā viji-

tino manyamānā yajñam atanvata, tam eshām asurā abhyāyan: yajñaveṣasam eshāṃ karishyāma iti. tān samantam evodārān pariyattān udapaṣyaṅs, te 'bruvan: saṃsthāpayāmemaṃ yajñaṃ, yajñaṃ no 'surā mā vadhishur iti. tatheti. taṃ tūshṇīṃṣaṅse saṃsthāpayan: bhūr Agnir jyotir jyotir Agnir ity ājyapraüge saṃsthāpayann: Indro jyotir bhuvo jyotir Indra iti nishkevalyamarutvatīye saṃsthāpayan: Sūryo jyotir jyotiḥ svaḥ Sūrya iti vaiṣvadevāgnimārute saṃsthāpayaṅs. tam evaṃ tūshṇīṃṣaṅse saṃsthāpayaṅs, tam evaṃ tūshṇīṃṣaṅse saṃsthāpya tenārishṭenodṛicam āṣnuvata 5 sa tadā vāva yajñaḥ saṃtishṭhate, yadā hotā tūshṇīṃṣaṅsaṃ ṣaṅsati 6 sa ya enaṃ ṣaste tūshṇīṃṣaṅsa upa vā vaded anu vā vyāharet, tam brūyād: esha evaitām ārtim ārishyati. prātar vāva vayam adyemaṃ ṣaste tūshṇīṃṣaṅse saṃsthāpayāmas. taṃ yathā gṛihān itaṃ karmaṇānusamiyād, evam evainam idam anusamima iti. sa ha vāva tām ārtim ṛichati, ya evaṃ vidvān saṃṣaste tūshṇīṃṣaṅsa upa vā vadaty anu vā vyāharati. tasmād evaṃ vidvān saṃṣaste tūshṇīṃṣaṅse nopavaden, nānuvyāharet || 31 || 7 ||

1 Cakshūṅshi vā etāni savanānāṃ yat tūshṇīṃṣaṅso. bhūr Agnir jyotir jyotir Agnir iti prātaḥsavanasya cakshushī, Indro jyotir bhuvo jyotir Indra iti mādhyaṃdinasya savanasya cakshushī, Sūryo jyotir jyotiḥ svaḥ Sūrya iti tṛitīyasavanasya cakshushī 2 cakshushmadbhiḥ savanai rādhnoti, cakshushmadbhiḥ savanaiḥ svargaṃ lokam eti ya evaṃ veda 3 cakshur vā etad yajñasya yat tūshṇīṃṣaṅsa. ekā satī vyāhṛitir dvedhocyate, tasmād ekaṃ sac cakshur dvedhā 4 mūlaṃ vā etad yajñasya yat tūshṇīṃṣaṅso. yaṃ kāmayetānāyatanavān syād iti, nāsya yajñe tūshṇīṃṣaṅsaṃ ṣaṅsed, unmūlam eva tad yajñam parābhavantam anu parābhavati 5 tad u vā āhuḥ: ṣaṅsed

evāpi vai tad ṛitvije 'hitaṃ, yad dhotā tūshṇīṃṣaṅsaṃ na ṣaṅsaty. ṛitviji hi sarvo yajñaḥ pratishṭhito yajñe yajamānas, tasmāc chaṅstavyaḥ ṣaṅstavyaḥ || 32 || 8 ||

Iti dvitīyapañcikāyāṃ caturtho 'dhyāyaḥ.

Iti navamādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Brahma vā āhāvaḥ, kshatraṃ nivid, viṭ sūktam. āhvayate 'tha nividaṃ dadhāti, brahmaṇy eva tat kshatram anuniyunakti. nividaṃ ṣastvā sūktaṃ ṣaṅsati. kshatraṃ vai nivid viṭ sūktaṃ, kshatra eva tad viṣam anuniyunakti 2 yaṃ kāmayeta: kshatreṇainaṃ vyardhayānīti, madhya etasyai nividaḥ sūktaṃ ṣaṅset. kshatraṃ vai nivid viṭ sūktaṃ, kshatreṇaivainaṃ tad vyardhayati 3 yaṃ kāmayeta: viṣainaṃ vyardhayānīti, madhya etasya sūktasya nividaṃ ṣaṅset. kshatraṃ vai nivid viṭ sūktaṃ, viṣaivainaṃ tad vyardhayati 4 yam u kāmayeta: sarvam evāsya yathāpūrvam ṛiju kḷiptaṃ syād ity, āhvayetātha nividaṃ dadhyād atha sūktaṃ ṣaṅset. so sarvasya kḷiptiḥ 5 Prajāpatir vā idam eka evāgra āsa. so 'kāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa vācam ayachat, sa saṃvatsarasya parastād vyāharad dvādaṣakṛitvo. dvādaṣapadā vā eshā nivid, etāṃ vāva tāṃ nividaṃ vyāharat, tāṃ sarvāṇi bhūtāny anvasṛijyanta 6 tad etad ṛishiḥ paṣyann abhyanūvāca: sa pūrvayā nividā kavyatāyor imāḥ prajā ajanayan manūnām iti 7 tad yad etām purastāt sūktasya nividaṃ dadhāti, prajātyai 8 prajāyate prajayā paṣubhir ya evaṃ veda || 33 || 1 ||

1 Agnir deveddha iti ṣaṅsaty. asau vā Agnir deveddha, etaṃ hi devā indhata. etam eva tad etasmiṅl loka āyātayaty 2 Agnir manviddha iti ṣaṅsaty. ayaṃ vā Agnir manviddha, imaṃ hi manushyā indhate. 'gnim eva tad asmiṅl loka āyātayaty 3 Agniḥ sushamid iti ṣaṅsati. Vāyur vā Agniḥ sushamid, Vāyur hi svayam ātmānaṃ

saminddhe svayam idaṃ sarvaṃ yad idaṃ kiṃca. Vāyum eva tad antarikshaloka āyātayati 4 hotā devavṛita iti ṣaṅsaty. asau vai hotā devavṛita, esha hi sarvato devair vṛita, etam eva tad etasmiṅl loka āyātayati 5 hotā manuvṛita iti ṣaṅsaty. ayaṃ vā Agnir hotā manuvṛito, 'yaṃ hi sarvato manushyair vṛito. 'gnim eva tad asmiṅl loka āyātayati 6 praṇīr yajñānām iti ṣaṅsati. Vāyur vai praṇīr yajñānāṃ. yadā hi prāṇity, atha yajño 'thāgnihotraṃ. Vāyum eva tad antarikshaloka āyātayati 7 rathīr adhvarāṇām iti ṣaṅsaty. asau vai rathīr adhvarāṇām, esha hi yathaitac carati rathīr ivaitam eva tad etasmiṅl loka āyātayaty 8 atūrto hoteti ṣaṅsaty. ayaṃ vā Agnir atūrto hotemaṃ ha na kaṣ cana tiryañcaṃ taraty. Agnim eva tad asmiṅl loka āyātayati 9 tūrṇir havyavāḷ iti ṣaṅsati. Vāyur vai tūrṇir havyavāḍ, Vāyur hīdaṃ sarvaṃ sadyas tarati yad idaṃ kiṃca, Vāyur devebhyo havyaṃ vahati. Vāyum eva tad antarikshaloka āyātayaty 10 ā devo devān vakshad iti ṣaṅsaty. asau vai devo devān āvahaty, etam eva tad etasmiṅl loka āyātayati 11 yakshad Agnir devo devān iti ṣaṅsaty. ayaṃ vā Agnir devo devān yajaty, Agnim eva tad asmiṅl loka āyātayati 12 so 'dhvarā karati jātavedā iti ṣaṅsati. Vāyur vai jātavedā, Vāyur hīdaṃ sarvaṃ karoti yad idaṃ kiṃca. Vāyum eva tad antarikshaloka āyātayati || 34 || 2 ||

1 Pra vo devāyāgnaya ity anushṭubhaḥ 2 prathame pade viharati, tasmāt stry ūrū viharati 3 samasyaty uttare pade, tasmāt pumān ūrū samasyati. tan mithunam, mithunam eva tad ukthamukhe karoti prajātyai 4 prajāyate prajayā paṣubhir ya evaṃ veda 5 pra vo devāyāgnaya ity evānushṭubhaḥ. prathame pade viharati, vajram eva tat parovarīyāṅsaṃ karoti. samasyaty evottare pade. ārambhaṇato vai vajrasyāṇimātho daṇḍasyātho paraṣor. vajram

eva tat praharati dvishate bhrātṛivyāya vadhaṃ, yo 'sya stṛityas tasmai startavai || 35 || 3 ||

1 Devāsurā vā eshu lokeshu samayatanta. te vai devāḥ sada evāyatanam akurvata, tān sadaso 'jayaṅs. ta āgnīdhraṃ samprāpadyanta, te tato na parājayanta. tasmād āgnīdhra upavasanti na sadasy, āgnīdhre hy adhārayanta. yad āgnīdhre 'dhārayanta tad āgnīdhrasyāgnīdhratvaṃ 2 teshāṃ vai devānām asurāḥ sadasyān agnīn nirvāpayāṃ cakrus. te devā āgnīdhrād eva sadasyān agnīn viharanta, tair asurarakshāṅsy apāghnata. tathaivaitad yajamānā āgnīdhrād eva sadasyān agnīn viharanty, asurarakshāṅsy eva tad apaghnate 3 te vai prātar ājyair evājayanta āyan. yad ājyair evājayanta āyaṅs tad ājyānām ājyatvaṃ 4 tāsāṃ vai hotrāṇām āyatīnām ājayantīnām achāvākīyāhīyata. tasyām Indrāgnī adhyāstām. Indrāgnī vai devānām ojishṭhau balishṭhau sahishṭhau sattamau pārayishṇutamau. tasmād aindrāgnam achāvākaḥ prātaḥsavane ṣaṅsatīndragnī hi tasyām adhyāstāṃ 5 tasmād u purastād anye hotrakāḥ sadaḥ prasarpanti paṣcāchāvākaḥ, paṣceva hi hīno 'nusaṃjigamishati 6 tasmād yo brāhmaṇo bahvṛico vīryavān syāt so 'syāchākīyāṃ kuryāt, tenaiva sāhīnā bhavati || 36 || 4 ||

1 Devaratho vā esha yad yajñas, tasyaitāv antarau raṣmī yad ājyapraüge. tad yad ājyena pavamānam anuṣaṅsati praügeṇājyaṃ, devarathasyaiva tad antarau raṣmī viharaty alobhāya 2 tām anukṛitim manushyarathasyaivāntarau raṣmī viharanty alobhāya 3 nāsya devaratho lubhyati na manushyaratho ya evaṃ veda 4 tad āhur: yathā vāva stotram evaṃ ṣastram. pāvamānīshu sāmagāḥ stuvata, āgneyaṃ hotājyaṃ ṣaṅsati: katham asya pāvamānyo 'nuṣastā bhavantīti 5 yo vā Agniḥ sa Pavamānas 6 tad apy etad ṛishiṇoktam: agnir ṛishiḥ pavamāna ity 7 evam u hāsyāgneyībhir eva pratipadyamānasya pāvamānyo 'nuṣa-

stā bhavanti 8 tad āhur: yathā vāva stotram evaṃ ṣastraṃ. gāyatrīshu sāmagāḥ stuvata, ānushṭubhaṃ hotājyaṃ ṣaṅsati: katham asya gāyatryo 'nuṣastā bhavantīti 9 sampadeti brūyāt 10 saptaitā anushṭubhas, tās triḥ prathamayā trir uttamayaikādaṣa bhavanti. virāḍ yājyā dvādaṣī. na vā ekenākshareṇa chandāṅsi viyanti na dvābhyāṃ. tāḥ sholaṣa gāyatryo bhavanty 11 evam u hāsyānushṭubbhir eva pratipadyamānasya gāyatryo 'nuṣastā bhavanty 12 agna indraṣ ca dāṣusho duroṇa ity āgnendryā yajati 13 na vā etāv Indrāgnī santau vyajayetām, āgnendrau vā etau santau vyajayetāṃ. tad yad āgnendryā yajati, vijityā eva 14 sā virāṭ trayastriṅsadaksharā bhavati. trayastriṅṣad vai devā: ashṭau Vasava, ekādaṣa Rudrā, dvādaṣādityāḥ, Prajāpatiṣ ca Vashaṭkāraṣ ca. tat prathama ukthamukhe devatā aksharabhājaḥ karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tṛipyanti 15 tad āhur: yathā vāva ṣastram evaṃ yājyāgneyaṃ hotājyaṃ ṣaṅsaty, atha kasmād āgnendryā yajatīti 16 yā vā āgnendry aindrāgnī vai sā, sendrāgnam etad ukthaṃ graheṇa ca tūshṇīṃṣaṅsena ce 17 ndrāgnī ā gataṃ sutaṃ gīrbhir nabho vareṇyam | asya pātaṃ dhiyeshitety aindrāgnam adhvaryur grahaṃ gṛihṇāti, bhūr Agnir jyotir jyotir Agnir Indro jyotir bhuvo jyotir Indraḥ Sūryo jyotir jyotiḥ svaḥ Sūrya iti hotā tūshṇīṃṣaṅsaṃ ṣaṅsati: tad yathaiva ṣastram evaṃ yājyā || 37 || 5 ||

1 Hotṛijapaṃ japati, retas tat siñcaty 2 upāṅṣu japaty, upāṅṣv iva vai retasaḥ siktiḥ 3 purāhāvāj japati. yad vai kiṃcordhvam āhāvāc, chastrasyaiva tat 4 parāñcaṃ catushpady āsīnam abhyāhvayate, tasmāt parāñco bhūtvā catushpādo retaḥ siñcanti 5 samyañ dvipād bhavati, tasmāt samyañco bhūtvā dvipādo retaḥ siñcanti 6 pitā Mātariṣvety āha. prāṇo vai pitā prāṇo Mātariṣvā prāṇo

reto, retas tat siñcaty 7 achidrā padā dhā iti. reto vā achidram, ato hy achidraḥ sambhavaty 8 achidrokthā kavayaḥ ṣaṅsann iti. ye vā anūcānās te kavayas, ta idam achidraṃ retaḥ prajanayann ity eva tad āha 9 somo viṣvavin nīthāni neshad bṛihaspatir ukthāmadāni ṣaṅsishad iti. brahma vai Bṛihaspatiḥ, kshatraṃ Somaḥ, stutaṣastrāṇi nīthāni cokthamadāni ca. daivena caivaitad brahmaṇā prasūto daivena ca kshatreṇokthāni ṣaṅsaty 10 etau ha vā asya sarvasya prasavasyeṣāte yad idaṃ kiṃca 11 tad yad etābhyām aprasūtaḥ karoty, akṛitaṃ tad. akṛitam akar iti vai nindanti 12 kṛitam asya kṛitam bhavati, nāsyākṛitaṃ kṛitam bhavati ya evaṃ veda 13 vāg āyur viṣvāyur viṣvam āyur ity āha. prāṇo vā āyuḥ, prāṇo reto, vāg yonir; yoniṃ tad upasaṃdhāya retaḥ siñcati 14 ka idaṃ ṣaṅsishyati sa idaṃ ṣaṅsishyatīty āha. Prajāpatir vai kaḥ, Prajāpatiḥ prajanayishyatīty eva tad āha || 38 || 6 ||

1 Āhūya tūshṇīṃṣaṅsaṃ ṣaṅsati, retas tat siktaṃ vikaroti. siktir vā agre 'tha vikṛitir 2 upāṅṣu tūshṇīṃṣaṅsaṃ ṣaṅsaty, upāṅṣv iva vai retasaḥ siktis 3 tira iva tūshṇīṃṣaṅsaṃ ṣaṅsati, tira iva vai retāṅsi vikriyante 4 shaṭpadaṃ tūshṇīṃṣaṅsaṃ ṣaṅsati. shaḍvidho vai purushaḥ shaḷaṅga, ātmānam eva tat shaḍvidhaṃ shaḷaṅgaṃ vikaroti 5 tūshṇīṃṣaṅsaṃ ṣastvā purorucaṃ ṣaṅsati, retas tad vikṛitam prajanayati. vikṛitir vā agre 'tha jātir 6 uccaiḥ purorucaṃ ṣaṅsaty, uccair evainaṃ tat prajanayati 7 dvādaṣapadām purorucaṃ ṣaṅsati. dvādaṣa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ, so 'sya sarvasya prajanayitā. sa yo 'sya sarvasya prajanayitā, sa evainaṃ tat prajayā paṣubhiḥ prajanayati prajātyai 8 prajāyate prajayā paṣubhir ya evaṃ veda 9 jātavedasyāṃ purorucaṃ ṣaṅsati jātavedonyaṅgāṃ 10 tad āhur: yat tṛitīyasavanam eva jātavedasa āyatanam,

atha kasmāt prātaḥsavane jātavedasyām purorucaṃ ṣaṅsatīti 11 prāṇo vai jātavedāḥ, sa hi jātānāṃ veda. yāvatāṃ vai sa jātānāṃ veda te bhavanti, yeshām u na veda kim u te syur. yo vā ājya ātmasaṃskṛitiṃ veda, tat suviditam || 39 || 7 ||

1 Pra vo devāyāgnaya iti ṣaṅsati. prāṇo vai pra, prāṇaṃ hīmāni sarvāṇi bhūtāny anuprayanti. prāṇam eva tat sambhāvayati, praṇaṃ saṃskurute 2 dīdivāṅsam apūrvyam iti ṣaṅsati. mano vai dīdāya, manaso hi na kiṃ cana pūrvam asti. mana eva tat sambhāvayati, manaḥ saṃskurute 3 sa naḥ ṣarmāṇi vītaya iti ṣaṅsati. vāg vai ṣarma, tasmād vācānuvadantam āha: ṣarmavad āsmā ayāṅsīti. vācam eva tat sambhāvayati, vācaṃ saṃskuruta 4 uta no brahmann avisha iti ṣaṅsati. ṣrotraṃ vai brahma, ṣrotreṇa hi brahma ṣṛiṇoti, ṣrotre brahma pratishṭhitaṃ. ṣrotram eva tat sambhāvayati, ṣrotraṃ saṃskurute 5 sa yantā vipra eshām iti ṣaṅsaty. apāno vai yantāpānena hy ayaṃ yataḥ prāṇo na parāṅ bhavaty. apānam eva tat sambhāvayaty, apānaṃ saṃskuruta 6 ṛitāvā yasya rodasī iti ṣaṅsati. cakshur vā ṛitaṃ. tasmād yataro vivadamānayor āhāham anusṭhyā cakshushādarṣam iti, tasya ṣrad dadhati. cakshur eva tat sambhāvayati, cakshuḥ saṃskurute 7 nū no rāsva sahasravat tokavat pushṭimad vasv ity uttamayā paridadhāty. ātmā vai samastaḥ sahasravāṅs tokavān pushṭimān. ātmānam eva tat samastaṃ sambhāvayaty, ātmānaṃ samastaṃ saṃskurute 8 yājyayā yajati. prattir vai yājyā, puṇyaiva lakshmīḥ. puṇyām eva tal lakshmīṃ sambhāvayati, puṇyāṃ lakshmīṃ saṃskurute 9 sa evaṃ vidvāṅṣ chandomayo devatāmayo brahmamayo 'mṛitamayaḥ sambhūya devatā apyeti ya evaṃ veda 10 yo vai tad veda yathā chandomayo devatāmayo brahmamayo 'mṛitamayaḥ sambhūya devatā

apyeti, tat suviditam 11 ity adhyātmam, athādhidaivatam || 40 || 8 ||

1 Shaṭpadaṃ tūshṇīṃṣaṅsaṃ ṣaṅsati. shaḍ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn apyeti 2 dvādaṣapadām purorucaṃ ṣaṅsati. dvādaṣa vai māsā. māsān eva tat kalpayati, māsān apyeti 3 pra vo devāyāgnaya iti ṣaṅsaty. antarikshaṃ vai prāntarikshaṃ hīmāni sarvāṇi bhūtāny anuprayanty. antariksham eva tat kalpayaty, antariksham apyeti 4 dīdivāṅsam apūrvyam iti ṣaṅsaty. asau vai dīdāya yo 'sau tapaty, etasmād dhi na kiṃ cana pūrvam asty. etam eva tat kalpayaty, etam apyeti 5 sa naḥ ṣarmāṇi vītaya iti ṣaṅsaty. Agnir vai ṣarmāṇy annādyāni yachaty. Agnim eva tat kalpayaty, Agnim apyety 6 uta no brahmann avisha iti ṣaṅsati. candramā vai brahma. candramasam eva tat kalpayati, candramasam apyeti 7 sa yantā vipra eshām iti ṣaṅsati. Vāyur vai yantā, Vāyunā hīdaṃ yatam antarikshaṃ na samṛichati. Vāyum eva tat kalpayati, Vāyum apyety 8 ṛitāvā yasya rodasī iti ṣaṅsati. dyāvāpṛithivī vai rodasī. dyāvāpṛithivī eva tat kalpayati, dyāvāpṛithivī apyeti 9 nū no rāsva sahasravat tokavat pushṭimad vasv ity uttamayā paridadhāti. saṃvatsaro vai samastaḥ sahasravāṅs tokavān pushṭimān. saṃvatsaram eva tat samastaṃ kalpayati, saṃvatsaraṃ samastam apyeti 10 yājyayā yajati. vṛishṭir vai yājyā vidyud eva, vidyud dhīdaṃ vṛishṭim annādyaṃ samprayachati. vidyutam eva tat kalpayati, vidyutam apyeti 11 sa evaṃ vidvān etanmayo devatāmayo bhavati bhavati || 41 || 9 ||

Iti dvitīyapañcikāyām pañcamo 'dhyāyaḥ.

Iti daṣamādhyāye navamaḥ khaṇḍaḥ.

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1 Grahokthaṃ vā etad yat praügaṃ. nava prātar grahā gṛihyante, navabhir bahishpavamāne stuvate. stute stome daṣamaṃ gṛihṇāti, hiṃkāra itarāsāṃ daṣamaḥ. so sā sammā 2 vāyavyaṃ ṣaṅsati, tena vāyavya ukthavān 3 aindravāyavaṃ ṣaṅsati, tenaindravāyava ukthavān 4 maitrāvaruṇaṃ ṣaṅsati, tena maitrāvaruṇa ukthavān 5 āṣvinaṃ ṣaṅsati, tenāṣvina ukthavān 6 aindraṃ ṣaṅsati, tena ṣukrāmanthinā ukthavantau 7 vaiṣvadevaṃ ṣaṅsati, tenāgrayaṇa ukthavān 8 sārasvataṃ ṣaṅsati 9 na sārasvato graho 'sti 10 vāk tu Sarasvatī. ye tu keca vācā grahā gṛihyante, te 'sya sarve ṣastokthā 11 ukthino bhavanti ya evaṃ veda || 1 || 1 ||

1 Annādyaṃ vā etenāvarunddhe yat praügam. anyānyā devatā praüge ṣasyate, 'nyad-anyad uktham praüge kriyate 2 'nyad-anyad asyānnādyaṃ graheshu dhriyate ya evaṃ vedai3tad dha vai yajamānasyādhyātmatamam ivokthaṃ yat praügaṃ. tasmād enainaitad upekshyatamam ivety āhur, etena hy enaṃ hotā saṃskarotīti 4 vāyavyaṃ ṣaṅsati. tasmād āhur: Vāyuḥ prāṇaḥ prāṇo reto, retaḥ purushasya prathamaṃ sambhavataḥ sambhavatīti. yad vāyavyaṃ ṣaṅsati, prāṇam evāsya tat saṃskaroty 5 aindravāyavaṃ ṣaṅsati. yatra vāva prāṇas tad apāno. yad aindravāyavaṃ ṣaṅsati, prāṇāpānāv evāsya tat saṃskaroti 6 maitrāvaruṇaṃ ṣaṅsati. tasmād āhuṣ: cakshuḥ purushasya prathamaṃ sambhavataḥ sambhavatīti. yan maitrāvaruṇaṃ ṣaṅsati, cakshur evāsya tat saṃskaroty 7 āṣvinaṃ ṣaṅsati. tasmāt kumāraṃ jātaṃ saṃvadanta: upa vai ṣuṣrūshate, ni vai dhyāyatīti. yad āṣvinaṃ ṣaṅsati, ṣrotram evāsya tat saṃskaroty 8 aindraṃ ṣaṅsati. tasmāt kumāraṃ jātaṃ saṃva-

dante: pratidhārayati vai grīvā atho ṣira iti. yad aindraṃ ṣaṅsati, vīryam evāsya tat saṃskaroti 9 vaiṣvadevaṃ ṣaṅsati. tasmāt kumāro jātaḥ paṣceva pracarati, vaiṣvadevāni hy aṅgāni. yad vaiṣvadevaṃ ṣaṅsaty, aṅgāny evāsya tat saṃskaroti 10 sārasvataṃ ṣaṅsati. tasmāt kumāraṃ jātaṃ jaghanyā vāg āviṣati, vāg ghi Sarasvatī. yat sārasvataṃ ṣaṅsati, vācam evāsya tat saṃskaroty 11 esha vai jāto jāyate sarvābhya etābhyo devatābhyaḥ sarvebhya ukthebhyaḥ sarvebhyaṣ chandobhyaḥ sarvebhyaḥ praügebhyaḥ sarvebhyaḥ savanebhyo ya evaṃ veda yasya caivaṃ vidusha etac chaṅsanti || 2 || 2 ||

1 Prāṇānāṃ vā etad ukthaṃ yat praügaṃ. sapta devatāḥ ṣaṅsati. sapta vai ṣīrshan prāṇāḥ, ṣīrshann eva tat prāṇān dadhāti 2 kiṃ sa yajamānasya pāpabhadram ādriyeteti ha smāha yo 'sya hotā syād ity. atraivainaṃ yathā kāmayeta tathā kuryād 3 yaṃ kāmayeta: prāṇenainaṃ vyardhayānīti, vāyavyam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdham. prāṇenaivainaṃ tad vyardhayati 4 yaṃ kāmayeta: prāṇāpānābhyām enaṃ vyardhayānīty, aindravāyavam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdham. prāṇāpānābhyām evainaṃ tad vyardhayati 5 yaṃ kāmayeta: cakshushainaṃ vyardhayānīti, maitrāvaruṇam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdhaṃ. cakshushaivainaṃ tad vyardhayati 6 yaṃ kāmayeta: ṣrotreṇainaṃ vyardhayānīty, āṣvinam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vatīyāt, tenaiva tal lubdhaṃ. ṣrotreṇaivainaṃ tad vyardhayati 7 yaṃ kāmayeta: vīryeṇainaṃ vyardhayānīty, aindram asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdhaṃ. vīryeṇaivainaṃ tad vyardhayati 8 yaṃ kāmayetāṅgair enaṃ vyardhayānīti, vaiṣvadevam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdham.

aṅgair evainaṃ tad vyardhayati 9 yaṃ kāmayeta: vācainaṃ vyardhayānīti, sārasvatam asya lubdhaṃ ṣaṅsed. ṛicaṃ vā padaṃ vātīyāt, tenaiva tal lubdhaṃ. vācaivainaṃ tad vyardhayati 10 yam u kāmayeta: sarvair enam aṅgaiḥ sarveṇātmanā samardhayānīty, etad evāsya yathāpūrvam ṛiju kḷiptaṃ ṣaṅset. sarvair evaiṇaṃ tad aṅgaiḥ sarveṇātmanā samardhayati 11 sarvair aṅgaiḥ sarveṇātmanā samṛidhyate ya evaṃ veda || 3 || 3 ||

1 Tad āhur: yathā vāva stotram evaṃ ṣastram. āgneyīshu sāmagāḥ stuvate, vāyavyayā hotā pratipadyate: katham asya āgneyyo 'nuṣastā bhavantīty 2 Agner vā etāḥ sarvās tanvo yad etā devatāḥ 3 sa yad Agniḥ pravān iva dahati, tad asya vāyavyaṃ rūpaṃ. tad asya tenānuṣaṅsaty 4 atha yad dvaidham iva kṛitvā dahati, dvau vā Indravāyū, tad asyaindravāyavaṃ rūpaṃ. tad asya tenānuṣaṅsaty 5 atha yad uc ca hṛishyati ni ca hṛishyati, tad asya maitrāvaruṇaṃ rūpaṃ. tad asya tenānuṣaṅsati 6 sa yad Agnir ghorasaṃsparṣas tad asya vāruṇaṃ rūpaṃ, taṃ yad ghorasaṃsparṣaṃ santam mitrakṛityevopāsate tad asya maitraṃ rūpaṃ. tad asya tenānuṣaṅsaty 7 atha yad enaṃ dvābhyām bāhubhyāṃ dvābhyām araṇībhyām manthanti, dvau vā Aṣvinau, tad asyāṣvinaṃ rūpaṃ. tad asya tenānuṣaṅsaty 8 atha yad uccairghoshaḥ stanayan babābākurvann iva dahati yasmād bhūtāni vijante, tad asyaindraṃ rūpaṃ. tad asya tenānuṣaṅsaty 9 atha yad enaṃ ekaṃ santam bahudhā viharanti, tad asya vaiṣvadevaṃ rūpaṃ. tad asya tenānuṣaṅsaty 10 atha yat sphūrjayan vācam iva vadan dahati, tad asya sārasvataṃ rūpaṃ. tad asya tenānuṣaṅsaty 11 evam u hāsya vāyavyayaiva pratipadyamānasya tṛicena-tṛicenaivaitābhir devatābhiḥ stotriyo 'nuṣasto bhavati 12 viṣvebhiḥ somyam madhv agna indreṇa vāyunā | pibā mitrasya dhāmabhir iti vaiṣvadevam uktham ṣastvā vaiṣvadevyā yajati, yathābhāgaṃ tad devatāḥ prīṇāti || 4 || 4 ||

1 Devapātraṃ vā etad yad vashaṭkāro. vashaṭkaroti, devapātreṇaiva tad devatās tarpayaty 2 anuvashaṭkaroti. tad yathādo 'ṣvān vā gā vā punarabhyākāraṃ tarpayanty, evam evaitad devatāḥ punarabhyākāraṃ tarpayanti yad anuvashaṭkarotī 3 mān evāgnīn upāsata ity āhur dhishṇyān, atha kasmāt pūrvasminn eva juhvati pūrvasmin vashaṭkurvantīti 4 yad eva somasyāgne vīhīty anuvashaṭkaroti, tena dhishṇyān prīṇāty 5 asaṃsthitān somān bhakshayantīty āhur yeshāṃ nānuvashaṭkaroti, ko nu somasya svishṭakṛidbhāga iti 6 yad vāva somasyāgne vīhīty anuvashaṭkaroti, tenaiva saṃsthitān somān bhakshayanti; sa u eva somasya svishṭakṛidbhāgo. vashaṭkaroti || 5 || 5 ||

1 Vajro vā esha yad vashaṭkāro. yaṃ dvishyāt taṃ dhyāyed vashaṭkarishyaṅs, tasminn eva taṃ vajram āsthāpayati 2 shaḷ iti vashaṭkaroti. shaḍ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn pratishṭhāpayaty. ṛitūn vai pratitishṭhata idaṃ sarvam anupratitishṭhati yad idaṃ kiṃca 3 pratitishṭhati ya evaṃ veda 4 tad u ha smāha Hiraṇyadan Baida: etāni vā etena shaṭ pratishṭhāpayati. dyaur antarikshe pratishṭhitāntariksham pṛithivyām pṛithivy apsv āpaḥ satye satyam brahmaṇi brahma tapasīty. etā eva tat pratishṭhāḥ pratitishṭhantīr idaṃ sarvam anupratitishṭhati yad idaṃ kiṃca. pratitishṭhati ya evaṃ veda 5 vaushaḷ iti vashaṭkaroty. asau vāva vāv, ṛitavaḥ shaḷ. etam eva tad ṛitushv ādadhāty, ṛitushu pratishṭhāpayati. yādṛig iva vai devebhyaḥ karoti, tādṛig ivāsmai devāḥ kurvanti || 6 || 6 ||

1 Trayo vai vashaṭkārā: vajro dhāmachad riktaḥ 2 sa yam evoccair bali vashaṭkaroti sa vajras 3 taṃ-taṃ praharati dvishate bhrātṛivyāya vadhaṃ, yo 'sya stṛityas tasmai startavai. tasmāt sa bhrātṛivyavatā vashaṭkṛityo 4 'tha yaḥ

samaḥ saṃtato nirhāṇarcaḥ sa dhāmachat 5 taṃ-tam prajāṣ
ca paṣavaṣ cānūpatishṭhante. tasmāt sa prajākāmena paṣu-
kāmena vashaṭkrityo 6 'tha yenaiva shaḷ avarādhnoti sa ri-
kto 7 riṇakty ātmānaṃ riṇakti yajamānam, pāpīyān vashaṭ-
kartā bhavati pāpīyān yasmai vashaṭkaroti. tasmāt ta-
syāṣāṃ neyāt 8 kiṃ sa yajamānasya pāpabhadram ādriye-
teti ha smāha yo 'sya hotā syād ity. atraivainaṃ yathā
kāmayeta tathā kuryād 9 yaṃ kāmayeta: yathaivānījāno
'bhūt tathaivejānaḥ syād iti, yathaivāsya ricam brūyāt ta-
thaivāsya vashaṭkuryāt. sadriṣam evainaṃ tat karoti 10 yaṃ
kāmayeta: pāpīyān syād ity, uccaistarām asya ricam
uktvā ṣanaistarāṃ vashaṭkuryāt. pāpīyāṅsam evainaṃ tat
karoti 11 yaṃ kāmayeta: ṣreyān syād iti, ṣanaistarām asya
ricam uktvoccaistarāṃ vashaṭkuryāc. chriya evainaṃ tac
chriyām ādadhāti 12 saṃtatam ricā vashaṭkrityaṃ, saṃta-
tyai 13 saṃdhīyate prajayā paṣubhir ya evaṃ veda || 7 || 7 ||

1 Yasyai devatāyai havir grihītaṃ syāt, tāṃ dhyāyed
vashaṭkarishyan. sākshād eva tad devatām prīṇāti, pratya-
kshād devatāṃ yajati 2 vajro vai vashaṭkāraḥ, sa esha pra-
hrito 'ṣānto dīdāya. tasya haitasya na sarva iva ṣāntiṃ
veda na pratishṭhāṃ. tasmād dhāpy etarhi bhūyān iva
mrityus. tasya haishaiva ṣāntir eshā pratishṭhā vāg ity
eva. tasmād vashaṭkritya-vashaṭkritya vāg ity anuman-
trayeta, sa enaṃ ṣānto na hinasti 3 vashaṭkāra mā mām
pramriksho māhaṃ tvām pramriksham, brihatā
mana upahvaye vyānena ṣarīram, pratishṭhāsi
pratishṭhāṃ gacha pratishṭhām mā gamayeti va-
shaṭkāram anumantrayeta 4 tad u ha smāha: dīrgham etat
sad aprabhv, ojaḥ saha oja 5 ity eva vashaṭkāram anu-
mantrayetau 6 jaṣ ca ha vai sahaṣ ca vashaṭkārasya priya-
tame tanvau 7 priyeṇaivainaṃ tad dhāmnā samardhayati
8 priyeṇa dhāmnā samridhyate ya evaṃ veda 9 vāk ca vai

prāṇāpānau ca vashaṭkāras, ta ete vashaṭkrite-vashaṭkrite
vyutkrāmanti. tān anumantrayeta: vāg ojaḥ saha ojo
mayi prāṇāpānāv ity, ātmany eva tad dhotā vācaṃ ca
prāṇāpānau ca pratishṭhāpayati sarvāyuḥ sarvāyutvāya
10 sarvam āyur eti ya evaṃ veda || 8 || 8 ||

1 Yajño vai devebhya udakrāmat, tam praishaiḥ prai-
sham aichan. yat praishaiḥ praisham aichaṅs, tat praishā-
ṇām praishatvaṃ 2 tam purorugbhiḥ prārocayan. yat puro-
rugbhiḥ prārocayaṅs, tat purorucām puroruktvaṃ 3 taṃ ve-
dyām anvavindan. yad vedyām anvavindaṅs, tad veder ve-
ditvaṃ 4 taṃ vittaṃ grahair vyagrihṇata. yad vittaṃ gra-
hair vyagrihṇata, tad grahāṇāṃ grahatvaṃ 5 taṃ vittvā
nividbhir nyavedayan. yad vittvā nividbhir nyavedayaṅs,
tan nividāṃ nivittvam 6 mahad vāva nashṭaishy abhy
alpaṃ vechati, yataro vāva tayor jyāya ivābhīchati sa
eva tayoḥ sādhīya ichati 7 ya u eva praishān varshīyaso-
varshīyaso veda sa u eva tān sādhīyo veda, nashṭaishyaṃ
hy etad yat praishās 8 tasmāt prahvas tishṭhan preshyati
|| 9 || 9 ||

1 Garbhā vā eta ukthānāṃ yan nividas. tad yat pu-
rastād ukthānām prātaḥsavane dhīyante, tasmāt parāñco
garbhā dhīyante parāñcaḥ sambhavanti 2 yan madhyato
madhyaṃdine dhīyante, tasmān madhye garbhā dhritā
3 yad antatas tritīyasavane dhīyante, tasmād amuto 'rvāñco
garbhāḥ prajāyante prajātyai 4 prajāyate prajayā paṣubhir
ya evaṃ veda 5 peṣā vā eta ukthānāṃ yan nividas. tad
yat purastād ukthānām prātaḥsavane dhīyante, yathaiva
pravayaṇataḥ peṣaḥ kuryāt tādrik ṭad. yan madhyato ma-
dhyaṃdine dhīyante, yathaiva madhyataḥ peṣaḥ kuryāt
tādrik tad. yad antatas tritīyasavane dhīyante, yathaivā-
vaprajjanataḥ peṣaḥ kuryāt tādrik tat 6 sarvato yajñasya
peṣasā ṣobhate ya evaṃ veda || 10 || 10 ||

1 Sauryā vā etā devatā yan nividas. tad yat purastād ukthānām prātaḥsavane dhīyante madhyato madhyaṃdine 'ntatas tṛitīyasavana, Ādityasyaiva tad vratam anuparyāvartante 2 paccho vai devā yajñaṃ samabharaṅs, tasmāt paccho nividaḥ ṣasyante 3 yad vai tad devā yajñaṃ samabharaṅs, tasmād aṣvaḥ samabhavat. tasmād āhur: aṣvaṃ nividāṃ ṣaṅstre dadyād iti, tad u khalu varam eva dadati 4 na nividaḥ padam atīyād 5 yan nividaḥ padam atīyād, yajñasya tac chidraṃ kuryād, yajñasya vai chidraṃ sravad yajamāno 'nu pāpīyān bhavati. tasmān na nividaḥ padam atīyān 6 na nividaḥ pade viparihared. yan nividaḥ pade vipariharen, mohayed yajñam, mugdho yajamānaḥ syāt. tasmān na nividaḥ pade vipariharen 7 na nividaḥ pade samasyed. yan nividaḥ pade samasyed, yajñasya tad āyuḥ saṃharet, pramāyuko yajamānaḥ syāt. tasmān na nividaḥ pade samasyet 8 predam brahma predaṃ kshatram ity ete eva samasyed, brahmakshatrayoḥ saṃṣrityai. tasmād brahma ca kshatraṃ ca saṃṣrite 9 na tṛicaṃ na caturṛicam ati manyeta nividdhānam, ekaikaṃ vai nividaḥ padam ṛicaṃ sūktam prati. tasmān na tṛicaṃ na caturṛicam ati manyeta nividdhānaṃ, nividā hy eva stotram atiṣastam bhavaty 10 ekām pariṣishya tṛitīyasavane nividaṃ dadhyād 11 yad dve pariṣishya dadhyāt, prajananaṃ tad upahanyād, garbhais tat prajā vyardhayet. tasmād ekām eva pariṣishya tṛitīyasavane nividaṃ dadhyān 12 na sūktena nividam atipadyeta 13 yena sūktena nividam atipadyeta, na tat punar upanivarteta, vāstuham eva tad 14 anyat taddaivataṃ tacchandasaṃ sūktam āhṛitya tasmin nividaṃ dadhyān 15 mā pra gāma patho vayam iti purastāt sūktasya ṣaṅsati 16 patho vā esha praiti yo yajñe muhyati. mā yajñād indra somina iti, yajñād eva tan na pracyavate 17 mānta sthur no arātaya ity, arātīyata eva

tad apahanti 18 yo yajñasya prasādhanas tantur deveshv ātataḥ | tam āhutaṃ naṣīmahīti 19 prajā vai tantuḥ, prajām evāsmā etat saṃtanoti 20 mano nv ā huvāmahe nārāṣaṅsena someneti 21 manasā vai yajñas tāyate, manasā kriyate 22 saiva tatra prāyaṣcittiḥ prāyaṣcittiḥ || 11 || 11 ||

Iti tṛitīyapañcikāyām prathamo 'dhyāyaḥ.

Ity ekādaṣādhyāya ekādaṣaḥ khaṇḍaḥ.

1 Devaviṣaḥ kalpayitavyā, ity āhuṣ, chandaṣ chandasi pratishṭhāpyam iti. ṣoṅsāvom ity āhvayate prātaḥsavane tryaksharena, ṣaṅsāmodaivom ity adhvaryuḥ pratigṛiṇāti pañcāksharena. tad ashṭāksharaṃ sampadyate. 'shṭākshara vai gāyatrī, gāyatrīm eva tat purastāt prātaḥsavane 'cīkḷipatām 2 ukthaṃ vācīty āha ṣastvā caturaksharam, om ukthaṣā ity adhvaryuṣ caturaksharaṃ. tad ashṭhāksharaṃ sampadyate. 'shṭākshara vai gāyatrī, gāyatrīm eva tad ubhayataḥ prātaḥsavane 'cīkḷipatām 3 adhvaryo ṣoṅsāvom ity āhvayate madhyaṃdine shaḷaksharena, ṣaṅsāmodaivom ity adhvaryuḥ pratigṛiṇāti pañcāksharena. tad ekādaṣāksharaṃ sampadyata. ekādaṣākshara vai trishṭup, trishṭubham eva tat purastān madhyaṃdine 'cīkḷipatām. ukthaṃ vācīndrāyety āha ṣastvā saptāksharam, om ukthaṣā ity adhvaryuṣ caturaksharaṃ. tad ekādaṣāksharaṃ sampadyata. ekādaṣākshara vai trishṭup, trishṭubham eva tad ubhayato madhyaṃdine 'cīkḷipatām 4 adhvaryo ṣoṣoṅsāvom ity āhvayate tṛitīyasavane saptāksharena, ṣaṅsāmodaivom ity adhvaryuḥ pratigṛiṇāti pañcāksharena. tad dvādaṣāksharaṃ sampadyate. dvādaṣākshara vai jagatī, jagatīm eva tat purastāt tṛitīyasavane 'cīkḷipatām. ukthaṃ vācīndrāya devebhya ity āha ṣastvaikādaṣāksharam, om ity adhvaryur ekāksharaṃ. tad dvādaṣāksharaṃ sampadyate. dvādaṣākshara vai jagatī, jagatīm

eva tad ubhayatas tṛitīyasavane 'cīkḷipatām 5 tad etad ṛishiḥ paṣyann abhyanūvāca 6 yad gāyatre adhi gāyatram āhitam traishṭubhād vā traishṭubham niratakshata | yad vā jagaj jagaty āhitam padam ya it tad vidus te amṛitatvam ānaṣur ity 7 etad vai tac chandaṣ chandasi pratishṭhāpayati 8 kalpayati devaviṣo ya evam veda || 12 || 1 ||

1 Prajāpatir vai yajñam chandāṅsi devebhyo bhāgadheyāni vyabhajat. sa gāyatrīm evāgnaye Vasubhyaḥ prātaḥsavane 'bhajat, trishṭubham Indrāya Rudrebhyo madhyamdine, jagatīm Viṣvebhyo devebhya Ādityebhyas tṛitīyasavane 2 'thāsya yat svam chanda āsīd anushṭup, tām udantam abhy udauhad achāvākīyām abhi. sainam abravīd anushṭup: tvam nv eva devānām pāpishṭho 'si, yasya te 'ham svam chando 'smi, yām modantam abhy udauhīr achāvākīyām abhīti. tad ajānāt, sa svam somam āharat, sa sve some 'gram mukham abhi paryāharad anushṭubham. tasmād v anushṭub agriyā mukhyā yujyate sarveshām savanānām 3 agriyo mukhyo bhavati, ṣreshṭhatām aṣnute ya evam veda 4 sve vai sa tat some 'kalpayat. tasmād yatra kva ca yajamānavaṣo bhavati, kalpata eva yajño 'pi 5 tasyai janatāyai kalpate yatraivam vidvān yajamāno vaṣī yajate || 13 || 2 ||

1 Agnir vai devānām hotāsīt, tam mṛityur bahishpavamāne 'sīdat. so 'nushṭubhājyam pratyapadyata, mṛityum eva tat paryakrāmat. tam ājye 'sīdat. sa praügeṇa pratyapadyata, mṛityum eva tat paryakrāmat 2 tam mādhyamdine pavamāne 'sīdat. so 'nushṭubhā marutvatīyam pratyapadyata, mṛityum eva tat paryakrāmat. tam mādhyamdine bṛihatīshu nāṣaknot sattum. prāṇā vai bṛihatyaḥ, prāṇān eva tan nāṣaknod vyavaitum. tasmān mādhyamdine hotā bṛihatīshu stotriyeṇaiva pratipadyate. prāṇā vai bṛihatyaḥ,

prāṇān eva tad abhi pratipadyate 3 tam tṛitīyapavamāne 'sīdat. so 'nushṭubhā vaiṣvadevam pratyapadyata, mṛityum eva tat paryakrāmat. tam yajñāyajñīye 'sīdat. sa vaiṣvānarīyeṇāgnimārutam pratyapadyata, mṛityum eva tat paryakrāmad. vajro vai vaiṣvānarīyam pratishṭhā yajñāyajñīyam, vajreṇaiva tat pratishṭhāyā mṛityum nudate. sa sarvān pāṣān sarvān sthāṇūn mṛityor atimucya svasty evodamucyata, svasty eva hotonmucyate sarvāyuḥ sarvāyutvāya 4 sarvam āyur eti ya evam veda || 14 || 3 ||

1 Indro vai Vṛitram hatvā nāstṛishīti manyamānaḥ parāḥ parāvato 'gachat, sa paramām eva parāvatam agachad. anushṭub vai paramā parāvad, vāg vā anushṭup. sa vācam praviṣyāṣayat, tam sarvāṇi bhūtāni vibhajyānvaichaṅs. tam pūrvedyuḥ pitaro 'vindann, uttaram ahar devās. tasmāt pūrvedyuḥ pitṛibhyaḥ kriyata, uttaram ahar devān yajante 2 te 'bruvann: abhishuṇavāmaiva, tathā vāva na āṣishṭham āgamishyatīti. tatheti. te 'bhyashuṇvaṅs, ta ā tvā ratham yathotaya ity evainam āvartayann, idam vaso sutam andha ity evaibhyaḥ sutakīrtyām āvir abhavad, indra nedīya ed ihīty evainam madhyam prāpādayantā 3 gatendreṇa yajñena yajate, sendreṇa yajñena rādhnoti ya evam veda || 15 || 4 ||

1 Indram vai Vṛitram jaghnivāṅsam nāstṛitetī manyamānāḥ sarvā devatā ajahus, tam Maruta eva svāpayo nājahuḥ. prāṇā vai Marutaḥ svāpayaḥ, prāṇā haivainam tan nājahus. tasmād esho 'cyutaḥ svāpimān pragāthaḥ ṣasyata: ā svāpe svāpibhir ity 2 api ha yady aindram evāta ūrdhvam chandaḥ ṣasyate, tad dha sarvam marutvatīyam bhavaty, esha ced acyutaḥ svāpimān pragāthaḥ ṣasyata: ā svāpe svāpibhir iti || 16 || 5 ||

1 Brāhmaṇaspatyam pragātham ṣaṅsati 2 bṛihaspatipurohitā vai devā ajayan svargam lokam, vy asmiṅl loke

'jayanta. tathaivaitad yajamāno brihaspatipurohita eva jayati svargaṃ lokaṃ, vy asmiñl loke jayate 3 tau vā etau pragāthāv astutau santau punarādāyaṃ ṣasyete. tad āhur: yan na kiṃ canāstutaṃ sat punarādāyaṃ ṣasyate, 'tha kasmād etau pragāthāv astutau santau punarādāyaṃ ṣasyete iti 4 pavamānokthaṃ vā etad yan marutvatīyaṃ. shaṭsu vā atra gāyatrīshu stuvate shaṭsu brihatīshu tisrishu trishṭupsu, sa vā esha trichandāḥ pañcadaṣo mādhyaṃdinaḥ pavamānas. tad āhuḥ: kathaṃ ta esha trichandāḥ pañcadaṣo mādhyaṃdinaḥ pavamāno 'nuṣasto bhavatīti 5 ye eva gāyatryā uttare pratipado yo gāyatro 'nucaras, tābhir evāsya gāyatryo 'nuṣastā bhavanty; etābhyām evāsya pragāthābhyām brihatyo 'nuṣastā bhavanti 6 tāsu vā etāsu brihatīshu sāmagā rauravayaudhājayābhyām punarādāyaṃ stuvate. tasmād etau pragāthāv astutau santau punarādāyaṃ ṣasyete, tac chastreṇa stotram anvaiti 7 ye eva trishṭubhau dhāyye yat traishṭubhaṃ nividdhānaṃ, tābhir evāsya trishṭubho 'nuṣastā bhavanty 8 evam u hāsyaisha trichandāḥ pañcadaṣo mādhyaṃdinaḥ pavamāno 'nuṣasto bhavati ya evaṃ veda || 17 || 6 ||

1 Dhāyyāḥ ṣaṅsati 2 dhāyyābhir vai Prajāpatir imāñl lokān adhayad yaṃ-yaṃ kāmam akāmayata 3 tathaivaitad yajamāno dhāyyābhir evemāñl lokān dhayati yaṃ-yaṃ kāmaṃ kāmayate ya evaṃ veda yad eva dhāyyā3ḥ | 4 yatra-yatra vai devā yajñasya chidraṃ nirajānaṅs, tad dhāyyābhir apidadhus, tad dhāyyānāṃ dhāyyātvam 5 achidreṇa hāsya yajñeneshṭam bhavati ya evaṃ veda yad v eva dhāyyā3ḥ | 6 syūma haitad yajñasya yad dhāyyās. tad yathā sūcyā vāsaḥ saṃdadhad iyād, evam evaitābhir yajñasya chidraṃ saṃdadhad eti ya evaṃ veda yad v eva dhāyyā3ḥ | 7 tāny u vā etāny upasadām evokthāni yad dhāyyā. agnir netety āgneyī prathamopasat, tasyā etad ukthaṃ. tvaṃ

soma kratubhir iti saumyā dvitīyopasat, tasyā etad uktham. pinvanty apa iti vaishṇavī tritīyopasat, tasyā etad ukthaṃ 8 yāvantaṃ ha vai saumyenādhvareṇeshṭvā lokaṃ jayati, tam ata ekaikayopasadā jayati ya evaṃ veda yaṣ caivaṃ vidvān dhāyyāḥ ṣaṅsati 9 tad dhaika āhus: tān vo maha iti ṣaṅsed, etāṃ vāva vayam Bharateshu ṣasyamānām abhivyajānīma iti vadantas 10 tat-tan nādrityam 11 yad etāṃ ṣaṅsed, īṣvaraḥ parjanyo 'varshṭoḥ 12 pinvanty apa ity eva ṣaṅsed 13 vrishṭivani padam, Maruta iti mārutam, atyaṃ na mihe vi nayantīti vinītavad. yad vinītavat tad vikrāntavad, yad vikrāntavat tad vaishṇavaṃ. vājinam itīndro vai vājī. tasyāṃ vā etasyāṃ catvāri padāni: vrishṭivani mārutaṃ vaishṇavam aindraṃ 14 sā vā eshā tritīyasavanabhājanā satī madhyaṃdine ṣasyate. tasmād dhedam Bharatānām paṣavaḥ sāyaṃgoshṭhāḥ santo madhyaṃdine saṃgavinīm āyanti. so jagatī, jāgatā hi paṣava, ātmā yajamānasya madhyaṃdinas, tad yajamāne paṣūn dadhāti || 18 || 7 ||

1 Marutvatīyam pragāthaṃ ṣaṅsati. paṣavo vai Marutaḥ, paṣavaḥ pragāthaḥ, paṣūnām avaruddhyai 2 janishṭhā ugraḥ sahase turāyeti sūktaṃ ṣaṅsati. tad vā etad yajamānajananam eva sūktaṃ, yajamānaṃ ha vā etena yajñād devayonyai prajanayati 3 tat saṃjayam bhavati. saṃ ca jayati vi ca jayata 4 etad gaurivītaṃ. Gaurivītir ha vai Ṣāktyo nedishṭhaṃ svargasya lokasyāgachat, sa etat sūktam apaṣyat, tena svargaṃ lokam ajayat. tathaivaitad yajamāna etena sūktena svargaṃ lokaṃ jayati 5 tasyārdhāḥ ṣastvārdhāḥ pariṣishya madhye nividaṃ dadhāti 6 svargasya haisha lokasya roho yan nivit 7 svargasya haital lokasyākramaṇaṃ yan nivit. tām ākramamāṇa iva ṣaṅsed, upaiva yajamānaṃ nigrihṇīta yo 'sya priyaḥ syād. iti nu svargakāmasyā 8 thābhicarato. yaḥ kāmayeta: kshatreṇa

viṣaṃ hanyām iti, tris tarhi nividā sūktaṃ viṣaṅset. kshatraṃ vai nivid viṭ sūktaṃ, kshatreṇaiva tad viṣaṃ hanti 9 yaḥ kāmayeta: viṣā kshatraṃ hanyām iti, tris tarhi sūktena nividaṃ viṣaṅset. kshatraṃ vai nivid viṭ sūktaṃ, viṣaiva tat kshatraṃ hanti 10 ya u kāmayetobhayata enaṃ viṣaḥ paryavachinadānīty, ubhayatas tarhi nividaṃ vyāhvayītobhayata evainaṃ tad viṣaḥ paryavachinattī 11ti nv abhicarata, itarathā tv eva svargakāmasya 12 vayaḥ suparṇā upa sedur indram ity uttamayā paridadhāti 13 priyamedhā ṛishayo nādhamānāḥ | 14 apa dhvāntam ūrṇuhīti. yena tamasā prāvṛito manyeta tan manasā gached, apa haivāsmāt tal lupyate 15 pūrdhi cakshur iti cakshushī marīmṛijyetā 16 jarasaṃ ha cakshushmān bhavati ya evaṃ veda 17 mumugdhy asmān nidhayeva baddhān iti. pāṣā vai nidhā, mumugdhy asmān pāṣād iva baddhān ity eva tad āha || 19 || 8 ||

1 Indro vai Vṛitraṃ hanishyan sarvā devatā abravīd: anu mopatishṭhadhvam, upa mā hvayadhvam iti. tatheti. taṃ hanishyanta ādravan. so 'ven: māṃ vai hanishyanta ādravanti, hantemān bhīshayā iti. tān abhi prāṣvasīt, tasya ṣvasathād īshamāṇā viṣve devā adravan. Maruto hainaṃ nājahuḥ: prahara bhagavo jahi vīrayasvety evainam etāṃ vācaṃ vadanta upātishṭhanta. tad etad ṛishiḥ paṣyann abhyanūvāca: vṛitrasya tvā ṣvasathād īshamāṇā viṣve devā ajahur ye sakhāyaḥ | marudbhir indra sakhyaṃ te astv athemā viṣvāḥ pṛitanā jayāsīti. so 'ved: ime vai kila me sacivā, ime mākāmayanta, hantemān asminn uktha ābhajā iti. tān etasminn uktha ābhajad, atha haite tarhy ubhe eva nishkevalye ukthe āsatur 2 marutvatīyaṃ grahaṃ gṛihṇāti, marutvatīyam pragāthaṃ ṣaṅsati, marutvatīyaṃ sūktaṃ ṣaṅsati, marutvatīyāṃ nividaṃ dadhāti: Marutāṃ sā bhaktir 3 marutvatīyam ukthaṃ ṣastvā

marutvatīyayā yajati, yathābhāgaṃ tad devatāḥ prīṇāti 4 ye tvāhihatye maghavann avardhan ye ṣāmbare harivo ye gavishṭau | ye tvā nūnam anumadanti viprāḥ pibendra somaṃ sagaṇo marudbhir iti 5 yatra-yatraivaibhir vyajayata yatra-yatra vīryam akarot, tad evaitat samanuvedyendreṇainān sasomapīthān karoti || 20 || 9 ||

1 Indro vai Vṛitraṃ hatvā sarvā vijitīr vijityābravīt Prajāpatim: aham etad asāni yat tvam, aham mahān asānīti. sa Prajāpatir abravīd: atha ko 'ham iti. yad evaitad avoca, ity abravīt. tato vai Ko nāma Prajāpatir abhavat; Ko vai nāma Prajāpatir. yan mahān Indro 'bhavat, tan Mahendrasya mahendratvaṃ 2 sa mahān bhūtvā devatā abravīd: uddhāram ma uddharateti. yathāpy etarhīchati, yo vai bhavati yaḥ ṣreshṭhatām aṣnute (sa mahān bhavati). taṃ devā abruvan: svayam eva brūshva yat te bhavishyatīti. sa etam māhendraṃ graham abrūta, mādhyaṃdinaṃ savanānāṃ, nishkevalyam ukthānāṃ, trishṭubhaṃ chandasām, pṛishṭhaṃ sāmnāṃ. tam asmā uddhāram udaharann. 3 ud asmā uddhāraṃ haranti ya evaṃ veda 4 taṃ devā abruvan: sarvaṃ vā avocathā, api no 'trāstv iti. sa nety abravīt, kathaṃ vo 'pisyād iti. tam abruvann: apy eva no 'stu maghavann iti. tān īkshataiva || 21 || 10 ||

1 Te devā abruvann: iyaṃ vā Indrasya priyā jāyā vāvātā Prāsahā nāmāsyām evechāmahā iti. tatheti. tasyām aichanta. sainān abravīt: prātar vaḥ prativaktāsmīti. tasmāt striyaḥ patyāv ichante, tasmād u stry anurātram patyāv ichate. tām prātar upāyan, saitad eva pratyapadyata: 2 yad vāvāna purutamaṃ purāshāḷ ā vṛitrahendro nāmāny aprāḥ | aceti prāsahas patis tuvishmān itī 3 ndro vai prāsahas patis tuvishmān 4 yadīm uṣmasi kartave karat tad iti. yad evaitad avocāmākarat tad ity evaināṅs tad abravīt 5 te devā abruvann: apy asyā ihā-

stu, yā no 'smin na vai kam avidad iti. tatheti. tasyā apy atrākurvaṅs 6 tasmād eshātrāpi ṣasyate: yad vāvāna purutamam purāshāḷ iti 7 senā vā Indrasya priyā jāyā vāvātā Prāsahā nāma, Ko nāma Prajāpatiḥ ṣvaṣuras. tad yāsya kāme senā jayet, tasyā ardhāt tishṭhaṅs tṛiṇam ubhayataḥ parichidyetarāṃ senām abhy asyet: Prāsahe Kas tvā paṣyatīti. tad yathaivādaḥ snushā ṣvaṣurāl lajjamānā nilīyamānaity, evam eva sā senā bhajyamānā nilīyamānaiti yatraivaṃ vidvāṅs tṛiṇam ubhayataḥ parichidyetarāṃ senām abhy asyati: Prāsahe Kas tvā paṣyatīti 8 tān Indra uvācāpi vo 'trāstv iti. te devā abruvan: virāḍ yājyāstu nishkevalyasya yā trayastriṅṣadaksharā 9 trayastriṅṣad vai devā: ashṭau Vasava, ekādaṣa Rudrā, dvādaṣādityāḥ, Prajāpatiṣ ca Vashaṭkāraṣ ca. devatā aksharabhājaḥ karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tṛipyanti 10 yaṃ kāmayetānāyatanavān syād ity, avirājāsya yajed gāyatryā vā trishṭubhā vānyena vā chandasā, vashaṭkuryād: anāyatanavantam evainaṃ tat karoti 11 yaṃ kāmayetāyatanavān syād iti, virājāsya yajet: pibā somam indra mandatu tvety etayāyatanavantam evainaṃ tat karoti || 22 || 11 ||

1 Ṛik ca vā idam agre sāma cāstāṃ, saiva nāma ṛig āsīd amo nāma sāma. sā vā ṛik sāmopāvadan: mithunaṃ sambhavāva prajātyā iti. nety abravīt sāma, jyāyān vā ato mama mahimeti. te dve bhūtvopāvadatāṃ, te na prati cana samavadata. tās tisro bhūtvopāvadaṅs, tat tisṛibhiḥ samabhavad. yat tisṛibhiḥ samabhavat tasmāt tisṛibhiḥ stuvanti, tisṛibhir udgāyanti; tisṛibhir hi sāma sammitaṃ. tasmād ekasya bahvyo jāyā bhavanti, naikasyai bahavaḥ saha patayo. yad vai tat sā cāmaṣ ca samabhavatāṃ, tat sāmābhavat, tat sāmnaḥ sāmatvaṃ 2 sāman bhavati ya evaṃ veda 3 yo vai bhavati yaḥ ṣreshṭhatām aṣnute sa

sāman bhavaty, asāmanya iti hi nindanti 4 te vai pañcānyad bhūtvā pañcānyad bhūtvākalpetām: āhāvāṣ ca hiṃkāraṣ ca prastāvaṣ ca prathamā ca ṛig udgīthaṣ ca, madhyamā ca pratihāraṣ cottamā ca nidhanaṃ ca vashaṭkāraṣ ca 5 te yat pañcānyad bhūtvā pañcānyad bhūtvākalpetāṃ, tasmād āhuḥ: pāṅkto yajñaḥ pāṅktāḥ paṣava iti 6 yad u virājaṃ daṣinīm abhisamapadyetāṃ, tasmād āhur: virāji yajño daṣinyām pratishṭhita ity 7 ātmā vai stotriyaḥ, prajānurūpaḥ, patnī dhāyyā, paṣavaḥ pragātho, gṛihāḥ sūktaṃ 8 sa vā asmiṅṣ ca loke 'mushmiṅṣ ca prajayā ca paṣubhiṣ ca gṛiheshu vasati ya evaṃ veda || 23 || 12 ||

1 Stotriyaṃ ṣaṅsaty, ātmā vai stotriyas 2 tam madhyamayā vācā ṣaṅsaty, ātmānam eva tat saṃskurute 3 'nurūpaṃ ṣaṅsati, prajā vā anurūpaḥ 4 sa uccaistarām ivānurūpaḥ ṣaṅstavyaḥ, prajām eva tac chreyasīm ātmanaḥ kurute 5 dhāyyāṃ ṣaṅsati, patnī vai dhāyyā 6 sā nīcaistarām iva dhāyyā ṣaṅstavyā 7 prativādinī hāsya gṛiheshu patnī bhavati yatraivaṃ vidvān nīcaistarāṃ dhāyyāṃ ṣaṅsati 8 pragāthaṃ ṣaṅsati 9 sa svaravatyā vācā ṣaṅstavyaḥ. paṣavo vai svaraḥ, paṣavaḥ pragāthaḥ, paṣūnām avaruddhyā 10 indrasya nu vīryāṇi pra vocam iti sūktaṃ ṣaṅsati 11 tad vā etat priyam Indrasya sūktaṃ nishkevalyaṃ hairaṇyastūpam. etena vai sūktena Hiraṇyastūpa Āṅgirasa Indrasya priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 12 upendrasya priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda 13 gṛihā vai pratishṭhā sūktaṃ. tat pratishṭhitatamayā vācā ṣaṅstavyaṃ. tasmād yady api dūra iva paṣūṅl labhate, gṛihān evainān ājigamishati; gṛihā hi paṣūnām pratishṭhā pratishṭhā || 24 || 13 ||

Iti tṛitīyapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti dvādaṣe 'dhyāye trayodaṣaḥ khaṇḍaḥ.

1 Somo vai rājāmushmiṅl loka āsīt, taṃ devāṣ ca ṛi-

shayaṣ cābhyadhyāyan: katham ayam asmān somo rājāgached iti. te 'bruvaṅṣ chandāṅsi: yūyaṃ na imaṃ somaṃ rājānam āharateti. tatheti. te suparṇā bhūtvodapataṅs. te yat suparṇā bhūtvodapataṅs, tad etat Sauparṇam ity ākhyānavida ācakshate 2 chandāṅsi vai tat somaṃ rājānam achācaraṅs. tāni ha tarhi caturaksharāṇi-caturaksharāṇy eva chandāṅsy āsan. sā jagatī caturaksharā prathamodapatat. sā patitvārdham adhvano gatvāṣrāmyat, sā parāsya trīṇy aksharāṇy ekāksharā bhūtvā dīkshāṃ ca tapaṣ ca harantī punar abhyavāpatat. tasmāt tasya vittā dīkshā vittaṃ tapo yasya paṣavaḥ santi. jāgatā hi paṣavo, jagatī hi tān āharad 3 atha trishṭub udapatat. sā patitvā bhūyo 'rdhād adhvano gatvāṣrāmyat, sā parāsyaikam aksharaṃ tryaksharā bhūtvā dakshiṇā harantī punar abhyavāpatat. tasmān madhyaṃdine dakshiṇā nīyante trishṭubho loke, trishṭub bhi tā āharat || 25 || 1 ||

1 Te devā abruvan gāyatrīṃ: tvaṃ na imaṃ somaṃ rājānam āhareti. sā tathety abravīt, tāṃ vai mā sarveṇa svastyayanenānumantrayadhvam iti. tatheti. sodapatat, tāṃ devāḥ sarveṇa svastyayanenānvamantrayanta: preti ceti cety. etad vai sarvaṃ svastyayanaṃ yat preti ceti ceti. tad yo 'sya priyaḥ syāt tam etenānumantrayeta: preti ceti ceti, svasty eva gachati, svasti punar āgachati 2 sā patitvā somapālān bhīshayitvā padbhyāṃ ca mukhena ca somaṃ rājānaṃ samagṛibhṇād, yāni cetare chandasī aksharāṇy ajahitāṃ tāni copasamagṛibhṇāt 3 tasyā anuvisṛijya Kṛiṣānuḥ somapālaḥ savyasya pado nakham achidat, tac chalyako 'bhavat, tasmāt sa nakham iva. yad vaṣam asravat sā vaṣābhavat, tasmāt sā havir ivātha yaḥ ṣalyo yad anīkam āsīt sa sarpo nirdaṅṣy abhavat, sahasaḥ svajo. yāni parṇāni te manthāvalā, yāni snāvāni te gaṇḍūpadā, yat tejanaṃ so 'ndhāhiḥ. so sā tatheshur abhavat || 26 || 2 ||

1 Sā yad dakshiṇena padā samagṛibhṇāt, tat prātaḥsavanam abhavat. tad gāyatrī svam āyatanam akuruta, tasmāt tat samṛiddhatamam manyante sarveshāṃ savanānām. agriyo mukhyo bhavati, ṣreshṭhatām aṣnute ya evaṃ vedātha yat savyena padā samagṛibhṇāt, tan mādhyaṃdinaṃ savanam abhavat. tad visraṅsata, tad visrastaṃ nānvāpnot pūrvaṃ savanaṃ. te devāḥ prājijñāsanta, tasmiṅs trishṭubhaṃ chandasām adadhur Indraṃ devatānāṃ, tena tat samāvadvīryam abhavat pūrveṇa savanenobhābhyāṃ savanābhyāṃ samāvadvīryābhyāṃ samāvajjāmībhyaṃ rādhnoti ya evaṃ vedātha yan mukhena samagṛibhṇāt, tat tṛitīyasavanam abhavat 2 tasya patantī rasam adhayat, tad dhītarasaṃ nānvāpnot pūrve savane. te devāḥ prājijñāsanta, tat paṣushv apaṣyaṅs. tad yad āṣiram avanayanty, ājyena paṣunā caranti, tena tat samāvadvīryam abhavat pūrvābhyāṃ savanābhyāṃ 3 sarvaiḥ savanaiḥ samāvadvīryaiḥ samāvajjāmibhī rādhnoti ya evaṃ veda || 27 || 3 ||

1 Te vā ime itare chandasī gāyatrīm abhyavadetāṃ: vittaṃ nāv aksharāṇy anuparyāgur iti. nety abravīd gāyatrī, yathāvittam eva na iti. te deveshu praṣnam aitāṃ, te devā abruvan: yathāvittam eva va iti. tasmād dhāpy etarhi vittyāṃ vyāhur: yathāvittam eva na iti. tato vā ashṭāksharā gāyatry abhavat, tryaksharā trishṭub, ekāksharā jagatī 2 sāshṭāksharā gāyatrī prātaḥsavanam udayachan, nāṣaknot trishṭup tryaksharā mādhyaṃdinaṃ savanam udyantuṃ. tāṃ gāyatry abravīd: āyāny, api me 'trāstv iti. sā tathety abravīt trishṭup, tāṃ vai maitair ashṭābhir aksharair upasaṃdhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatryai madhyaṃdine yan marutvatīyasyottare pratipado yaṣ cānucaraḥ. saikādaṣāksharā bhūtvā mādhyaṃdinaṃ savanam udayachan 3 nāṣaknoj jagaty ekāksharā tṛitīyasavanam udyantuṃ. tāṃ gāyatry abravīd:

āyāny, api me ’trāstv iti. sā tathety abravīj jagatī, tāṃ vai maitair ekādaṣabhir aksharair upasaṃdhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatryai tṛitīyasavane yad vaiṣvadevasyottare pratipado yaṣ cānucaraḥ. sā dvādaṣāksharā bhūtvā tṛitīyasavanam udayachat 4 tato vā ashṭāksharā gāyatry abhavad, ekādaṣāksharā trishṭub, dvādaṣāksharā jagatī 5 sarvaiṣ chandobhiḥ samāvadvīryaiḥ samāvajjāmibhī rādhnoti ya evaṃ vedai 6 kaṃ vai sat tat tredhābhavat. tasmād āhur: dātavyam evaṃ vidusha ity, ekaṃ hi sat tat tredhābhavat || 28 || 4 ||

1 Te devā abruvann Ādityān: yushmābhir idaṃ savanam udyachāmeti. tatheti. tasmād ādityārambhaṇaṃ tṛitīyasavanam, ādityagrahaḥ purastāt tasya 2 yajaty: ādityāso aditir mādayantām iti madvatyā rūpasamṛiddhayā. madvad vai tṛitīyasavanasya rūpaṃ 3 nānuvashaṭkaroti, na bhakshayati. saṃsthā vā eshā yad anuvashaṭkāraḥ, saṃsthā bhakshaḥ, prāṇā Ādityā: net prāṇān saṃsthāpayānīti 4 ta Ādityā abruvan Savitāraṃ: tvayedaṃ saha savanam udyachāmeti. tatheti. tasmāt sāvitrī pratipad bhavati vaiṣvadevasya, sāvitragrahaḥ purastāt tasya. yajati: damūnā devaḥ savitā vareṇya iti madvatyā rūpasamṛiddhayā. madvad vai tṛitīyasavanasya rūpaṃ. nānuvashaṭkaroti, na bhakshayati. saṃsthā vā eshā yad anuvashaṭkāraḥ, saṃsthā bhakshaḥ, prāṇaḥ Savitā: net prāṇaṃ saṃsthāpayānīty 5 ubhe vā esha ete savane vipibati yat Savitā: prātaḥsavanaṃ ca tṛitīyasavanaṃ ca. tad yat pibavat sāvitryai nividaḥ padam purastād bhavati madvad uparishṭād, ubhayor evainaṃ tat savanayor ābhajati: prātaḥsavane ca tṛitīyasavane ca 6 bahvyaḥ prātar vāyavyāḥ ṣasyanta, ekā tṛitīyasavane. tasmād ūrdhvāḥ purushasya bhūyāṅsaḥ prāṇā yac cāvāñco 7 dyāvāpṛithivīyaṃ ṣaṅsati. dyāvāpṛithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad

dyāvāpṛithivīyaṃ ṣaṅsati, pratishṭhayor evainaṃ tat pratishṭhāpayati || 29 || 5 ||

1 Ārbhavaṃ ṣaṅsaty 2 Ṛibhavo vai deveshu tapasā somapītham abhyajayaṅs. tebhyaḥ prātaḥsavane vāci kalpayishaṅs, tāṅ Agnir Vasubhiḥ prātaḥsavanād anudata. tebhyo mādhyaṃdine savane vāci kalpayishaṅs, tān Indro Rudrair mādhyaṃdināt savanād anudata. tebhyas tṛitīyasavane vāci kalpayishaṅs, tān Viṣve devā anonudyanta: neha pāsyanti neheti. sa Prajāpatir abravīt Savitāraṃ: tava vā ime ’ntevāsās, tvam evaibhiḥ sampibasveti. sa tathety abravīt Savitā, tān vai tvam ubhayataḥ paripibeti. tān Prajāpatir ubhayataḥ paryapibat 3 te ete dhāyye anirukte prājāpatye ṣasyete abhita ārbhavaṃ: surūpakṛitnum ūtaye, ’yaṃ venaṣ codayat pṛiṣnigarbhā iti. Prajāpatir evaināṅs tad ubhayataḥ paripibati. tasmād u ṣreshṭhī pātre rocayaty eva yaṃ kāmayate taṃ 4 tebhyo vai devā apaivābībhatsanta manushyagandhāt, ta ete dhāyye antaradadhata: yebhyo mātai,vā pitra iti || 30 || 6 ||

1 Vaiṣvadevaṃ ṣaṅsati 2 yathā vai prajā evaṃ vaiṣvadevaṃ. tad yathāntaraṃ janatā evaṃ sūktāni, yathāraṇyāny evaṃ dhāyyās. tad ubhayato dhāyyām paryāhvayate. tasmāt tāny araṇyāni santy anaraṇyāni mṛigaiṣ ca vayobhiṣ ceti ha smāha 3 yathā vai purusha evaṃ vaiṣvadevaṃ. tasya yathāvantaram aṅgāny evaṃ sūktāni, yathā parvāṇy evaṃ dhāyyās. tad ubhayato dhāyyām paryāhvayate. tasmāt purushasya parvāṇi ṣithirāṇi santi dṛiḷhāni, brahmaṇā hi tāni dhṛitāni 4 mūlaṃ vā etad yajñasya yad dhāyyāṣ ca yājyāṣ ca. tad yad anyā-anyā dhāyyāṣ ca yājyāṣ ca kuryur, unmūlam eva tad yajñaṃ kuryus. tasmāt tāḥ samānya eva syuḥ 5 pāñcajanyaṃ vā etad ukthaṃ yad vaiṣvadevaṃ. sarveshāṃ vā etat pañcajanānām ukthaṃ: devamanushyāṇāṃ gandharvāpsarasāṃ sarpāṇāṃ ca pitṛīṇāṃ

caiteshāṃ vā etat pañcajanānām ukthaṃ 6 sarva enaṃ pañcajanā vidur, ainam pañcinyai janatāyai havino gachanti ya evaṃ veda 7 sarvadevatyo vā esha hotā yo vaiṣvadevaṃ ṣaṅsati. sarvā diṣo dhyāyec chaṅsishyan, sarvāsv eva tad dikshu rasaṃ dadhāti 8 yasyām asya diṣi dveshyaḥ syān na tāṃ dhyāyed, anuhāyaivāsya tad vīryam ādatte 9 'ditir dyaur aditir antariksham ity uttamayā paridadhātīyaṃ vā Aditir iyaṃ dyaur iyam antariksham 10 aditir mātā sa pitā sa putra itīyaṃ vai mātcyam piteyam putro 11 viṣve devā aditiḥ pañca janā ity, asyāṃ vai Viṣve devā asyām pañcajanā 12 aditir jātam aditir janitvam itīyaṃ vai jātam iyaṃ janitvaṃ 13 dviḥ pacchaḥ paridadhāti. catushpādā vai paṣavaḥ, paṣūnām avaruddhyai. sakṛid ardharcaṣaḥ, pratishṭhāyā eva. dvipratishṭho vai purushaṣ catushpādāḥ paṣavo, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati 14 sadaiva pañcajanīyayā paridadhyāt. tad upaspṛiṣan bhūmim paridadhyāt. tad ; asyām eva yajñaṃ sambharati, tasyām evainam tad antataḥ pratishṭhāpayati 15 viṣve devāḥ ṣṛiṇutemaṃ havam ma iti vaiṣvadevam ukthaṃ ṣastvā vaiṣvadevyā yajati, yathābhāgaṃ tad devatāḥ prīṇāti || 31 || 7 ||

1 Āgneyī prathamā ghṛitayājyā, saumī saumyayājyā, vaishṇavī ghṛitayājyā. tvaṃ soma pitṛibhiḥ saṃvidāna iti saumyasya pitṛimatyā yajati 2 ghnanti vā etat somaṃ yad abhishuṇvanti, tasyaitām anustaraṇīṃ kurvanti yat saumyaḥ. pitṛibhyo vā anustaraṇī, tasmāt saumyasya pitṛimatyā yajaty 3 avadhishur vā etat somaṃ yad abhyasushavus, tad enam punaḥ sambhāvayanti 4 punar āpyāyayanty upasadāṃ rūpeṇopasadāṃ kila vai tad rūpaṃ yad etā devatā: Agniḥ Somo Vishṇur iti 5 pratigṛihya saumyaṃ hotā pūrvaṣ chandogebhyo 'veksheta 6 taṃ haike pūrvaṃ chandogebhyo haranti. tat tathā na kuryād. vashaṭkartā

prathamaḥ sarvabhakshān bhakshayatīti ha smāha, tenaiva rūpeṇa tasmād vashaṭkartaiva pūrvo 'vekshetāthainaṃ chandogebhyo haranti || 32 || 8 ||

1 Prajāpatir vai svāṃ duhitaram abhyadhyāyad, divam ity anya āhur Ushasam ity anye. tām ṛiṣyo bhūtvā rohitam bhūtām abhyait. taṃ devā apaṣyann: akṛitaṃ vai Prajāpatiḥ karotīti. te tam aichan ya enam ārishyaty, etam anyonyasmin nāvindaṅs. teshāṃ yā eva ghoratamās tanva āsaṅs, tā ekadhā samabharaṅs. tāḥ sambhṛitā esha devo 'bhavat, tad asyaitad bhūtavan nāma 2 bhavati vai sa yo 'syaitad evaṃ nāma veda 3 taṃ devā abruvann: ayaṃ vai Prajāpatir akṛitam akar, imaṃ vidhyeti. sa tathety abravīt, sa vai vo varaṃ vṛiṇā iti. vṛiṇīshveti. sa etam eva varam avṛiṇīta: paṣūnām ādhipatyaṃ. tad asyaitat paṣuman nāma 4 paṣumān bhavati yo 'syaitad evaṃ nāma veda 5 tam abhyāyatyāvidhyat, sa viddha ūrdhva udaprapatat, tam etam Mṛiga ity ācakshate. ya u eva mṛigavyādhaḥ sa u eva sa, yā rohit sā Rohiṇī, yo eveshus trikāṇḍā so eveshus trikāṇḍā 6 tad vā idam Prajāpate retaḥ siktam adhāvat, tat saro 'bhavat. te devā abruvan: medam Prajāpate reto dushad iti. yad abruvan: medam Prajāpate reto dushad iti, tan mādusham abhavat, tan mādushasya mādushatvam. mādushaṃ ha vai nāmaitad yan mānushaṃ, tan mādushaṃ san mānusham ity ācakshate parokshena, parokshapriyā iva hi devāḥ || 33 || 9 ||

1 Tad agninā paryādadhus, tan Maruto 'dhūnvaṅs, tad agnir na prācyāvayat. tad agninā vaiṣvānareṇa paryādadhus, tan Maruto 'dhūnvaṅs, tad agnir vaiṣvānaraḥ prācyāvayat. tasya yad retasaḥ prathamam udadīpyata, tad asāv Ādityo 'bhavad. yad dvitīyam āsīt, tad Bhṛigur abhavat. taṃ Varuṇo nyagṛihṇīta, tasmāt sa Bhṛigur Vāruṇir. atha yat tṛitīyam adīded iva, ta Ādityā abhavan. ye 'ṅgārā āsaṅs, te

'ṅgiraso 'bhavan. yad aṅgārāḥ punar avaṣāntā udadīpyanta, tad Bṛihaspatir abhavad 2 yāni parikshāṇāny āsaṅs te kṛishṇā paṣavo 'bhavan, yā lohinī mṛittikā te rohitā. atha yad bhasmāsīt, tat parushyaṃ vyasarpad: gauro gavaya ṛiṣya ushṭro gardabha iti ye caite 'ruṇāḥ paṣavas te ca 3 tān vā esha devo 'bhyavadata: mama vā idam, mama vai vāstuham iti. tam etayarcā niravādayanta yaishā raudrī ṣasyata 4 ā te pitar marutāṃ sumnam etu mā naḥ sūryasya saṃdṛiṣo yuyothāḥ | tvaṃ no vīro arvati kshamethā 5 iti brūyān nābhi na ity, anabhimānuko haisha devaḥ prajā bhavati 6 pra jāyemahi rudriya prajābhir iti brūyān na rudrety, etasyaiva nāmnaḥ parihṛityai 7 tad u khalu ṣaṃ naḥ karatīty eva ṣaṅsec, cham iti pratipadyate, sarvasmā eva ṣāntyai. nṛibhyo nāribhyo gava iti. pumāṅso vai naraḥ striyo nāryaḥ, sarvasmā eva ṣāntyai 8 so aniruktā raudrī ṣāntā, sarvāyuḥ sarvāyutvāya 9 sarvam āyur eti ya evaṃ veda 10 so gāyatrī. brahma vai gāyatrī, brahmaṇaivainaṃ tan namasyati || 34 || 10 ||

1 Vaiṣvānarīyeṇāgnimārutam pratipadyate. vaiṣvānaro vā etad retaḥ siktam prācyāvayat, tasmād vaiṣvānarīyeṇāgnimārutam pratipadyate 2 'navānam prathama ṛik ṣaṅstavyāgnīn vā esho 'rcīṅshy aṣāntān prasīdann eti ya āgnimārutaṃ ṣaṅsati, prāṇenaiva tad agnīṅs taraty 3 adhīyann upahanyād, anyaṃ vivaktāram ichet; tam eva tat setuṃ kṛitvā tarati 4 tasmād āgnimārute na vyucyam, eshṭavyo vivaktā 5 mārutaṃ ṣaṅsati. Maruto ha vā etad retaḥ siktaṃ dhūnvantaḥ prācyāvayaṅs, tasmān mārutaṃ ṣaṅsati 6 yajñā-yajñā vo agnaye, devo vo draviṇodā iti madhye yoniṃ cānurūpaṃ ca ṣaṅsati. tad yan madhye yoniṃ cānurūpaṃ ca ṣaṅsati, tasmān madhye yonir dhṛitā 7 yad u dve sūkte ṣastvā ṣaṅsati, pratishṭhayor eva tad uparishṭāt

prajananaṃ dadhāti prajātyai 8 prajāyate prajayā paṣubhir ya evaṃ veda || 35 || 11 ||

1 Jātavedasyaṃ ṣaṅsati 2 Prajāpatiḥ prajā asṛijata. tāḥ sṛishṭāḥ parācya evāyan, na vyāvartanta. ta agninā paryagachat, tā agnim upāvartanta, tam evādyāpy upāvṛittāḥ. so 'bravīj: jātā vai prajā anenāvidam iti. yad abravīj: jātā vai prajā anenāvidam iti, taj jātavedasyam abhavat, taj jātavedaso jātavedastvaṃ 3 tā agninā parigatā niruddhāḥ ṣocatyo dīdhyatyo 'tishṭhaṅs. tā adbhir abhyashiñcat, tasmād uparishṭāj jātavedasyasyāpohishṭhīyaṃ ṣaṅsati 4 tasmāt tac chamayateva ṣaṅstavyaṃ. tā adbhir abhishicya nijāsyaivāmanyata 5 tāsu vā Ahinā budhnyena parokshāt tejo 'dadhād. esha ha vā Ahir budhnyo yad agnir gārhapatyo, 'gninaivāsu tad gārhapatyena parokshāt tejo dadhāti. tasmād āhur: juhvad evājuhvato vasīyān iti || 36 || 12 ||

1 Devānām patnīḥ ṣaṅsaty anūcīr agniṃ gṛihapatiṃ, tasmād anūcī patnī gārhapatyam āste 2 tad āhū: Rākām pūrvāṃ ṣaṅsej, jāmyai vai pūrvapeyam iti 3 tat-tan nādṛityaṃ. devānām eva patnīḥ pūrvāḥ ṣaṅsed. esha ha vā etat patnīshu reto dadhāti yad agnir gārhapatyo, 'gninaivāsu tad gārhapatyena patnīshu pratyakshād reto dadhāti prajātyai 4 prajāyate prajayā paṣubhir ya evaṃ veda 5 tasmāt samānodaryā svasānyodaryāyai jāyāyā anujīvinī jīvati 6 Rākāṃ ṣaṅsati. Rākā ha vā etām purushasya sevanīṃ sīvyati yaishā ṣiṣne 'dhi 7 pumāṅso 'sya putrā jāyante ya evaṃ veda 8 Pāvīravīṃ ṣaṅsati. vāg vai Sarasvatī Pāvīravī, vācy eva tad vācaṃ dadhāti 9 tad āhur: yāmīm pūrvāṃ ṣaṅse3t | pitryā3m iti | 10 yāmīm eva pūrvāṃ ṣaṅsed: imaṃ yama prastaram ā hi sīdeti. rājño vai pūrvapeyaṃ, tasmād yāmīm eva pūrvāṃ ṣaṅsen 11 mātalī kavyair yamo aṅgirobhir iti kāvyānām anūcīṃ ṣaṅsaty. avareṇaiva vai devān kāvyāḥ pareṇaiva pitṛīṅs, tasmāt kāvyānām anūcīṃ

ṣaṅsaty 12 ud īratām avara ut parāsa iti pitryāḥ ṣaṅsaty 13 un madhyamāḥ pitaraḥ somyāsa iti 14 ye caivāvamā ye ca paramā ye ca madhyamās, tān sarvān anantarāyam prīṇāty 15 āham pitṛīn suvidatrāñ avitsīti dvitīyām ṣaṅsati 16 barhishado ye svadhayā sutasyety. etad dha vā eshām priyaṃ dhāma yad barhishada iti, priyeṇaivaināṅs tad dhāmnā samardhayati 17 priyeṇa dhāmnā samṛidhyate ya evaṃ vede 18 dam pitṛibhyo namo astv adyeti namaskāravatīm antataḥ ṣaṅsati, tasmād antataḥ pitṛibhyo namaskriyate 19 tad āhur: vyāhāvam pitryāḥ ṣaṅse3t | avyāhāvā3m iti | vyāhāvam eva ṣaṅsed, asaṃsthitaṃ vai pitṛiyajñasya sādhv. asaṃsthitam vā esha pitṛiyajñaṃ saṃsthāpayati yo vyāhāvaṃ ṣaṅsati, tasmād vyāhāvam eva ṣaṅstavyam || 37 || 13 ||

1 Svādush kilāyam madhumāñ utāyam itīndrasyaindrīr anupānīyāḥ ṣaṅsaty. etābhir vā Indras tṛitīyasavanam anvapibat, tad anupānīyānām anupānīyātvam 2 mādyantīva vai tarhi devatā yad etā hotā ṣaṅsati, tasmād etāsu madvat pratigīryaṃ 3 yayor ojasā skabhitā rajāṅsīti vaishṇuvāruṇīm ṛicaṃ ṣaṅsati. Vishṇur vai yajñasya durishṭam pāti Varuṇaḥ svishṭaṃ, tayor ubhayor eva ṣāntyai 4 vishṇor nu kaṃ vīryāṇi pra vocam iti vaishṇavīṃ ṣaṅsati. yathā vai matyam, evaṃ yajñasya Vishṇus. tad yathā dushkrishṭaṃ durmatīkṛitaṃ sukṛishṭaṃ sumatīkṛitaṃ kurvann iyād, evam evaitad yajñasya dushṭutaṃ duḥṣastaṃ sushṭutaṃ suṣastaṃ kurvann eti yad etāṃ hotā ṣaṅsati 5 tantuṃ tanvan rajaso bhānum anv ihīti prājāpatyāṃ ṣaṅsati. prajā vai tantuḥ, prajām evāsmā etat saṃtanoti 6 jyotishmataḥ patho raksha dhiyā kṛitān iti. devayānā vai jyotishmantaḥ panthānas, tān evāsmā etad vitanoty. anulbaṇaṃ vayata joguvām apo manur bhava janayā daivyaṃ janam ity evai-

naṃ tan Manoḥ prajayā saṃtanoti prajātyai 7 prajāyate prajayā paṣubhir ya evaṃ veda 8 vā na indro maghavā virapṣīty uttamayā paridadhātīyaṃ vā Indro maghavā virapṣī 9 karat satyā carshaṇīdhṛid anarvetīyaṃ vai satyā carshaṇīdhṛid anarvā 10 tvaṃ rājā janushāṃ dhehy asme itīyaṃ vai rājā janushām 11 adhi ṣravo māhinaṃ yaj jaritra itīyaṃ vai māhinaṃ yajñaḥ ṣravo yajamāno jaritā, yajamānāyaivaitām āṣisham āṣāste 12 tad upaspṛiṣan bhūmim paridadhyāt. tad yasyām eva yajñaṃ sambharati, tasyām evainaṃ tad antataḥ pratishṭhāpayaty 13 agne marudbhiḥ ṣubhayadbhir ṛikvabhir ity āgnimārutam ukthaṃ ṣastvāgnimārutyā yajati, yathābhāgaṃ tad devatāḥ prīṇāti prīṇāti || 38 || 14 ||

Iti tṛitīyapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Iti trayodaṣādhyāye caturdaṣaḥ khaṇḍaḥ.

1 Devā vā asurair yuddham upaprāyan vijayāya, tān Agnir nānvakāmayataitum. taṃ devā abruvann: api tvam ehy, asmākaṃ vai tvam eko 'sīti. sa nāstuto 'nveshyāmīty abravīt, stuta nu meti. taṃ te samutkramyopanivṛityāstuvaṅs, tān stuto 'nuprait 2 sa triḥṣreṇir bhūtvā tryanīko 'surān yuddham upaprāyad vijayāya. triḥṣreṇir iti chandāṅsy eva ṣreṇīr akuruta, tryanīka iti savanāny evānīkāni. tān asambhāvyam parābhāvayat. tato vai devā abhavan, parāsurā 3 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 4 sā vā eshā gāyatry eva yad agnishṭomaṣ. caturviṅṣatyaksharā vai gāyatrī, caturviṅṣatir agnishṭomasya stutaṣastrāṇi 5 tad vai yad idam āhuḥ: sudhāyāṃ ha vai vājī suhito dadhātīti. gāyatrī vai tan. na ha vai gāyatrī kshamā ramata, ūrdhvā ha vā eshā yajamānam ādāya svar etīty. agnishṭomo vai tan. na ha vā agnishṭomaḥ kshamā ramata, ūrdhvo ha vā esha yajamānam ādāya svar eti 6 sa vā esha saṃvatsara eva yad agni-

shṭomaṣ. caturviṅṣatyardhamāso vai saṃvatsaraṣ, caturviṅṣatir agnishṭomasya stutaṣastrāṇi 7 taṃ yathā samudraṃ srotyā evaṃ sarve yajñakratavo 'piyanti || 39 || 1 ||

1 Dīkshaṇīyeshṭis tāyate. tām evānu yāḥ kāṣceshṭayas, tāḥ sarvā agnishṭomam apiyantī 2 ḷām upahvayata, iḷāvidhā vai pākayajñā. iḷām evānu ye keca pākayajñās, te sarve 'gnishṭomam apiyanti 3 sāyamprātar agnihotraṃ juhvati, sāyamprātar vratam prayachanti; svāhākāreṇāgnihotraṃ juhvati, svāhākāreṇa vratam prayachanti; svāhākāram evānv agnihotram agnishṭomam apyeti 4 pañcadaṣa prāyaṇīye sāmidhenīr anvāha pañcadaṣa darṣapūrṇamāsayoḥ, prāyaṇīyam evānu darṣapūrṇamāsāv agnishṭomam apītaḥ 5 somaṃ rājānaṃ krīṇanty, aushadho vai somo rājāushadhibhis tam bhishajyanti yam bhishajyanti. somam eva rājānaṃ krīyamāṇam anu yāni kānica bheshajāni, tāni sarvāṇy agnishṭomam apiyanty 6 agnim ātithye manthanty agniṃ cāturmāsyeshv, ātithyam evānu cāturmāsyāny agnishṭomam apiyanti 7 payasā pravargye caranti payasā dākshāyaṇayajñe, pravargyam evānu dākshāyaṇayajño 'gnishṭomam apyeti 8 paṣur upavasathe bhavati, tam evānu ye keca paṣubandhās te sarve 'gnishṭomam apiyantī 9 ḷādadho nāma yajñakratus, taṃ dadhnā caranti dadhnā dadhigharme, dadhigharmam evānv iḷādadho 'gnishṭomam apyeti || 40 || 2 ||

1 Iti nu purastād, athoparishṭāt. pañcadaṣokthyasya stotrāṇi pañcadaṣa ṣastrāṇi, sa māso. māsadhā saṃvatsaro vihitaḥ, saṃvatsaro 'gnir vaiṣvānaro, 'gnir agnishṭomaḥ. saṃvatsaram evānūkthyo 'gnishṭomam apyety. ukthyam apiyantam anu vājapeyo 'pyety, ukthyo hi sa bhavati 2 dvādaṣa rātreḥ paryāyāḥ, sarve pañcadaṣās, te dvau-dvau sampadya triṅṣad. ekaviṅṣaṃ shoḷaṣi sāma, trivṛit saṃdhiḥ: sā triṅṣat, sa māsas. triṅṣan māsasya rātrayo. mā-

sadhā saṃvatsaro vihitaḥ, saṃvatsaro 'gnir vaiṣvānaro, 'gnir agnishṭomaḥ. saṃvatsaram evānv atirātro 'gnishṭomam apyety. atirātram apiyantam anv aptoryāmo 'pyety, atirātro hi sa bhavaty 3 etad vai ye ca purastād ye coparishṭād yajñakratavas, te sarve 'gnishṭomam apiyanti 4 tasya saṃstutasya navatiṣataṃ stotriyāḥ. sā yā navatis te daṣa trivṛito, 'tha yā navatis te daṣātha yā daṣa tāsām ekā stotriyodeti trivṛit pariṣishyate: so 'sāv ekaviṅso 'dhyāhitas tapati. vishuvān vā esha stomānāṃ. daṣa vā etasmād arvāñcas trivṛito daṣa parāñco, madhya esha ekaviṅṣa ubhayato 'dhyāhitas tapati. tad yāsau stotriyodeti, saitasminn adhyūḷhā: sa yajamanas, tad daivaṃ kshatraṃ saho balam 5 aṣnute ha vai daivaṃ kshatraṃ saho balam, etasya ha sāyujyaṃ sarūpatāṃ salokatām aṣnute ya evaṃ veda || 41 || 3 ||

1 Devā vā asurair vijigyānā ūrdhvāḥ svargaṃ lokam āyan. so 'gnir divispṛig ūrdhva udaṣrayata, sa svargasya lokasya dvāram avṛiṇod. Agnir vai svargasya lokasyādhipatis. taṃ Vasavaḥ prathamā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāṣaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ te trivṛitā stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachaṅs. 2 taṃ Rudrā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāṣaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ te pañcadaṣena stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachaṅs 3 tam Ādityā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāṣaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ te saptadaṣena stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachaṅs 4 taṃ Viṣve devā āgachaṅs, ta enam abruvann: ati no 'rjasy, ākāṣaṃ naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. taṃ

ta ekaviṅṣena stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachann 5 ekaikena vai taṃ devāḥ stomenāstuvaṅs, tān stuto 'tyārjata, te yathālokam agachann 6 atha hainam esha etaiḥ sarvaiḥ stomaiḥ stauti yo yajate 7 yaṣ cainam evaṃ vedātī tu tam arjātā 8 ati ha vā enam arjate svargaṃ lokam abhi ya evaṃ veda || 42 || 4 ||

1 Sa vā esho 'gnir eva yad agnishṭomas, taṃ yad astuvaṅs tasmād agnistomas. tam agnistomaṃ santam agnishṭoma ity ācakshate parokshena, parokshapriyā iva hi devās 2 taṃ yac catushṭayā devāṣ caturbhiḥ stomair astuvaṅs, tasmāc catustomas. taṃ catustomaṃ santaṃ catushṭoma ity ācakshate parokshena, parokshapriyā iva hi devā 3 atha yad enam ūrdhvaṃ santaṃ jyotir bhūtam astuvaṅs, tasmāj jyotistomas. taṃ jyotistomaṃ santaṃ jyotishṭoma ity ācakshate parokshena, parokshapriyā iva hi devāḥ 4 sa vā esho 'pūrvo 'naparo yajñakratur, yathā rathacakraṃ anantam evaṃ yad agnishṭomas. tasya yathaiva prāyaṇaṃ tathodayanaṃ 5 tad eshābhi yajñagāthā gīyate:

yad asya pūrvam aparaṃ tad asya,
yad v asyāparaṃ tad v asya pūrvam |
aher iva sarpaṇaṃ ṣākalasya
na vijānanti yatarat parastād

iti 6 yathā hy evāsya prāyaṇam evam udayanam asad iti 7 tad āhur: yat trivṛit prāyaṇam ekaviṅṣam udayanaṃ, kena te same iti 8 yo vā ekaviṅṣas trivṛid vai so, 'tho yad ubhau tṛicau tṛicināv iti brūyāt, teneti || 43 || 5 ||

1 Yo vā esha tapaty esho 'gnishṭoma, esha sāhnas. taṃ sahaivāhnā saṃsthāpayeyuḥ, sāhno vai nāma 2 tenāsaṃtvaramāṇāṣ careyur, yathaiva prātaḥsavana evam mādhyaṃdina evaṃ tṛitīyasavana. evam u ha yajamāno 'pramāyuko bhavati 3 yad dha vā idam pūrvayoḥ savanayor asaṃtvaramāṇāṣ caranti, tasmād dhedam prācyo grāmatā

bahulāvishṭā. atha yad dhedaṃ tṛitīyasavane saṃtvaramāṇāṣ caranti, tasmād dhedam pratyañci dīrghāraṇyāni bhavanti. tathā ha yajamānaḥ pramāyuko bhavati 4 tenāsaṃtvaramāṇāṣ careyur, yathaiva prātaḥsavana evam mādhyaṃdina evaṃ tṛitīyasavana. evam u ha yajamāno 'pramāyuko bhavati 5 sa etam eva ṣastreṇānuparyāvarteta. yadā vā esha prātar udety, atha mandraṃ tapati: tasmān mandrayā vācā prātaḥsavane ṣaṅsed. atha yadābhyety, atha balīyas tapati: tasmād balīyasyā vācā madhyaṃdine ṣaṅsed. atha yadābhitarām ety, atha balishṭhatamaṃ tapati: tasmād balishṭhatamayā vācā tṛitīyasavane ṣaṅsed. evaṃ ṣaṅsed yadi vāca īṣīta, vāg ghi ṣastraṃ. yayā tu vācottarottariṇyotsaheta samāpanāya, tayā pratipadyetaitat suṣastatamam iva bhavati 6 sa vā esha na kadā canāstam eti nodeti 7 taṃ yad astam etīti manyante, 'hna eva tad antam itvāthātmānaṃ viparyasyate, rātrīm evāvastāt kurute 'haḥ parastād 8 atha yad enam prātar udetīti manyante, rātrer eva tad antam itvāthātmānaṃ viparyasyate, 'har evāvastāt kurute rātrīm parastāt 9 sa vā esha na kadā cana nimrocati 10 na ha vai kadā cana nimrocaty, etasya ha sāyujyaṃ sarūpatāṃ salokatām aṣnute ya evaṃ veda ya evaṃ veda || 44 || 6 ||

Iti tṛitīyapañcikāyāṃ caturtho 'dhyāyaḥ.
Iti caturdaṣādhyāye shashṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhyo 'nnādyam udakrāmat. te devā abruvan: yajño vai no 'nnādyam udakramīd, anv imaṃ yajñam annam anvichāmeti. te 'bruvan: katham anvichāmeti, brāhmaṇena ca chandobhiṣ cety abruvaṅs. te brāhmaṇaṃ chandobhir adīkshayaṅs, tasyāntaṃ yajñam atanvatāpi patnīḥ samayājayaṅs. tasmād dhāpy etarhi dīkshaṇīyāyām ishṭāv āntam eva yajñaṃ tanvate, 'pi patnīḥ saṃyājayanti. tam anu nyāyam anvavāyaṅs 2 te prāyaṇīyam

atanvata. tam prāyaṇīyena nedīyo 'nvāgachaṅs, te karmabhiḥ samatvaranta. tac chaṃyvantam akurvaṅs, tasmād dhāpy etarhi prāyaṇīyaṃ ṣaṃyvantam eva bhavati. tam anu nyāyam anvavāyaṅs 3 ta ātithyam atanvata. tam ātithyena nedīyo 'nvāgachaṅs, te karmabhiḥ samatvaranta. tad iḷāntam akurvaṅs, tasmād dhāpy etarhy ātithyam iḷāntam eva bhavati. tam anu nyāyam anvavāyaṅs 4 ta upasado 'tanvata. tam upasadbhir nedīyo 'nvāgachaṅs, te karmabhiḥ samatvaranta. te tisraḥ sāmidhenīr anūcya tisro devatā ayajaṅs, tasmād dhāpy etarhy upasatsu tisra eva sāmidhenīr anūcya tisro devatā yajanti. tam anu nyāyam anvavāyaṅs 5 ta upavasatham atanvata. tam upavasathye 'hany āpnuvaṅs, tam āptvāntaṃ yajñam atanvatāpi patnīḥ samayājayaṅs. tasmād dhāpy etarhy upavasatha āntam eva yajñaṃ tanvate, 'pi patnīḥ saṃyājayanti 6 tasmād eteshu pūrveshu karmasu ṣanaistarāṃ-ṣanaistarām ivānubrūyād 7 anūtsāram iva hi te tam āyaṅs. tasmād upavasathe yāvatyā vācā kāmayīta, tāvatyānubrūyād, āpto hi sa tarhi bhavatīti 8 tam āptvābruvaṅs: tishṭhasva no 'nnādyāyeti. sa nety abravīt, kathaṃ vas tishṭheyeti. tān īkshataiva. tam abruvan: brāhmaṇena ca naṣ chandobhiṣ ca sayug bhūtvānnādyāya tishṭhasveti. tatheti. tasmād dhāpy etarhi yajñaḥ sayug bhūtvā devebhyo havyaṃ vahati brāhmaṇena ca chandobhiṣ ca || 45 || 1 ||

1 Trīṇi ha vai yajñe kriyante: jagdhaṃ gīrṇaṃ vāntaṃ 2 tad dhaitad eva jagdhaṃ yad āṣaṅsamānam ārtvijyaṃ kārayata: uta vā me dadyād uta vā mā vṛiṇīteti. tad dha tat parāñ eva yathā jagdhaṃ, na haiva tad yajamānam bhunakty 3 atha haitad eva gīrṇaṃ yad bibhyad ārtvijyaṃ kārayata: uta vā mā na bādhetota vā me na yajñaveṣasaṃ kuryād iti. tad dha tat parāñ eva yathā gīrṇaṃ, na haiva tad yajamānam bhunakty 4 atha haitad eva vāntaṃ yad

abhiṣasyamānam ārtvijyaṃ kārayate. yathā ha vā idaṃ vāntān manushyā bībhatsanta, evaṃ tasmād devās. tad dha tat parāñ eva yathā vāntaṃ, na haiva tad yajamānam bhunakti 5 sa eteshāṃ trayāṇām āṣāṃ neyāt 6 taṃ yady eteshāṃ trayāṇām ekaṃcid akāmam abhyābhavet, tasyāsti vāmadevyasya stotre prāyaṣcittir 7 idaṃ vā idaṃ vāmadevyaṃ yajamānaloko 'mṛitalokaḥ svargo lokas 8 tat tribhir aksharair nyūnaṃ. tasya stotra upasṛipya tredhātmānaṃ vigṛihṇīyāt: pu-ru-sha iti 9 sa eteshu lokeshv ātmānaṃ dadhāty: asmin yajamānaloke 'sminn amṛitaloke 'smin svarge loke, sa sarvāṃ durishṭim atyety 10 api yadi samṛiddhā iva ṛitvijaḥ syur, iti ha smāhātha haitaj japed eveti || 46 || 2 ||

1 Chandāṅsi vai devebhyo havyam ūḍhvā ṣrāntāni jaghanārdhe yajñasya tishṭhanti, yathāṣvo vāṣvataro vohivāṅs tishṭhed evaṃ. tebhya etam maitrāvaruṇam paṣupuroḷāṣam anu devikāhavīṅshi nirvaped 2 Dhātre puroḷāṣaṃ dvādaṣakapālaṃ. yo Dhātā sa vashaṭkāro 3 'numatyai caruṃ. yānumatiḥ sā gāyatrī 4 Rākāyai caruṃ. yā Rākā sā trishṭup 5 Sinīvālyai caruṃ. yā Sinīvālī sā jagatī. Kuhvai caruṃ. yā Kuhūḥ sānushṭub 6 etāni vāva sarvāṇi chandāṅsi: gāyatraṃ traishṭubhaṃ jāgatam ānushṭubham, anv anyāny, etāni hi yajñe pratamām iva kriyanta 7 etair ha vā asya chandobhir yajataḥ sarvaiṣ chandobhir ishṭam bhavati ya evaṃ veda 8 tad vai yad idam āhuḥ: sudhāyāṃ ha vai vājī suhito dadhātīti. chandāṅsi vai tat, sudhāyāṃ ha vā enaṃ chandāṅsi dadhaty 9 ananudhyāyinaṃ lokaṃ jayati ya evaṃ veda 10 tad dhaika āhur: Dhātāram eva sarvāsām purastāt-purastād ājyena pariyajet, tad āsu sarvāsu mithunaṃ dadhātīti 11 tad u vā āhur: jāmi vā etad yajñe kriyate, yatra samānībhyām ṛigbhyāṃ samāne 'han yajatīti 12 yadi ha vā api bahvya iva jāyāḥ, patir vāva tāsām mithunaṃ. tad yad āsāṃ Dhātāram purastād ya-

jati, tad āsu sarvāsu mithunaṃ dadhātī13ti nu devikānām || 47 || 3 ||

1 Atha devīnāṃ 2 Sūryāya puroḷāṣam ekakapālaṃ. yaḥ Sūryaḥ sa Dhātā, sa u eva vashaṭkāro 3 dive caruṃ. yā dyauḥ sānumatiḥ, so eva gāyatry. Ushase caruṃ. yoshāḥ sā Rākā, so eva trishṭub. gave caruṃ. yā gauḥ sā Sinīvālī, so eva jagatī. pṛithivyai caruṃ. yā pṛithivī sā Kuhūḥ, so evānushṭub 4 etāni vāva sarvāṇi chandāṅsi: gāyatraṃ traishṭubhaṃ jāgatam ānushṭubham, anv anyāny, etāni hi yajñe pratamām iva kriyanta. etair ha vā asya chandobhir yajataḥ sarvaiṣ chandobhir ishṭaṃ bhavati ya evaṃ veda. tad vai yad idam āhuḥ: sudhāyāṃ ha vai vājī suhito dadhātīti. chandāṅsi vai tat, sudhāyāṃ ha vā enaṃ chandāṅsi dadhaty. ananudhyāyinaṃ lokaṃ jayati ya evaṃ veda. tad dhaika āhuḥ: Sūryam eva sarvāsām purastātpurastād ājyena pariyajet, tad āsu sarvāsu mithunaṃ dadhātīti. tad u vā āhur: jāmi vā etad yajñe kriyate, yatra samānībhyām ṛigbhyāṃ samāne 'han yajatīti. yadi ha vā api bahvya iva jāyāḥ, patir vāva tāsām mithunaṃ. tad yad āsāṃ Sūryam purastād yajati, tad āsu sarvāsu mithunaṃ dadhāti 5 tā yā imās tā amūr yā amūs tā imā, anyatarābhir vāva taṃ kāmam āpnoti ya etāsūbhayīshu 6 tā ubhayīr gataṣriyaḥ prajātikāmasya saṃnirvapen 7 na tv eshishyamāṇasya 8 yad enā eshishyamāṇasya saṃnirvaped, īṣvaro hāsya vitte devā arantor: yad vā ayam ātmane 'lam amaṅsteti 9 tā ha Ṣucivṛiksho Gaupalāyano Vṛiddhadyumnasyābhipratāriṇasyobhayīr yajñe saṃniruvāpa. tasya ha rathagṛitsaṃ gāhamānaṃ dṛishṭvovācettham. aham asya rājanyasya devikāṣ ca devīṣ cobhayīr yajñe samamādayaṃ, yad asyetthaṃ rathagṛitso gāhata iti. catuḥshashṭiṃ kavacinaḥ ṣaṣvaddhāsya te putranaptāra āsuḥ || 48 || 4 ||

1 Agnishṭomaṃ vai devā aṣrayantokthāny asurās, te

samāvadvīryā evāsan, na vyāvartanta. tān Bharadvāja ṛishīṇām apaṣyad: ime vā asurā uktheshu ṣritās, tān eshāṃ na kaṣ cana paṣyatīti, so 'gnim udahvayad 2 ehy ū shu bravāṇi te 'gna itthetarā gira ity 3 asuryā ha vā itarā giraḥ 4 so 'gnir upottishṭhann abravīt: kiṃ svid eva mahyaṃ kṛiṣo dīrghaḥ palito vakshyatīti 5 Bharadvājo ha vai kṛiṣo dīrghaḥ palita āsa 6 so 'bravīd: ime vā asurā uktheshu ṣritās, tān vo na kaṣ cana paṣyatīti 7 tān Agnir aṣvo bhūtvābhyatyadravad. yad Agnir aṣvo bhūtvābhyatyadravat, tat sākamaṣvaṃ sāmābhavat, tat sākamaṣvasya sākamaṣvatvaṃ 8 tad āhuḥ: sākamaṣvenokthāni praṇayed, apraṇītāni vāva tāny ukthāni yāny anyatra sākamaṣvād iti 9 pramaṅhishṭhīyena praṇayed, ity āhuḥ, pramaṅhishṭhīyena vai devā asurān ukthebhyaḥ prāṇudanta 10 tat prāhaiva pramaṅhishṭhīyena nayet, pra sākamaṣvena || 49 || 5 ||

1 Te vā asurā maitrāvaruṇasyoktham aṣrayanta. so 'bravīd Indraḥ: kaṣ cāhaṃ cemān ito 'surān notsyāvahā ity. ahaṃ cety abravīd Varuṇas. tasmād aindrāvaruṇam maitrāvaruṇas tṛitīyasavane ṣaṅsatīndraṣ ca hi tān Varuṇaṣ ca tato 'nudetāṃ 2 te vai tato 'pahatā asurā brāhmaṇācchaṅsina uktham aṣrayanta. so 'bravīd Indraḥ: kaṣ cāhaṃ cemān ito 'surān notsyāvahā ity. ahaṃ cety abravīd Bṛihaspatis. tasmād aindrābārhaspatyam brāhmaṇācchaṅsī tṛitīyasavane ṣaṅsatīndraṣ ca hi tān Bṛihaspatiṣ ca tato 'nudetāṃ 3 te vai tato 'pahatā asurā achāvākasyoktham aṣrayanta. so 'bravīd Indraḥ: kaṣ cāhaṃ cemān ito 'surān notsyāvahā ity. ahaṃ cety abravīd Vishṇus. tasmād aindrāvaishṇavam achāvākas tṛitīyasavane ṣaṅsatīndraṣ ca hi tān Vishṇuṣ ca tato 'nudetāṃ 4 dvandvam Indreṇa devatāḥ ṣasyante. dvandvaṃ vai mithunaṃ, tasmād dvandvān mithunam prajāyate prajātyai 5 prajāyate

prajayā paṣubhir ya evaṃ vedā6tha haite potrīyāṣ ca neshṭrīyāṣ ca catvāra ṛituyājāḥ, shaḷ ṛicaḥ: sā virāḍ daṣinī. tad virāji yajñaṃ daṣinyām pratishṭhāpayanti pratishṭhāpayanti || 50 || 6 ||

Iti tṛitīyapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcadaṣādhyāye shashṭhaḥ khaṇḍaḥ.

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1 Devā vai prathamenāhnendrāya vajraṃ samabharaṅs, taṃ dvitīyenāhnāsiñcaṅs, taṃ tṛitīyenāhnā prāyachaṅs, taṃ caturthe 'han prāharat. tasmāc cathurthe 'han shoḷaṣinaṃ ṣaṅsati 2 vajro vā esha yat shoḷaṣī. tad yac caturthe 'han shoḷaṣinaṃ ṣaṅsati, vajram eva tat praharati dvishate bhrātṛivyāya vadhaṃ yo 'sya stṛityas tasmai startavai 3 vajro vai shoḷaṣī paṣava ukthāni, tam parastād ukthānām paryasya ṣaṅsati 4 taṃ yat parastād ukthānām paryasya ṣaṅsati, vajreṇaiva tat shoḷaṣinā paṣūn parigachati. tasmāt paṣavo vajreṇaiva shoḷaṣinā parigatā mânushyān abhy upāvartante. tasmād aṣvo vā purusho vā gaur vā hastī vā parigata eva svayam ātmaneta eva vācābhishiddha upāvartate, vajram eva shoḷaṣinam paṣyan vajreṇaiva shoḷaṣinā parigato. vāg ghi vajro vāk shoḷaṣī 5 tad āhuḥ: kiṃ shoḷaṣinaḥ shoḷaṣitvam iti. shoḷaṣaḥ stotrāṇāṃ shoḷaṣaḥ ṣastrāṇāṃ, shoḷaṣabhir aksharair ādatte shoḷaṣibhiḥ praṇauti, shoḷaṣapadāṃ nividaṃ dadhāti: tat shoḷaṣinaḥ shoḷaṣitvaṃ 6 dve vā akshare atiricyete shoḷaṣino 'nushṭubham abhisampannasya. vāco vāva tau stanau, satyānṛite vāva te 7 avaty enaṃ satyaṃ, nainam anṛitaṃ hinasti ya evaṃ veda || 1 || 1 ||

1 Gaurivītaṃ shoḷaṣi sāma kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasaṃ gaurivītaṃ, tejasvī brahmavarcasī bhavati ya evaṃ vidvān gaurivītaṃ shoḷaṣi sāma kurute 2 nānadaṃ shoḷaṣi sāma kartavyam, ity āhur. Indro vai Vṛitrāya vajram udayachat, tam asmai prāharat, tam abhyahanat. so 'bhihato vyanadad. yad vyanadat, tan nānadaṃ sāmābhavat, tan nānadasya nānadatvam. abhrātṛivyaṃ vā etad bhrātṛivyahā sāma yan nānadam 3 abhrā-

trivyo bhrātrivyahā bhavati ya evaṃ vidvān nānadaṃ sholaṣi sāma kurute 4 tad yadi nānadaṃ kuryur, avihritaḥ sholaṣī ṣaṅstavyo; 'vihritāsu hi tāsu stuvate. yadi gaurivītaṃ, vihritaḥ sholaṣī ṣaṅstavyo; vihritāsu hi tāsu stuvate || 2 || 2 ||

1 Athātaṣ chandāṅsy eva vyatishajaty. ā tvā vahantu haraya, upo shu ṣriṇuhī gira iti gāyatrīṣ ca pañktīṣ ca vyatishajati. gāyatro vai purushaḥ, pāñktāḥ paṣavaḥ. purusham eva tat paṣubhir vyatishajati, paṣushu pratishṭhāpayati. yad u gāyatrī ca pañktiṣ ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vājrarūpān naiti 2 yad indra pritanājye, 'yaṃ te astu haryata ity ushṇihaṣ ca brihatīṣ ca vyatishajaty. aushṇiho vai purusho, bārhatāḥ paṣavaḥ. purushaṃ eva tat paṣubhir vyatishajati, paṣushu pratishṭhāpayati. yad ushṇik ca brihatī ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān naity 3 ā dhūrshu asmai, brahman vīra brahmakritiṃ jushāṇa iti dvipadāṃ ca trishṭubhaṃ ca vyatishajati. dvipād vai purusho, vīryaṃ trishṭup. purusham eva tad vīryeṇa vyatishajati, vīrye pratishṭhāpayati. tasmāt purusho vīrye pratishṭhitaḥ sarveshām paṣūnāṃ vīryavattamo. yad u dvipadā ca viṅṣatyaksharā trishṭup ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān naity 4 eshā brahmā, pra te mahe vidathe ṣaṅsishaṃ harī iti dvipadāṣ ca jagatīṣ ca vyatishajati. dvipād vai purusho, jāgatāḥ paṣavaḥ. purusham eva tat paṣubhir vyatishajati, paṣushu pratishṭhāpayati. tasmāt purushaḥ paṣushu pratishṭhito 'tti cainān adhi ca tishṭhati, vaṣe cāsya. yad u dvipadā ca sholaṣāksharā jagatī ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān naiti 5 trikadrukeshu mahisho yavāṣiram, pro shv asmai purorathaṃ ity atichandasaḥ ṣaṅsati.

chandasāṃ vai yo raso 'tyaksharat, so 'tichandasam abhy atyaksharat, tad atichandaso 'tichandastvaṃ. sarvebhyo vā esha chandobhyaḥ saṃnirmito yat sholaṣī. tad yad atichandasaḥ ṣaṅsati, sarvebhya evainaṃ tac chandobhyaḥ saṃnirmimīte 6 sarvebhyaṣ chandobhyaḥ saṃnirmitena sholaṣinā rādhnoti ya evaṃ veda || 3 || 3 ||

1 Mahānāmnīnām upasargān upasrijaty 2 ayaṃ vai lokaḥ prathamā mahānāmny antarikshaloko dvitīyāsau lokas tritīyā. sarvebhyo vā esha lokebhyaḥ saṃnirmito yat sholaṣī. tad yan mahānāmnīnām upasargān upasrijati, sarvebhya evainaṃ tal lokebhyaḥ saṃnirmimīte. 3 sarvebhyo lokebhyaḥ saṃnirmitena sholaṣinā rādhnoti ya evaṃ veda 4 pra-pra vas trishṭubham isham, arcata prārcata, yo vyatīṅr aphāṇayad iti prajñātā anushṭubhaḥ ṣaṅsati. tad yatheha ceha cāpathena caritvā panthānam paryaveyāt, tādrik tad yat prajñātā anushṭubhaḥ ṣaṅsati 5 sa yo vyāpto gataṣrīr iva manyetāvihritaṃ sholaṣinaṃ ṣaṅsayen: nec chandasāṃ krichrād avapadyā ity. atha yaḥ pāpmānam apajighāṅsuḥ syād, vihritaṃ sholaṣinaṃ ṣaṅsayed. vyatishakta iva vai purushaḥ pāpmanā, vyatishaktam evāsmai tat pāpmānaṃ ṣamalaṃ hanty 6 apa pāpmānaṃ hate ya evaṃ vedo 7 d yad bradhnasya vishṭapam ity uttamayā paridadhāti. svargo vai loko bradhnasya vishṭapaṃ, svargam eva tal lokaṃ yajamānaṃ gamayaty 8 apāḥ pūrveshāṃ harivaḥ sutānām iti yajati 9 sarvebhyo vā esha savanebhyaḥ saṃnirmito yat sholaṣī. tad yad: apāḥ pūrveshāṃ harivaḥ sutānām iti yajati, pītavad vai prātaḥsavanam, prātaḥsavanād evainaṃ tat saṃnirmimīte 10 'tho idaṃ savanaṃ kevalaṃ ta iti. mādhyaṃdinaṃ vai savanaṃ kevalam, mādhyaṃdinād evainaṃ tat savanāt saṃnirmimīte 11 mamaddhi somam madhumantam indreti. madvad vai tritīyasavanaṃ, tritīyasavanād evainaṃ tat

saṃnirmimīte 12 satrā vṛishañ jaṭhara ā vṛishasveti. vṛishaṇvad vai shoḷaṣino rūpaṃ. sarvebhyo vā esha savanebhyaḥ saṃnirmito yat shoḷaṣī. tad yad: apāḥ pūrveshāṃ harivaḥ sutānām iti yajati, sarvebhya evainaṃ tat savanebhyaḥ saṃnirmimīte 13 sarvebhyaḥ savanebhyaḥ saṃnirmitena shoḷaṣinā rādhnoti ya evaṃ veda 14 mahānāmnīnām pañcāksharān upasargān upasṛijaty ekādaṣāksharesheshu pādeshu. sarvebhyo vā esha chandobhyaḥ saṃnirmito yat shoḷaṣī. tad yan mahānāmnīnām pañcāksharān upasargān upasṛijaty ekādaṣāksharesheshu pādeshu, sarvebhya evainaṃ tac chandobhyaḥ saṃnirmimīte 15 sarvebhyaṣ chandobhyaḥ saṃnirmitena shoḷaṣinā rādhnoti ya evaṃ veda || 4 || 4 ||

1 Ahar vai devā aṣrayanta rātrīm asurās, te samāvadvīryā evāsan, na vyāvartanta. so 'bravīd Indraḥ: kaṣ cāhaṃ cemān ito 'surān rātrīm anv aveshyāva iti. sa deveshu na pratyavindad, abibhayū rātres tamaso mṛityos. tasmād dhāpy etarhi naktaṃ yāvanmātram ivaivāpakramya bibheti, tama iva hi rātrir mṛityur iva 2 taṃ vai chandāṅsy evānvavāyaṅs. taṃ yac chandāṅsy evānvavāyaṅs, tasmād Indraṣ caiva chandāṅsi ca rātrīṃ vahanti. na nivic chasyate na puroruñ na dhāyyā nānyā devatendraṣ ca hy eva chandāṅsi ca rātrīṃ vahanti 3 tān vai paryāyair eva paryāyam anudanta. yat paryāyaiḥ paryāyam anudanta, tat paryāyāṇām paryāyatvaṃ 4 tān vai prathamenaiva paryāyeṇa pūrvarātrād anudanta madhyamena madhyarātrād uttamenāpararātrād 5 api ṣarvaryā anusmasīty abruvann, apiṣarvarāṇi khalu vā etāni chandāṅsīti ha smāhaitāni hīndraṃ rātres tamaso mṛityor bibhyatam atyapārayaṅs, tad apiṣarvarāṇām apiṣarvaratvam || 5 || 5 ||

1 Pāntam ā vo andhasa ity andhasvatyānushṭubhā rātrīm pratipadyata 2 ānushṭubhī vai rātrir, etad rātrirūpam

3 andhasvatyaḥ pītavatyo madvatyas trishṭubho yājyā bhavanty abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 4 prathamena paryāyeṇa stuvate, prathamāny eva padāni punar ādadate. yad evaishām aṣvā gāva āsaṅs, tad evaishāṃ tenādadate 5 madhyamena paryāyeṇa stuvate, madhyamāny eva padāni punar ādadate. yad evaishām manorathā āsaṅs, tad evaishāṃ tenādadata 6 uttamena paryāyeṇa stuvata, uttamāny eva padāni punar ādadate. yad evaishāṃ vāso hiraṇyam maṇir adhyātmam āsīt, tad evaishāṃ tenādadata 7 ā dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṃ veda 8 pavamānavad ahar, ity āhur, na rātriḥ pavamānavatī: katham ubhe pavamānavatī bhavataḥ, kena te samāvadbhājau bhavata iti 9 yad evendrāya madvane sutam, idaṃ vaso sutam andha, idaṃ hy anv ojasā sutam iti stuvanti ca ṣaṅsanti ca: tena rātriḥ pavamānavatī, tenobhe pavamānavatī bhavatas, tena te samāvadbhājau bhavataḥ 10 pañcadaṣastotram ahar, ity āhur, na rātriḥ pañcadaṣastotrā: katham ubhe pañcadaṣastotre bhavataḥ, kena te samāvadbhājau bhavata iti 11 dvādaṣa stotrāṇy apiṣarvarāṇi, tisṛibhir devatābhiḥ saṃdhinā rāthaṃtareṇa stuvate: tena rātriḥ pañcadaṣastotrā, tenobhe pañcadaṣastotre bhavatas, tena te samāvadbhājau bhavataḥ 12 parimitaṃ stuvanty aparimitam anuṣaṅsati, parimitaṃ vai bhūtam aparimitam bhavyam, aparimitasyāvaruddhyā ịty 13 atiṣaṅsati stotram. ati vai prajātmānam, ati paṣavas. tad yat stotram atiṣaṅsati, yad evāsyāty ātmānaṃ tad evāsyaitenāvarunddhe 'varunddhe || 6 || 6 ||

Iti caturthapañcikāyām prathamo 'dhyāyaḥ.

Iti shoḍaṣādhyāye shashṭhaḥ khaṇḍaḥ.

1 Prajāpatir vai Somāya rājñe duhitaram prāyachat Sūryāṃ Sāvitrīṃ. tasyai sarve devā varā āgachaṅs, tasyā

etat sahasraṃ vahatum anvākarod yad etad āṣvinam ity ācakshate. 'nāṣvinaṃ haiva tad yad arvāksahasraṃ, tasmāt tat sahasraṃ vaiva ṣaṅsed bhūyo vā 2 prāṣya ghritaṃ ṣaṅsed. yathā ha vā idam ano vā ratho vākto vartata, evaṃ haivākto vartate 3 ṣakunir ivotpatishyann āhvayīta 4 tasmin devā na samajānata: mamedam astu mamedam astv iti. te saṃjānānā abruvann: ājim asyāyāmahai. sa yo na ujjeshyati, tasyedam bhavishyatīti. te 'gner evādhi grihapater Ādityaṃ kāshṭhām akurvata, tasmād āgneyī pratipad bhavaty āṣvinasyāgnir hotā grihapatih sa rājeti 5 tad dhaika āhur: agnim manye pitaram agnim āpim ity etayā pratipadyeta 6 divi ṣukraṃ yajataṃ sūryasyeti prathamayaiva ricā kāshṭhām āpnotīti 7 tattan nādrityaṃ ya enaṃ tatra brūyād: agnim-agnim iti vai pratyapādy, agnim āpatsyatīti, ṣaṣvat tathā syāt 8 tasmād: agnir hotā grihapatih sa rājety etayaiva pratipadyeta. grihapativatī prajātimatī ṣāntā, sarvāyuh sarvāyutvāya 9 sarvam āyur eti ya evaṃ veda || 7 || 1 ||

1 Tāsāṃ vai devatānām ājiṃ dhāvantīnām abhisrishṭānām Agnir mukham prathamah pratyapadyata. tam Aṣvināv anvāgachatāṃ, tam abrūtām: apodihy, āvāṃ vā idaṃ jeshyāva iti. sa tathety abravīt, tasya vai mamehāpyastv iti. tatheti. tasmā apy atrākurutāṃ, tasmād āgneyam āṣvine ṣasyate 2 tā Ushasam anvāgachatāṃ, tām abrūtām: apodihy, āvāṃ vā idaṃ jeshyāva iti. sā tathety abravīt, tasyai vai mamehāpyastv iti. tatheti. tasyā apy atrākurutāṃ, tasmād ushasyam āṣvine ṣasyate 3 tāv Indram anvāgachatāṃ, tam abrūtām: āvāṃ vā idam maghavañ jeshyāva iti. na ha taṃ dadhrishatur apodihīti vaktuṃ. sa tathety abravīt, tasya vai mamehāpyastv iti. tatheti. tasmā apy atrākurutāṃ, tasmād aindram āṣvine ṣasyate 4 tad Aṣvinā udajayatāṃ, Aṣvināv āṣnuvātāṃ. yad Aṣvinā udajayatām Aṣvināv āṣnuvātāṃ, tasmād etad āṣvinam ity ācakshate 5 'ṣnute yad-yat kāmayate ya evaṃ veda 6 tad āhur: yac chasyata āgneyaṃ ṣasyata ushasyaṃ ṣasyata aindram: atha kasmād etad āṣvinam ity ācakshata ity. Aṣvinau hi tad udajayatām, Aṣvināv āṣnuvātāṃ. yad Aṣvinā udajayatām Aṣvināv āṣnuvātāṃ, tasmād etad āṣvinam ity ācakshate 7 'ṣnute yad-yat kāmayate ya evaṃ veda || 8 || 2 ||

1 Aṣvatarīrathenāgnir ājim adhāvat, tāsām prājamāno yonim akūlayat, tasmāt tā na vijāyante 2 gobhir aruṇair Ushā ājim adhāvat, tasmād Ushasy āgatāyām aruṇam ivaiva prabhāty, Ushaso rūpam 3 aṣvarathenendra ājim adhāvat, tasmāt sa uccairghosha upabdimān kshatrasya rūpam, aindro hi sa 4 gardabharathenāṣvinā udajayatām, Aṣvināv āṣnuvātāṃ. yad Aṣvinā udajayatām Aṣvināv āṣnuvātāṃ, tasmāt sa sritajavo dugdhadohah, sarveshām etarhi vāhanānām anāṣishṭho. retasas tv asya vīryaṃ nāharatāṃ, tasmāt sa dviretā vājī 5 tad āhuh: sapta sauryāṇi chandāṅsi ṣaṅsed, yathaivāgneyaṃ yathoshasyaṃ yathāṣvinaṃ. sapta vai devalokāh, sarveshu devalokeshu rādhnotīti 6 tattan nādrityaṃ. trīṇy eva ṣaṅset. trayo vā ime trivrito lokā, eshām eva lokānām abhijityai 7 tad āhur: ud u tyaṃ jātavedasam iti sauryāṇi pratipadyeteti 8 tat-tan nādrityaṃ. yathaiva gatvā kāshṭhām aparādhnuyāt, tādrik tat 9 sūryo no divas pātv ity etenaiva pratipadyeta. yathaiva gatvā kāshṭhām abhipadyeta, tādrik tad 10 ud u tyaṃ jātavedasam iti dvitīyaṃ ṣaṅsati 11 citraṃ devānām ud agād anīkam iti traishṭubham. asau vāva citraṃ devānām udeti, tasmād etac chaṅsati 12 namo mitrasya varuṇasya cakshasa iti jāgataṃ. tad v āṣīhpadam, āṣisham evaitenāṣāsta ātmane ca yajamānāya ca || 9 || 3 ||

1 Tad āhuh: Sūryo nātiṣasyo, brihatī nātiṣasyā. yat Sūryam atiṣaṅsed brahmavarcasam atipadyeta, yad briha-

tīm atiṣaṅset prāṇān atipadyetetī2ndra kratum na ā bharety aindram pragātham ṣaṅsati 3 ṣikshā ṇo asmin puruhūta yāmani jīvā jyotir aṣīmahīty 4 asau vāva jyotis, tena Sūryam nātiṣaṅsati 5 yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṅsaty 6 abhi tvā ṣūra nonuma iti rāthamtarīm yonim ṣaṅsati. rāthamtareṇa vai samdhināṣvināya stuvate. tad yad rāthamtarīm yonim ṣaṅsati, rathamtarasyaiva sayonitvāye 7 ṣānam asya jagataḥ svardṛiṣam ity. asau vāva svardṛik, tena Sūryam nātiṣaṅsati 8 yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṅsati 9 bahavaḥ sūracakshasa iti maitrāvaruṇam pragātham ṣaṅsaty. ahar vai Mitro, rātrir Varuṇa. ubhe vā esho 'horātre ārabhate, yo 'tirātram upaiti. tad yan maitrāvaruṇam pragātham ṣaṅsaty, ahorātrayor evainam tat pratishṭhāpayati 10 sūracakshasa iti, tena Sūryam nātiṣaṅsati. yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṅsati 11 mahī dyauḥ pṛithivī ca nas, te hi dyāvāpṛithivī viṣvaṣambhuveti dyāvāpṛithivīye ṣaṅsati. dyāvāpṛithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad dyāvāpṛithivīye ṣaṅsati, pratishṭhayor evainam tat pratishṭhāpayati 12 devo devī dharmaṇā sūryaḥ ṣucir iti, tena Sūryam nātiṣaṅsati 13 yad u gāyatrī ca jagatī ca te dve bṛihatyau, tena bṛihatīm nātiṣaṅsati 14 viṣvasya devī mṛicayasya janmano na yā roshāti na grabhad iti dvipadām ṣaṅsati 15 citaidham uktham iti ha sma vā etad ācakshate yad etad āṣvinam. Nirṛitir ha sma pāṣiny upāste: yadaiva hotā paridhāsyaty, atha pāṣān pratimokshyāmīti. tato vā etām Bṛihaspatir dvipadām apaṣyan: na yā roshāti na grabhad iti, tayā Nirṛityāḥ pāṣinyā adharācaḥ pāṣān apāsyat. tad yad etām dvipadām hotā ṣaṅsati, Nirṛityā eva tat pāṣinyā adharācaḥ pāṣān apāsyati, svasty eva hotonmucyate sarvāyuḥ sarvāyutvāya 16 sarvam āyur

eti ya evam veda 17 mṛicayasya janmana ity. asau vāva marcayatīva, tena Sūryam nātiṣaṅsati 18 yad u dvipadā purushachandasam, sā sarvāṇi chandāṅsy abhyāptā: tena bṛihatīm nātiṣaṅsati || 10 || 4 ||

1 Brāhmaṇaspatyayā paridadhāti. brahma vai Bṛihaspatir, brahmaṇy evainam tad antataḥ pratishṭhāpayaty 2 evā pitre viṣvadevāya vṛishṇa ity etayā paridadhyāt prajākāmaḥ paṣukāmo 3 bṛihaspate suprajā vīravanta iti. prajayā vai suprajā vīravān 4 vayam syāma patayo rayīṇām iti 5 prajāvān paṣumān rayimān vīravān bhavati yatraivam vidvān etayā paridadhāti 6 bṛihaspate ati yad aryo arhād ity etayā paridadhyāt tejaskāmo brahmavarcasakāmo, 'tīva vānyān brahmavarcasam arhati 7 dyumad iti. dyumad iva vai brahmavarcasam vibhātīti, vīva vai brahmavarcasam bhāti 8 yad dīdayac chavasa ṛitaprajāteti. dīdāyeva vai brahmavarcasam 9 tad asmāsu draviṇam dhehi citram iti. citram iva vai brahmavarcasam 10 brahmavarcasī brahmayaṣasī bhavati yatraivam vidvān etayā paridadhāti 11 tasmād evam vidvān etayaiva paridadhyād 12 brāhmaṇaspatyā, tena Sūryam nātiṣaṅsati 13 yad u trishṭubham triḥ ṣaṅsati, sā sarvāṇi chandāṅsy abhyāptā: tena bṛihatīm nātiṣaṅsati 14 gāyatryā ca trishṭubhā ca vashaṭkuryād 15 brahma vai gāyatrī vīryam trishṭub, brahmaṇaiva tad vīryam samdadhāti 16 brahmavarcasī brahmayaṣasī vīryavān bhavati yatraivam vidvān gāyatryā ca trishṭubhā ca vashaṭkaroty 17 aṣvinā vāyunā yuvam sudaksho,bhā pibatam aṣvineti 18 gāyatryā ca virājā ca vashaṭkuryād. brahma vai gāyatry annam virāḍ, brahmaṇaiva tad annādyam samdadhāti 19 brahmavarcasī brahmayaṣasī bhavati, brahmādyam annam atti yatraivam vidvān gāyatryā ca virājā ca vashaṭkaroti 20 tasmād evam vidvān gāyatryā caiva virājā ca vashaṭku-

ryāt: pra vām andhāṅsi madyāny asthur, ubhā pibatam aṣvinety etābhyām || 11 || 5 ||

1 Caturviṅṣam etad ahar upayanty ārambhaṇīyam 2 etena vai saṃvatsaram ārabhanta, etena stomāṅṣ ca chandāṅsi caitena sarvā devatā. anārabdhaṃ vai tac chando, 'nārabdhā sā devatā, yad etasminn ahani nārabhante. tad ārambhaṇīyasyārambhaṇīyatvaṃ 3 caturviṅṣaḥ stomo bhavati, tac caturviṅṣasya caturviṅṣatvaṃ 4 caturviṅṣatir vā ardhamāsā, ardhamāsaṣa eva tat saṃvatsaram ārabhanta 5 ukthyo bhavati. paṣavo vā ukthāni, paṣūnām avaruddhyai 6 tasya pañcadaṣa stotrāṇi bhavanti, pañcadaṣa ṣastrāṇi: sa māso. māsaṣa eva tat saṃvatsaram ārabhante 7 tasya shashṭiṣ ca trīṇi ca ṣatāni stotriyās. tāvanti saṃvatsarasyāhāny, ahaṣṣa eva tat saṃvatsaram ārabhante 8 'gnishṭoma etad ahaḥ syād, ity āhur, agnishṭomo vai saṃvatsaro, na vā etad anyo 'gnishṭomād ahar dādhāra na vivyāceti 9 sa yady agnishṭomaḥ syād, ashṭācatvāriṅṣās trayaḥ pavamānāḥ syuṣ caturviṅṣānītarāṇi stotrāṇi. tad u shashṭiṣ caiva trīṇi ca ṣatāni stotriyās. tāvanti saṃvatsarasyāhāny, ahaṣṣa eva tat saṃvatsaram ārabhanta 10 ukthya eva syāt, paṣusamṛiddho yajñaḥ, paṣusamṛiddhaṃ satraṃ. sarvāṇi caturviṅṣāni stotrāṇi, pratyakshād dhy etad ahaṣ caturviṅṣaṃ. tasmād ukthya eva syāt || 12 || 6 ||

1 Bṛihadrathaṃtare sāmanī bhavata. ete vai yajñasya nāvau sampāriṇyau yad bṛihadrathaṃtare, tābhyām eva tat saṃvatsaraṃ taranti 2 pādau vai bṛihadrathaṃtare ṣira etad ahaḥ, pādābhyām eva tac chriyaṃ ṣiro 'bhyāyanti 3 pakshau vai bṛihadrathaṃtare ṣira etad ahaḥ, pakshābhyām eva tac chriyaṃ ṣiro 'bhyāyuvate 4 te ubhe na samavasṛijye. ya ubhe samavasṛijeyur, yathaiva chinnā naur bandhanāt tīraṃtīram ṛichantī plavetaivam eva te satriṇas tīram-tīram ṛichantaḥ plaveran ya ubhe samavasṛijeyus 5 tad yadi ra-

thaṃtaram avasṛijeyur, bṛihataivobhe anavasṛishṭe; atha yadi bṛihad avasṛijeyū, rathaṃtareṇaivobhe anavasṛishṭe 6 yad vai rathaṃtaraṃ tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathaṃtaraṃ tac chākvaraṃ yad bṛihat tad raivatam. evam ete ubhe anavasṛishṭe bhavato 7 ye vā evaṃ vidvāṅsa etad ahar upayanty, āptvā vai te 'haṣṣaḥ saṃvatsaram āptvārdhamāsaṣa āptvā māsaṣa āptvā stomāṅṣ ca chandāṅsi cāptvā sarvā devatās tapa eva tapyamānāḥ somapītham bhakshayantaḥ saṃvatsaram abhishuṇvanta āsate 8 ye vā ata ūrdhvaṃ saṃvatsaram upayanti, guruṃ vai te bhāram abhinidadhate, saṃ vai gurur bhāraḥ ṣṛiṇāty. atha ya enam parastāt karmabhir āptvāvastād upaiti, sa vai svasti saṃvatsarasya pāram aṣnute || 13 || 7 ||

1 Yad vai caturviṅṣaṃ, tan mahāvratam. bṛihaddivenātra hotā retaḥ siñcati, tad ado mahāvratīyenāhnā prajanayati. saṃvatsare-saṃvatsare vai retaḥ siktaṃ jāyate. tasmāt samānam bṛihaddivo nishkevalyam bhavaty. esha ha vā enam parastāt karmabhir āptvāvastād upaiti, ya evaṃ vidvān etad ahar upaiti 2 svasti saṃvatsarasya pāram aṣnute ya evaṃ veda 3 yo vai saṃvatsarasyāvāraṃ ca pāraṃ ca veda, sa vai svasti saṃvatsarasya pāram aṣnute. 'tirātro vā asya prāyaṇīyo 'vāram, udayanīyaḥ pāraṃ 4 svasti saṃvatsarasya pāram aṣnute ya evaṃ veda 5 yo vai saṃvatsarasyāvarodhanaṃ codrodhanaṃ ca veda, sa vai svasti saṃvatsarasya pāram aṣnute. 'tirātro vā asya prāyaṇīyo 'varodhanam, udayanīya udrodhanaṃ 6 svasti saṃvatsarasya pāram aṣnute ya evaṃ veda 7 yo vai saṃvatsarasya prāṇodānau veda, sa vai svasti saṃvatsarasya pāram aṣnute. 'tirātro vā asya prāyaṇīyaḥ prāṇa, udāna udayanīyaḥ 8 svasti saṃvatsarasya pāram aṣnute ya evaṃ veda ya evaṃ veda || 14 || 8 ||

Iti caturthapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptadaṣādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Jyotir gaur āyur iti stomebhir yanty. ayaṃ vai loko jyotir, antarikshaṃ gaur, asau loka āyuḥ 2 sa evaisha uttaras tryaho 3 jyotir gaur āyur iti trīṇy ahāni, gaur āyur jyotir iti trīṇy 4 ayaṃ vai loko jyotir asau loko jyotis, te ete jyotishī ubhayataḥ saṃlokete 5 tenaitenobhayatojyotishā shaḷahena yanti. tad yad etenobhayatojyotishā shaḷahena yanty, anayor eva tal lokayor ubhayataḥ pratitishṭhanto yanty, asmiṅś ca loke 'mushmiṅś cobhayoḥ 6 pariyad vā etad devacakraṃ yad abhiplavaḥ shaḷahas. tasya yāv abhito 'gnishṭomau tau pradhī, ye catvāro madhya ukthyās tan nabhyaṃ 7 gachati vai vartamānena yatra kāmayate, tat svasti saṃvatsarasya pāram aśnute ya evaṃ veda 8 yo vai tad veda yat prathamaḥ shaḷahaḥ sa vai svasti saṃvatsarasya pāram aśnute, yas tad veda yad dvitīyo, yas tad veda yat tṛitīyo, yas tad veda yac caturtho, yas tad veda yat pañcamaḥ || 15 || 1 ||

1 Prathamaṃ shaḷaham upayanti, shaḷ ahāni bhavanti. shaḍ vā ṛitava, ṛituśa eva tat saṃvatsaram āpnuvanty, ṛituśaḥ saṃvatsare pratitishṭhanto yanti 2 dvitīyaṃ shaḷaham upayanti, dvādaśāhāni bhavanti. dvādaśa vai māsā, māsaśa eva tat saṃvatsaram āpnuvanti, māsaśaḥ saṃvatsare pratitishṭhanto yanti 3 tṛitīyaṃ shaḷaham upayanty, ashṭādaśāhāni bhavanti. tāni dvedhā, navānyāni navānyāni. nava vai prāṇā nava svargā lokāḥ, prāṇāṅś caiva tat svargāṅś ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishṭhanto yanti 4 caturthaṃ shaḷaham upayanti, caturviṅśatir ahāni bhavanti. caturviṅśatir vā ardhamāsā, ardhamāsaśa eva tat saṃvatsaram āpnuvanty, ardhamāsaśaḥ saṃvatsare pratitishṭhanto yanti 5 pañcamaṃ shaḷaham upayanti, triṅśad ahāni bhavanti. triṅśadaksharā vai virāḍ, virāḷ annādyaṃ, virājam eva tan māsi-māsy abhisampādayanto yanty 6 annādyakāmāḥ khalu vai satram

āsata. tad yad virājam māsi-māsy abhisampādayanto yanty, annādyam eva tan māsi-māsy avarundhānā yanty asmai ca lokāyāmushmai cobhābhyām || 16 || 2 ||

1 Gavām ayanena yanti. gāvo vā Ādityā, Ādityānām eva tad ayanena yanti 2 gāvo vai satram āsata śaphāñ chṛiṅgāṇi sishāsatyas, tāsāṃ daśame māsi śaphāḥ śṛiṅgāṇy ajāyanta. tā abruvan: yasmai kāmāyādīkshāmahy āpāma tam, uttishṭhāmeti. tā yā udatishṭhaṅs, tā etāḥ śṛiṅgiṇyo 3 'tha yāḥ samāpayishyāmaḥ saṃvatsaram ity āsata, tāsām aśraddhayā śṛiṅgāṇi prāvartanta, tā etās tūparā. ūrjaṃ tv asunvaṅs, tasmād u tāḥ sarvān ṛitūn prāptvottaram uttishṭhanty, ūrjaṃ hy asunvan. sarvasya vai gāvaḥ premāṇaṃ sarvasya cārutāṃ gatāḥ 4 sarvasya premāṇaṃ sarvasya cārutāṃ gachati ya evaṃ vedā5dityāś ca ha vā Aṅgirasaś ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam iti. te hādityāḥ pūrve svargaṃ lokaṃ jagmuḥ, paścevāṅgirasaḥ shashṭyāṃ vā varsheshu 6 yathā vā prāyaṇīyo 'tirātraś caturviṅśa ukthyaḥ sarve 'bhiplavāḥ shaḷahā ākshyanty anyāny ahāni, tad Ādityānām ayanam 7 prāyaṇīyo 'tirātraś caturviṅśa ukthyaḥ sarve pṛishṭhyāḥ shaḷahā ākshyanty anyāny ahāni, tad Aṅgirasām ayanaṃ 8 sā yathā srutir añjasāyany evam abhiplavaḥ shaḷahaḥ svargasya lokasyātha yathā mahāpathaḥ paryāṇa evam pṛishṭhyaḥ shaḷahaḥ svargasya lokasya. tad yad ubhābhyāṃ yanty, ubhābhyāṃ vai yan na rishyaty, ubhayoḥ kāmayor upāptyai yaś cābhiplave shaḷahe yaś ca pṛishṭhye || 17 || 3 ||

1 Ekaviṅśam etad ahar upayanti vishuvantam madhye saṃvatsarasyai 2 tena vai devā ekaviṅśenādityaṃ svargāya lokāyodayachan 3 sa esha ita ekaviṅśas 4 tasya daśāvastād ahāni divākīrtyasya bhavanti daśa parastān, madhya esha ekaviṅśa ubhayato virāji pratishṭhita, ubhayato hi vā esha virāji pratishṭhitas. tasmād esho 'ntaremāṅl lokān yan na

vyathate 5 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, taṃ tribhiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai trayaḥ svargā lokās. tasya parāco 'tipātād abibhayus, taṃ tribhiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai trayaḥ svargā lokās. tat trayo 'vastāt saptadaṣā bhavanti trayaḥ parastān, madhya esha ekaviṅṣa ubhayataḥ svarasāmabhir dhṛita, ubhayato hi vā esha svarasāmabhir dhṛitas. tasmād esho 'ntaremāṅl lokān yan na vyathate 6 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam paramaiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai paramāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam paramaiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai paramāḥ svargā lokās. tat trayo 'vastāt saptadaṣā bhavanti trayaḥ parastāt, te dvau-dvau sampadya trayaṣ catustriṅṣā bhavanti. catustriṅṣo vai stomānām uttamas. teshu vā esha etad adhyāhitas tapati, teshu hi vā esha etad adhyāhitas tapati 7 sa vā esha uttaro 'smāt sarvasmād bhūtād bhavishyataḥ, sarvam evedam atirocate yad idaṃ kiṃcottaro bhavati 8 yasmād uttaro bubhūshati tasmād uttaro bhavati ya evaṃ veda || 18 || 4 ||

1 Svarasāmna upayantīme vai lokāḥ svarasāmāna. imān vai lokān svarasāmabhir aspṛiṇvaṅs, tat svarasāmnāṃ svarasāmatvaṃ. tad yat svarasāmna upayanty, eshv evainaṃ tal lokeshv ābhajanti 2 teshāṃ vai devāḥ saptadaṣānām pravlayād abibhayuḥ: samā iva vai stomā avigūḷhā iveme ha na pravliyerann iti. tān sarvaiḥ stomair avastāt paryārshan sarvaiḥ pṛishṭhaiḥ parastāt. tad yad abhijit sarvastomo 'vastād bhavati viṣvajit sarvapṛishṭhaḥ parastāt, tat saptadaṣān ubhayataḥ paryṛishanti dhṛityā apravlayāya 3 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam pañcabhī raṣmibhir udavayan. raṣmayo vai

divākīrtyāni: mahādivākīrtyam pṛishṭham bhavati, vikarṇam brahmasāma, bhāsam agnishṭomasāmobhe bṛihadrathaṃtare pavamānayor bhavatas. tad Ādityam pañcabhī raṣmibhir udvayanti dhṛityā anavapātāyo 4 dita Āditye prātaranuvākam anubrūyāt, sarvaṃ hy evaitad ahar divākīrtyam bhavati 5 sauryam paṣum anyaṅgaṣvetaṃ savanīyaṣyopālambhyam ālabheran, sūryadevatyaṃ hy etad ahar 6 ekaviṅṣatiṃ sāmidhenīr anubrūyāt, pratyakshād dhy etad ahar ekaviṅṣam 7 ekapañcāṣataṃ dvipañcāṣataṃ vā ṣastvā madhye nividaṃ dadhāti, tāvatīr uttarāḥ ṣaṅsati. ṣatāyur vai purushaḥ ṣatavīryaḥ ṣatendriya, āyushy evainaṃ tad vīrya indriye dadhāti || 19 || 5 ||

1 Dūrohaṇaṃ rohati, svargo vai loko dūrohaṇaṃ 2 svargam eva tal lokaṃ rohati ya evaṃ veda 3 yad eva dūrohaṇā3m | asau vai dūroho yo 'sau tapati, kaṣcid vā atra gachati. sa yad dūrohaṇaṃ rohaty, etam eva tad rohati 4 haṅsavatyā rohati 5 haṅsaḥ ṣucishad ity. esha vai haṅsaḥ ṣucishad 6 vasur antarikshad ity. esha vai vasur antarikshasad 7 dhotā vedishad ity. esha vai hotā vedishad 8 atithir duroṇasad ity. esha vā atithir duroṇasan 9 nṛishad ity. esha vai nṛishad 10 varasad ity. esha vai varasad. varaṃ vā etat sadmanāṃ yasminn esha āsannas tapaty 11 ṛitasad ity. esha vai satyasad 12 vyomasad ity. esha vai vyomasad. vyoma vā etat sadmanāṃ yasminn esha āsannas tapaty 13 abjā ity. esha vā abjā. adbhyo vā eshā prātar udety, apaḥ sāyam praviṣati 14 gojā ity. esha vai gojā 15 ṛitajā ity. esha vai satyajā 16 adrijā ity. esha vā adrijā 17 ṛitam ity. esha vai satyam 18 esha etāni sarvāṇy, eshā ha vā asya chandassu pratyakshatamād iva rūpaṃ 19 tasmād yatra kva ca dūrohaṇaṃ rohed, dhaṅsavatyaiva rohet 20 tārkshye svargakāmasya rohet 21 Tārkshyo ha vā etam pūrvo

'dhvānam aid, yatrādo gāyatrī suparṇo bhūtvā somam āharat. tad yathā kshetrajñam adhvanaḥ puraetāraṃ kurvīta, tādṛik tad yad eva tārkshye. 'yaṃ vai Tārkshyo yo 'yam pavata, esha svargasya lokasyābhivoḷhā 22 tyam ū shu vājinaṃ devajūtam ity. esha vai vājī devajūtaḥ 23 sahāvānaṃ tarutāraṃ rathānām ity. esha vai sahāvāṅs tarutaisha hīmāṅl lokān sadyas taraty 24 arishṭanemim pṛitanājam āṣum ity. esha vā arishṭanemiḥ pṛitanājid āṣuḥ 25 svastaya iti svastitām āṣāste 26 tārkshyam ihā huvemeti hvayaty evainam etad 27 indrasyeva rātim ājohuvānāḥ svastaya iti svastitām evāṣāste 28 nāvam ivā ruhemeti. sam evainam etad adhirohati svargasya lokasya samashṭyai sampattyai saṃgatyā 29 urvī na pṛithvī bahule gabhīre mā vām etau mā paretau rishāmetīme evaitad anumantrayata ā ca parā ca meshyan 30 sadyaṣ cid yaḥ ṣavasā pañca kṛishṭīḥ sūrya iva jyotishāpas tatāneti pratyakshaṃ sūryam abhivadati 31 sahasrasāḥ ṣatasā asya raṅhir na smā varante yuvatiṃ na ṣaryām ity āṣisham evaitenāṣāsta ātmane ca yajamānebhyaṣ ca || 20 || 6 ||

1 Āhūya dūrohaṇaṃ rohati, svargo vai loko dūrohaṇaṃ. vāg āhāvo, brahma vai vāk. sa yad āhvayate, tad brahmaṇāhāvena svargaṃ lokaṃ rohati 2 sa pacchaḥ prathamaṃ rohatīmaṃ tal lokam āpnoty, athārdharcaṣo 'ntarikshaṃ tad āpnoty, atha tripadyāmuṃ tal lokam āpnoty, atha kevalyā tad etasmin pratitishṭhati ya esha tapati 3 tripadyā pratyavarohati yathā ṣākhāṃ dhārayamāṇas, tad amushmiṅl loke pratitishṭhaty; ardharcaṣo 'ntarikshe, paccho 'smiṅl loka. āptvaiva tat svargaṃ lokaṃ yajamānā asmiṅl loke pratitishṭhanty 4 atha ya ekakāmāḥ syuḥ svargakāmāḥ, parāñcam eva teshāṃ rohet. te jayeyur haiva svargaṃ lokaṃ 5 na tv evāsmiṅl loke jyog iva vaseyur 6 mithunāni

sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandāṅsi, paṣūnām avaruddhyai || 21 || 7 ||

1 Yathā vai purusha evaṃ vishuvāṅs. tasya yathā dakshiṇo 'rdha evam pūrvo 'rdho vishuvato, yathottaro 'rdha evam uttaro 'rdho vishuvatas, tasmād uttara ity ācakshate. prabāhuk sataḥ ṣira eva vishuvān. bidalasaṃhita iva vai purushas, tad dhāpi syūmeva madhye ṣīrshṇo vijñāyate 2 tad āhur: vishuvaty evaitad ahaḥ ṣaṅsed, vishuvān vā etad ukthānām ukthaṃ, vishuvān vishuvān iti ha vishuvanto bhavanti ṣreshṭhatām aṣnuvata iti 3 tat-tan nādṛityaṃ. saṃvatsara eva ṣaṅsed, reto vā etat saṃvatsaraṃ dadhato yanti 4 yāni vai purā saṃvatsarād retāṅsi jāyante yāni pañcamāsyāni yāni shaṇmāsyāni, srīvyanti vai tāni, na vai tair bhuñjate 5 'tha yāny eva daṣamāsyāni jāyante yāni sāṃvatsarikāṇi, tair bhuñjate. tasmāt saṃvatsara evaitad ahaḥ ṣaṅset 6 saṃvatsaro hy etad ahar āpnoti, saṃvatsaraṃ hy etad ahar āpnuvanty. esha ha vai saṃvatsareṇa pāpmānam apahata esha vishuvatā,ṅgebhyo haiva māsaiḥ pāpmānam apahate, ṣīrshṇo vishuvatā 7 pa saṃvatsareṇa pāpmānaṃ hate 'pa vishuvatā ya evaṃ veda 8 vaiṣvakarmaṇam ṛishabhaṃ savanīyasyopālambhyam ālabheran dvirūpam ubhayata etam mahāvratīye 'hanī 9 ndro vai Vṛitraṃ hatvā viṣvakarmābhavat, Prajāpatiḥ prajāḥ sṛishṭvā viṣvakarmābhavat. saṃvatsaro viṣvakarmendram eva tadātmānam Prajāpatiṃ saṃvatsaraṃ viṣvakarmāṇam āpnuvantīndra eva tadātmani Prajāpatau saṃvatsare viṣvakarmaṇy antataḥ pratitishṭhanti. pratitishṭhati ya evaṃ veda ya evaṃ veda || 22 || 8 ||

Iti caturthapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Ity ashṭādaṣe 'dhyāye 'shṭamaḥ khaṇḍaḥ.

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemaṃ dvādaṣāham apaṣyad

ātmana evāṅgeshu ca prāṇeshu ca. tam ātmana evāṅgebhyaṣ ca prāṇebhyaṣ ca dvādaṣadhā niramimīta, tam āharat, tenāyajata. tato vai so 'bhavad ātmanā, pra prajayā paṣubhir ajāyata 2 bhavaty ātmanā, pra prajayā paṣubhir jāyate ya evaṃ veda 3 so 'kāmayata: kathaṃ nu gāyatryā sarvato dvādaṣāham paribhūya sarvām ṛiddhim ṛidhnuyām iti. taṃ vai tejasaiva purastāt paryabhavac chandobhir madhyato 'ksharair uparishṭād. gāyatryā sarvato dvādaṣāham paribhūya sarvām ṛiddhim ārdhnot 4 sarvām ṛiddhim ṛidhnoti ya evaṃ veda 5 yo vai gāyatrīm pakshiṇīṃ cakshushmatīṃ jyotishmatīm bhāsvatīṃ veda, gāyatryā pakshiṇyā cakshushmatyā jyotishmatyā bhāsvatyā svargaṃ lokam ety. eshā vai gāyatrī pakshiṇī cakshushmatī jyotishmatī bhāsvatī yad dvādaṣāhas. tasya yāv abhito 'tirātrau tau pakshau, yāv antarāgnishṭomau te cakshushī, ye 'shṭau madhya ukthyāḥ sa ātmā 6 gāyatryā pakshiṇyā cakshushmatyā jyotishmatyā bhāsvatyā svargaṃ lokam eti ya evaṃ veda || 23 || 1 ||

1 Trayaṣ ca vā ete tryahā ā daṣamam ahar ā dvāv atirātrau yad dvādaṣāho 2 dvādaṣāhāni dīkshito bhavati, yajñiya eva tair bhavati 3 dvādaṣa rātrīr upasada upaiti, ṣarīram eva tābhir dhūnute 4 dvādaṣāham prasuto 5 bhūtvā ṣarīraṃ dhūtvā ṣuddhaḥ pūto devatā apyeti ya evaṃ veda 6 shaṭtriṅṣadaho vā esha yad dvādaṣāhaḥ. shaṭtriṅṣadaksharā vai bṛihatī, bṛihatyā vā etad ayanaṃ yad dvādaṣāho, bṛihatyā vai devā imāṅl lokān āṣnuvata. te vai daṣabhir evāksharair imaṃ lokam āṣnuvata daṣabhir antarikshaṃ daṣabhir divaṃ caturbhiṣ catasro diṣo, dvābhyām evāsmiṅl loke pratyatishṭhan 7 pratitishṭhati ya evaṃ veda 8 tad āhur: yad anyāni chandāṅsi varshīyāṅsi bhūyo'ksharatarāṇy, atha kasmād etām bṛihatīty ācakshata ity 9 etayā hi devā imāṅl lokān āṣnuvata. te vai daṣabhir evāksharair

imaṃ lokam āṣnuvata daṣabhir antarikshaṃ daṣabhir divaṃ caturbhiṣ catasro diṣo, dvābhyām evāsmiṅl loke pratyatishṭhaṅs. tasmād etām bṛihatīty ācakshate 10 'ṣnute yadyat kāmayate ya evaṃ veda || 24 || 2 ||

1 Prajāpatiyajño vā esha yad dvādaṣāhaḥ, Prajāpatir vā etenāgre 'yajata dvādaṣāhena. so 'bravīd ṛitūṅṣ ca māsāṅṣ ca: yājayata mā dvādaṣāheneti. taṃ dīkshayitvānapakramaṃ gamayitvābruvan: dehi nu no 'tha tvā yājayishyāma iti. tebhya isham ūrjam prāyachat, saishorg ṛitushu ca māseshu ca nihitā. dadataṃ vai te tam ayājayaṅs, tasmād dadad yājyaḥ. pratigṛihṇanto vai te tam ayājayaṅs, tasmāt pratigṛihṇatā yājyam 2 ubhaye rādhnuvanti ya evaṃ vidvāṅso yajante ca yājayanti ca 3 te vā ima ṛitavaṣ ca māsāṣ ca gurava ivāmanyanta dvādaṣāhe pratigṛihya, te 'bruvan Prajāpatiṃ: yājaya no dvādaṣāheneti. sa tathety abravīt, te vai dīkshadhvam iti te pūrvapakshāḥ pūrve 'dīkshanta, te pāpmānam apāhata. tasmāt te diveva, diveva hy apahatapāpmāno. 'parapakshā apaṛe 'dīkshanta, te natarām pāpmānam apāhata. tasmāt te tama iva, tama iva hy anapahatapāpmānas. tasmād evaṃ vidvān dīkshamāṇeshu pūrvaḥ-pūrva eva didīkshishetā 4 pa pāpmānaṃ hate ya evaṃ veda 5 sa vā ayam Prajāpatiḥ saṃvatsara ṛitushu ca māseshu ca pratyatishṭhat, te vā ima ṛitavaṣ ca māsāṣ ca Prajāpatāv eva saṃvatsare pratyatishṭhaṅs, ta ete 'nyonyasmin pratishṭhitā. evaṃ ha vāva sa ṛitviji pratitishṭhati yo dvādaṣāhena yajate. tasmād āhur: na pāpaḥ purusho yājyo dvādaṣāhena, ned ayam mayi pratitishṭhād iti 6 jyeshṭhayajño vā esha yad dvādaṣāhaḥ, sa vai devānāṃ jyeshṭho ya etenāgre 'yajata. ṣreshṭhayajño vā esha yad dvādaṣāhaḥ, sa vai devānāṃ ṣreshṭho ya etenāgre 'yajata 7 jyeshṭhaḥ ṣreshṭho yajeta, kalyāṇīha samā bhavati. na pāpaḥ purusho yājyo dvādaṣāhena, ned ayam mayi pratiti-

shṭhād itī8ndrāya vai devā jyaishṭhyāya ṣraishṭhyāya nātishṭhanta, so 'bravīd Bṛihaspatiṃ: yājaya mā dvādaṣāheneti. tam ayājayat, tato vai tasmai devā jyaishṭhyāya ṣraishṭhyāyātishṭhanta 9 tishṭhante 'smai svā jyaishṭhyāya ṣraishṭhyāya, sam asmin svāḥ ṣreshṭhatāyāṃ jānate ya evaṃ veda10rdhvo vai prathamas tryahas, tiryañ madhyamo, 'rvāñ uttamaḥ. sa yad ūrdhvaḥ prathamas tryahas, tasmād ayam agnir ūrdhva uddīpyata, ūrdhvā hy etasya dig. yat tiryañ madhyamas, tasmād ayaṃ vāyus tiryañ pavate, tiraṣcīr āpo vahanti; tiraṣcī hy etasya dig. yad arvāñ uttamas, tasmād asāv arvāñ tapaty, arvāñ varshaty, arvāñci nakshatrāṇy; arvācī hy etasya dik. samyañco vā ime lokāḥ, samyañca ete tryahāḥ 11 samyañco 'smā ime lokāḥ ṣriyai dīdyati ya evaṃ veda || 25 || 3 ||

1 Dīkshā vai devebhyo 'pākrāmat. tāṃ vāṣantikābhyām māsābhyām anvayuñjata, tāṃ vāsantikābhyām māsābhyāṃ nodāpnuvaṅs. tāṃ graishmābhyāṃ tāṃ vārshikābhyāṃ tāṃ ṣāradābhyāṃ tāṃ haimantikābhyām māsābhyām anvayuñjata, tāṃ haimantikābhyām māsābhyāṃ nodāpnuvaṅs. tāṃ ṣaiṣirābhyām māsābhyām anvayuñjata, tāṃ ṣaiṣirābhyām māsābhyām āpnuvann 2 āpnoti yam īpsati, nainaṃ dvishann āpnoti, ya evaṃ veda 3 tasmād yaṃ satriyā dīkshopanamed, etayor eva ṣaiṣirayor māsayor āgatayor dīksheta. sākshād eva tad dīkshāyām āgatāyāṃ dīkshate, pratyakshād dīkshām parigṛihṇāti. tasmād etayor eva ṣaiṣirayor māsayor āgatayor ye caiva grāmyāḥ paṣavo ye cāraṇyā aṇimānam eva tat parushimāṇaṃ niyanti, dīkshārūpam eva tad upaniplavante 4 sa purastād dīkshāyāḥ prājāpatyam paṣum ālabhate 5 tasya saptadaṣa sāmidhenīr anubrūyāt. saptadaṣo vai Prajāpatiḥ, Prajāpater āptyai 6 tasyāpriyo jāmadagnyo bhavanti 7 tad āhur: yad anye-

shu paṣushu yathaṛishy āpriyo bhavanty, atha kasmād asmin sarveshāṃ jāmadagnya eveti 8 sarvarūpā vai jāmadagnyaḥ sarvasamṛiddhāḥ, sarvarūpa esha paṣuḥ sarvasamṛiddhas. tad yaj jāmadagnyo bhavanti, sarvarūpatāyai sarvasamṛiddhyai 9 tasya vāyavyaḥ paṣupuroḷāṣo bhavati 10 tad āhur: yad anyadevatya uta paṣur bhavaty, atha kasmād vāyavyaḥ paṣupuroḷāṣaḥ kriyata iti 11 Prajāpatir vai yajño, yajñasyāyātayāmatāyā iti brūyād. yad u vāyavyas, tena Prajāpater naiti, Vāyur hy eva Prajāpatis 12 tad uktam ṛishiṇā: pavamānaḥ prajāpatir iti 13 satram u cet, saṃnyupyāgnīn yajeran, sarve dīksheran, sarve sunuyur. vasantam abhyudavasyaty. ūrg vai vasanta, isham eva tad ūrjam abhyudavasyati || 26 || 4 ||

1 Chandāṅsi vā anyonyasyāyatanam abhyadhyāyan. gāyatrī trishṭubhaṣ ca jagatyai cāyatanam abhyadhyāyat, trishṭub gāyatryai ca jagatyai ca, jagatī gāyatryai ca trishṭubhaṣ ca. tato vā etam Prajāpatir vyūḷhachandasaṃ dvādaṣāham apaṣyat, tam āharat, tenāyajata, tena sa sarvān kāmāṅṣ chandāṅsy agamayat 2 sarvān kāmān gachati ya evaṃ veda 3 chandāṅsi vyūhaty ayātayāmatāyai 4 chandāṅsy eva vyūhati. tad yathādo 'ṣvair vānaḷudbhir vānyair-anyair aṣrāntatarair-aṣrāntatarair upavimokaṃ yānty, evam evaitac chandobhir anyair-anyair aṣrāntatarair-aṣrāntatarair upavimokaṃ svargaṃ lokaṃ yanti yac chandāṅsi vyūhatī5 mau vai lokau sahāstāṃ, tau vyaitāṃ. nāvarshan, na samatapat, te pañcajanā na samajānata. tau devāḥ samanayaṅs, tau saṃyantāv etaṃ devavivāhaṃ vyavahetāṃ. rathaṃtareṇaiveyam amūṃ jinvati, bṛihatāsāv imāṃ 6 naudhasenaiveyam amūṃ jinvati, ṣyaitenāsāv imāṃ. dhūmenaiveyam amūṃ jinvati, vṛishṭyāsāv imāṃ. devayajanam eveyam amushyām adadhāt, paṣūn asāv asyām 7 etad vā iyam amushyāṃ devayajanam adadhād yad etac candra-

masi krishṇam iva 8 tasmād āpūryamāṇapaksheshu yajanta etad evopepsanta 9 ūshān asāv asyām. tad dhāpi Turaḥ Kāvasheya uvācoshaḥ posho Janamejayaketi. tasmād dhāpy etarhi gavyam mīmāṅsamānāḥ prichanti: santi tatroshā3ḥ iti | ūsho hi posho. 'sau vai loka imaṃ lokam abhiparyāvartata 10 tato vai dyāvāprithivī abhavatām, na dyāvāntarikshān nāntarikshād bhūmiḥ || 27 || 5 ||

1 Brihac ca vā idam agre rathaṃtaraṃ cāstām. vāk ca vai tan manaș cāstām, vāg vai rathaṃtaram mano brihat. tad brihat pūrvaṃ sasrijānaṃ rathaṃtaram atyamanyata. tad rathaṃtaraṃ garbham adhatta, tad vairūpam asrijata 2 te dve bhūtvā rathaṃtaraṃ ca vairūpaṃ ca brihad atyamanyetām. tad brihad garbham adhatta, tad vairājam asrijata 3 te dve bhūtvā brihac ca vairājaṃ ca rathaṃtaraṃ ca vairūpaṃ cātyamanyetām. tad rathaṃtaraṃ garbham adhatta, tac chākvaram asrijata 4 tāni trīṇi bhūtvā rathaṃtaraṃ ca vairūpaṃ ca șākvaraṃ ca brihac ca vairājaṃ cātyamanyanta. tad brihad garbham adhatta, tad raivatam asrijata 5 tāni trīṇy anyāni trīṇy anyāni shaṭ prishṭhāny āsaṅs 6 tāni ha tarhi trīṇi chandāṅsi shaṭ prishṭhāni nodāpnuvan. sā gāyatrī garbham adhatta, sānushṭubham asrijata. trishṭub garbham adhatta, sā paṅktim asrijata. jagatī garbham adhatta, sātichandasam asrijata. tāni trīṇy anyāni trīṇy anyāni shaṭ chandāṅsy āsan shaṭ prishṭhāni. tāni tathākalpanta, kalpate yajño 'pi 7 tasyai janatāyai kalpate yatraivam etāṃ chandasāṃ ca prishṭhānāṃ ca kliptiṃ vidvān dīkshate dīkshate || 28 || 6 ||

Iti caturthapañcikāyāṃ caturtho 'dhyāyaḥ.

Ity ekonaviṅșādhyāye shashṭhaḥ khaṇḍaḥ.

1 Agnir vai devatā prathamam ahar vahati, trivrit stomo rathaṃtaraṃ sāma gāyatrī chando 2 yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti

ya evaṃ veda 3 yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. yad yuktavad yad rathavad yad āșumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito, yad rāthaṃtaraṃ yad gāyatraṃ yat karishyad: etāni vai prathamasyāhno rūpāṇy 4 upaprayanto adhvaram iti prathamasyāhna ājyam bhavati 5 preti prathame 'hani prathamasyāhno rūpaṃ 6 vāyav ā yāhi darșateti praügam. eti prathame 'hani prathamasyāhno rūpam 7 ā tvā rathaṃ yathotaya, idaṃ vaso sutam andha iti marutvatīyasya pratipadanucarau. rathavac ca pibavac ca prathame 'hani prathamasyāhno rūpam 8 indra nedīya ed ihītīndranihavaḥ pragāthaḥ. prathame pade devatā nirucyate, prathame 'hani prathamasyāhno rūpam 9 praitu brahmaṇas patir iti brāhmaṇaspatyaḥ. preti prathame 'hani prathamasyāhno rūpam 10 agnir netā, tvaṃ soma kratubhiḥ, pinvanty apa iti dhāyyāḥ. prathameshu padeshu devatā nirucyante, prathame 'hani prathamasyāhno rūpam 11 pra va indrāya brihata iti marutvatīyaḥ pragāthaḥ. preti prathame 'hani prathamasyāhno rūpam 12 ā yātv indro 'vasa upa na iti sūktam. eti prathame 'hani prathamasyāhno rūpam 13 abhi tvā șūra nonumo, 'bhi tvā pūrvapītaya iti rathaṃtaram prishṭham bhavati. rāthaṃtare 'hani prathame 'hani prathamasyāhno rūpaṃ 14 yad vāvāna purutamam purāshāḷ iti dhāyy,ā vritrahendro nāmāny aprā ity. eti prathame 'hani prathamasyāhno rūpam 15 pibā sutasya rasina iti sāmapragāthaḥ pibavān prathame 'hani prathamasyāhno rūpaṃ 16 tyam ū shu vājinaṃ devajūtam iti tārkshyam purastāt sūktasya șaṅsati. svastyayanaṃ vai tārkshyaḥ, svastitāyai 17 svastyayanam eva tat kurute, svasti saṃvatsarasya pāram așnute ya evaṃ veda || 29 || 1 ||

1 Ā na indro dūrād ā na āsād iti sūktam. eti pra-

thame 'hani prathamasyāhno rūpaṃ 2 sampātau bhavato nishkevalyamarutvatīyayor nividdhāne. Vāmadevo vā imāñl lokān apaṣyat, tān sampātaiḥ samapatad. yat sampātaiḥ samapatat, tat sampātānāṃ sampātatvaṃ. tad yat sampātau prathame 'hani ṣaṅsati, svargasya lokasya samashṭyai sampattyai saṃgatyai 3 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthaṃtare 'hani prathame 'hani prathamasyāhno rūpaṃ 4 yuñjate mana uta yuñjate dhiya iti sāvitraṃ yuktavat prathame 'hani prathamasyāhno rūpam 5 pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidheti dyāvāpṛithivīyam. preti prathame 'hani prathamasyāhno rūpam 6 iheha vo manasā bandhutā nara ity ārbhavaṃ. yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. tad yat preti sarvam abhavishyat, praishyann evāsmāl lokād yajamānā iti. tad yad iheha vo manasā bandhutā nara ity ārbhavam prathame 'hani ṣaṅsaty, ayaṃ vai loka ihehāsminn evaināṅs tal loke ramayati 7 devān huve bṛihacchravasaḥ svastaya iti vaiṣvadevam. prathame pade devatā nirucyante, prathame 'hani prathamasyāhno rūpam 8 mahāntaṃ vā ete 'dhvānam eshyanto bhavanti, ye saṃvatsaraṃ vā dvādaṣāhaṃ vāsate. tad yad devān huve bṛihacchravasaḥ svastaya iti vaiṣvadevam prathame 'hani ṣaṅsati, svastitāyai 9 svastyayanam eva tat kurute, svasti saṃvatsarasya pāram aṣnute ya evaṃ veda yeshāṃ caivaṃ vidvān etad dhotā devān huve bṛihacchravasaḥ svastaya iti vaiṣvadevam prathame 'hani ṣaṅsati 10 vaiṣvānarāya pṛithupājase vipa ity āgnimārutasya pratipat. prathame pade devatā nirucyate, prathame 'hani prathamasyāhno rūpam 11 pratvakshaso pratavaso virapṣina iti mārutam. preti prathame 'hani prathamasyāhno rūpaṃ 12 jātavedase sunavāma somam iti jātavedasyām pu-

rastāt sūktasya ṣaṅsati. svastyayanaṃ vai jātavedasyāḥ, svastitāyai 13 svastyayanam eva tat kurute, svasti saṃvatsarasya pāram aṣnute ya evaṃ veda 14 pra tavyasīṃ navyasīṃ dhītim agnaya iti jātavedasyam. preti prathame 'hani prathamasyāhno rūpaṃ 15 samānam āgnimārutam bhavati yac cāgnishṭome. yad vai yajñe samānaṃ kriyate, tat prajā anusamananti. tasmāt samānam āgnimārutam bhavati || 30 || 2 ||

1 Indro vai devatā dvitīyam ahar vahati, pañcadaṣaḥ stomo bṛihat sāma trishṭup chando 2 yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 3 yad vai neti na preti yat sthitaṃ, tad dvitīyasyāhno rūpaṃ. yad ūrdhvavad yat prativad yad antarvad yad vṛishaṇvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditaṃ, yad bārhataṃ yat traishṭubhaṃ yat kurvad: etāni vai dvitīyasyāhno rūpāṇy 4 agniṃ dūtaṃ vṛiṇīmaha iti dvitīyasyāhna ājyam bhavati. kurvad dvitīye 'hani dvitīyasyāhno rūpaṃ 5 vāyo ye te sahasriṇa iti praügaṃ, sutaḥ soma ṛitāvṛidheti vṛidhanvad dvitīye 'hani dvitīyasyāhno rūpaṃ 6 viṣvānarasya vas patim, indra it somapā eka iti marutvatīyasya pratipadanucarau. vṛidhanvac cāntarvac ca dvitīye 'hani dvitīyasyāhno rūpam 7 indra nedīya ed ihīty acyutaḥ pragātha, ut tishṭha brahmaṇas pata iti brāhmaṇaspatya ūrdhvavān dvitīye 'hani dvitīyasyāhno rūpam 8 agnir netā, tvaṃ soma kratubhiḥ, pinvanty apa iti dhāyyā acyutā 9 bṛihad indrāya gāyateti marutvatīyaḥ pragātho, yena jyotir ajanayann ṛitāvṛidha iti vṛidhanvān dvitīye 'hani dvitīyasyāhno rūpam 10 indra somaṃ somapate pibemam iti sūktaṃ, sajoshā rudrais tṛipad ā vṛishasveti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 11 tvām id dhi

havāmahe, tvaṃ hy ehi cerava iti bṛihatpṛishṭham bhavati. bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ 12 yad vāvāneti dhāyyācyuto 13 bhayaṃ ṣṛiṇavac ca na iti sāmapragātho, yac cedam adya yad u ca hya āsīd iti bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ 14 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 31 || 3 ||

1 Yā ta ūtir avamā yā parameti sūktaṃ, jahi vṛishṇyāni kṛiṇuhī parāca iti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 2 viṣvo devasya netus, tat savitur vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya pratipadanucarau. bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpam 3 ud u shya devaḥ savitā hiraṇyayeti sāvitram ūrdhvavad dvitīye 'hani dvitīyasyāhno rūpaṃ 4 te hi dyāvāpṛithivī viṣvaṣambhuveti dyāvāpṛithivīyaṃ, sujanmanī dhishaṇe antar īyata ity antarvad dvitīye 'hani dvitīyasyāhno rūpaṃ 5 takshan rathaṃ suvṛitaṃ vidmanāpasa ity ārbhavaṃ, takshan harī indravāhā vṛishaṇvasū iti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 6 yajñasya vo rathyaṃ viṣpatiṃ viṣām iti vaiṣvadevaṃ, vṛishā ketur yajato dyām aṣāyateti vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 7 tad u ṣāryātam. Aṅgiraso vai svargāya lokāya satram āsata, te ha sma dvitīyaṃ-dvitīyam evāhar āgatya muhyanti. tān vā etac Chāryāto Mānavo dvitīye 'hani sūktam aṣaṅsayat, tato vai te pra yajñam ajānan pra svargaṃ lokaṃ. tad yad etat sūktaṃ dvitīye 'hani ṣaṅsati, yajñasya prajñātyai svargasya lokasyānukhyātyai 8 pṛikshasya vṛishṇo arushasya nū saha ity āgnimārutasya pratipad. vṛishaṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 9 vṛishṇe ṣardhāya sumakhāya vedhasa iti mārutaṃ. vṛishaṇvad dvitīye

'hani dvitīyasyāhno rūpaṃ 10 jātavedase sunavāma somam iti jātavedasyācyutā 11 yajñena vardhata jātavedasam iti jātavedasyaṃ. vṛidhanvad dvitīye 'hani dvitīyasyāhno rūpam ahno rūpam || 32 || 4 ||

Iti caturthapañcikāyām pañcamo 'dhyāyaḥ.

Iti viṅṣādhyāye caturthaḥ khaṇḍaḥ.

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1 Visve vai devā devatās tritīyam ahar vahanti, saptadaṣaḥ stomo vairūpaṃ sāma jagatī chando 2 yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 3 yad vai samānodarkaṃ, tat tritīyasyāhno rūpaṃ. yad aṣvavad yad antavad yat punarāvrittaṃ yat punarninrittaṃ yad ratavad yat paryastavad yat trivad yad antarūpaṃ, yad uttame pade devatā nirucyate, yad asau loko 'bhyudito, yad vairūpaṃ yaj jāgataṃ yat kritam: etāni vai tritīyasyāhno rūpāṇi 4 yukshvā hi devahūtamāñ aṣvāñ agne rathīr iveti tritīyasyāhna ājyam bhavati 5 devā vai tritīyenāhnā svargaṃ lokam āyaṅs, tān asurā rakshāṅsy anvavārayanta. te: virūpā bhavata virūpā bhavateti bhavanta āyaṅs. te yad: virūpā bhavata virūpā bhavateti bhavanta āyaṅs, tad vairūpaṃ sāmābhavat, tad vairūpasya vairūpatvaṃ 6 virūpaḥ pāpmanā bhūtvā pāpmānam apahate ya evaṃ veda 7 tāṇ ha smānv evāgachanti, sam eva srijyante, tān aṣvā bhūtvā padbhir apāghnata. yad aṣvā bhūtvā padbhir apāghnata, tad aṣvānām aṣvatvam 8 aṣnute yad-yat kāmayate ya evaṃ veda 9 tasmād aṣvaḥ paṣūnāṃ javishṭhas, tasmād aṣvaḥ pratyañ padā hinasty 10 apa pāpmānaṃ hate ya evaṃ veda 11 tasmād etad aṣvavad ājyam bhavati, tritīye 'hani tritīyasyāhno rūpaṃ 12 vāyav ā yāhi vītaye, vāyo yāhi ṣivā diva, indraṣ ca vāyav eshāṃ sutānām, ā mitre varuṇe vayam, aṣvināv eha gachatam, ā yāhy adribhiḥ sutaṃ, sajūr viṣvebhir devebhir, uta naḥ priyā priyāsv ity aushṇiham praügaṃ. samānodarkaṃ tritīye 'hani tritīyasyāhno rūpaṃ 13 taṃ-tam id rādhase mahe,

traya indrasya somā iti marutvatīyasya pratipadanucarau. ninrittavat trivat tritīye 'hani tritīyasyāhno rūpam 14 indra nedīya ed ihīty acyutaḥ pragāthaḥ, pra nūnam brahmaṇas patir iti brāhmaṇaspatyo ninrittavāṅs tritīye 'hani tritīyasyāhno rūpam 15 agnir netā, tvaṃ soma kratubhiḥ, pinvanty apa iti dhāyyā acyutā 16 nakiḥ sudāso ratham pary āsa na rīramad iti marutvatīyaḥ pragāthaḥ paryastavāṅs tritīye 'hani tritīyasyāhno rūpaṃ 17 try aryamā manusho devatāteti sūktaṃ trivat tritīye 'hani tritīyasyāhno rūpaṃ 18 yad dyāva indra te ṣataṃ, yad indra yāvatas tvam iti vairūpam prishṭham bhavati. rāthaṃtare 'hani tritiye 'hani tritīyasyāhno rūpaṃ 19 yad vāvāneti dhāyyācyutā 20 bhi tvā ṣūra nonuma iti rathaṃtarasya yonim anu nivartayati. rāthaṃtaraṃ hy etad ahar āyatanene 21 ndra tridhātu ṣaraṇam iti sāmapragāthas trivāṅs tritīye 'hani tritīyasyāhno rūpaṃ 22 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 1 || ¹ ||

1 Yo jāta eva prathamo manasvān iti sūktaṃ samānodarkaṃ tritīye 'hani tritīyasyāhno rūpaṃ 2 tad u sajanīyam. etad vā Indrasyendriyaṃ yat sajanīyam, etasmin vai ṣasyamāna Indram indriyam āviṣati 3 tad dhāpy āhuṣ chandogās: tritīye 'hani bahvricā Indrasyendriyaṃ ṣaṅsantīti 4 tad u gārtsamadam. etena vai Gritsamada Indrasya priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 5 upendrasya priyaṃ dhāma gachati, jayati paramaṃ lokaṃ ya evaṃ veda 6 tat savitur vriṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthaṃtare 'hani tritīye 'hani tritīyasyāhno rūpaṃ 7 tad devasya savitur vāryam mahad iti sāvitram 8 anto vai mahad, antas tritīyam ahas tritīye 'hani tritīyasyāhno rūpaṃ 9 ghritena dyāvāprithivī abhīvrite iti dyāvā-

prithivīyam, ghritasriyā ghritapricā ghritāvridheti punarāvrittam punarninrittam tritīye 'hani tritīyasyāhno rūpam 10 anasvo jāto anabhīsur ukthya ity ārbhavam, rathas tricakra iti trivat tritīye 'hani tritīyasyāhno rūpam 11 parāvato ye didhishanta āpyam iti vaisvadevam. anto vai parāvato, 'ntas tritīyam ahas tritīye 'hani tritīyasyāhno rūpam 12 tad u gāyam. etena vai Gayah Plāto visveshām devānām priyam dhāmopāgachat, sa paramam lokam ajayad 13 upa visveshām devānām priyam dhāma gachati, jayati paramam lokam ya evam veda 14 vaisvānarāya dhishanām ritāvridha ity āgnimārutasya pratipad. anto vai dhishanāntas tritīyam ahas tritīye 'hani tritīyasyāhno rūpam 15 dhārāvarā maruto dhrishnvojasa iti mārutam bahvabhivyāhrityam. anto vai bahv, antas tritīyam ahas tritīye 'hani tritīyasyāhno rūpam 16 jātavedase sunavāma somam iti jātavedasyācyutā 17 tvam agne prathamo aṅgirā rishir iti jātavedasyam purastādudarkam tritīye 'hani tritīyasyāhno rūpam. tvam-tvam ity uttaram tryaham abhivadati, samtatyai 18 samtatais tryahair avyavachinnair yanti ya evam vidvāṅso yanti || 2 || 2 ||

1 Āpyante vai stomā āpyante chandāṅsi tritīye 'hany, etad eva tata ucchishyate vāg ity eva. tad etad aksharam tryaksharam, vāg ity ekam aksharam, aksharam iti tryaksharam 2 sa evaisha uttaras tryaho, vāg ekam gaur ekam dyaur ekam 3 tato vai vāg eva caturtham ahar vahati 4 tad yac caturtham ahar nyūṅkhayanty: etad eva tad aksharam abhyāyachanty, etad vardhayanty, etat prabibhāvayishanti caturthasyāhna udyatyā 5 annam vai nyūṅkho. yadelavā abhigeshnās caranty, athānnādyam prajāyate. tad yac caturtham ahar nyūṅkhayanty, annam eva tat prajanayanty annādyasya prajātyai. tasmāc caturtham ahar jāta-

vad bhavati 6 caturaksharena nyūṅkhayed ity āhus. catushpādā vai pasavah, pasūnām avaruddhyai 7 tryaksharena nyūṅkhayed ity āhus. trayo vā ime trivrito lokā, eshām eva lokānām abhijityā 8 ekāksharena nyūṅkhayed, iti ha smāha Lāṅgalāyano Brahmā Maudgalya, ekāksharā vai vāg, esha vāva samprati nyūṅkham nyūṅkhayati ya ekāksharena nyūṅkhayatīti 9 dvyaksharenaiva nyūṅkhayet pratishthāyā eva. dvipratishtho vai purushas catushpādāh pasavo, yajamānam eva tad dvipratishtham catushpātsu pasushu pratishthāpayati. tasmād dvyaksharenaiva nyūṅkhayen 10 mukhatah prātaranuvāke nyūṅkhayati. mukhato vai prajā annam adanti, mukhata eva tad annādyasya yajamānam dadhāti 11 madhyata ājye nyūṅkhayati. madhyato vai prajā annam dhinoti, madhyata eva tad annādyasya yajamānam dadhāti 12 mukhato madhyamdine nyūṅkhayati. mukhato vai prajā annam adanti, mukhata eva tad annādyasya yajamānam dadhāti 13 tad ubhayato nyūṅkham parigrihnāti savanābhyām, annādyasya parigrihītyai || 3 || 3 ||

1 Vāg vai devatā caturtham ahar vahaty, ekaviṅsah stomo vairājam sāmānushtup chando. yathādevatam enena yathāstomam yathāsāma yathāchandasam rādhnoti ya evam veda 2 yad vā eti ca preti ca tac caturthasyāhno rūpam. yad dhy eva prathamam ahas tad etat punar yac caturtham. yad yuktavad yad rathavad yad āsumad yat pibavad, yat prathame pade devatā nirucyate, yad ayam loko 'bhyudito, yaj jātavad yad dhavavad yac chukravad yad vāco rūpam yad vaimadam yad viriphitam yad vichandā yad ūnātiriktam yad vairājam yad ānushtubham yat karishyad yat prathamasyāhno rūpam: etāni vai caturthasyāhno rūpāny 3 āgnim na svavriktibhir iti caturthasyāhna ājyam bhavati vaimadam viriphitam viriphitasya rishes caturthe 'hani caturthasyāhno rūpam 4 ashtarcam

pāṅktam. pāṅkto yajñaḥ pāṅktāḥ paṣavaḥ, paṣūnām ava-
ruddhyai 5 tā u daṣa jagatyo. jagatprātaḥsavana esha trya-
has, tena caturthasyāhno rūpaṃ 6 tā u pañcadaṣānushṭu-
bha. ānushṭubhaṃ hy etad ahas, tena caturthasyāhno rū-
paṃ 7 tā u viṅṣatir gāyatryaḥ. punaḥ prāyaṇīyaṃ hy etad
ahas, tena caturthasyāhno rūpaṃ 8 tad etad astutam aṣa-
stam ayātayāma sūktaṃ yajña eva sākshāt. tad yad etac
caturthasyāhna ājyam bhavati, yajñād eva tad yajñaṃ ta-
nvate, vācam eva tat punar upayanti saṃtatyai 9 saṃtatais
tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanti
10 vāyo ṣukro ayāmi te, vihi hotrā avītā, vāyo
ṣataṃ harīṇām, indraṣ ca vāyav eshāṃ somānām,
ā cikitāna sukratū, ā no viṣvābhir ūtibhis, tyam
u vò aprahaṇam, apa tyaṃ vṛijinaṃ ripum, ambi-
tame nadītama ity ānushṭubham praūgam. eti ca preti
ca ṣukravac caturthe 'hani caturthasyāhno rūpaṃ 11 taṃ
tvā yajñebhir īmaha iti marutvatīyasya pratipad.
īmaha ity: abhyāyāmyam ivaitad ahas, tena caturtha-
syāhno rūpam 12 idaṃ vaso sutam andha, indra ne-
dīya ed ihi, praitu brahmaṇas patir, agnir netā,
tvaṃ soma kratubhiḥ, pinvanty apaḥ, pra va in-
drāya bṛihata iti prathamenāhnā samāna ātānaṣ, catu-
rthe 'hani caturthasyāhno rūpaṃ 13 ṣrudhī havam in-
dra mā rishaṇya iti sūktaṃ havavac caturthe 'hani ca-
turthasyāhno rūpam 14 marutvāṅ indra vṛishabho ra-
ṇayeti sūktam, ugraṃ sahodām iha taṃ huvemeti
havavac caturthe 'hani caturthasyāhno rūpaṃ 15 tad u trai-
shṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyata-
nād evaitena na pracyavata 16 imaṃ nu māyinaṃ huva
iti paryāso havavāṅṣ caturthe 'hani caturthasyāhno rūpaṃ
17 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃ-
dinaṃ vahanti 18 tad vai tac chando vahati yasmin nivid

dhīyate. tasmād gāyatrīshu nividaṃ dadhāti 19 pibā so-
mam indra mandatu tvā, ṣrudhī havaṃ vipipāna-
syādrer iti vairājam pṛishṭham bhavati. bārhate 'hani
caturthe 'hani caturthasyāhno rūpaṃ 20 yad vāvāneti
dhāyyācyutā 21 tvām id dhi havāmaha iti bṛihato yo-
nim anu nivartayati, bārhataṃ hy etad ahar āyatanena
22 tvam indra pratūrtishv iti sāmapragātho, 'ṣastihā
janiteti jātavāṅṣ caturthe 'hani caturthasyāhno rūpaṃ
23 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyu-
taḥ || 4 || 4 ||

1 Kuha ṣruta indraḥ kasminn adyeti sūktaṃ
vaimadaṃ viriphitaṃ viriphitasya ṛisheṣ caturthe 'hani ca-
turthasyāhno rūpaṃ 2 yudhmasya te vṛishabhasya
svarāja iti sūktam, ugraṃ gabhīraṃ janushābhy
ugram iti jātavac caturthe 'hani caturthasyāhno rūpaṃ
3 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ
dādhārāyatanād evaitena na pracyavate 4 tyam u vaḥ
satrāsāham iti paryāso. viṣvāsu gīrshv āyatam ity:
abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpaṃ
5 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃ-
dinaṃ vahanti. tad vai tac chando vahati yasmin nivid
dhīyate. tasmād gāyatrīshu nividaṃ dadhāti 6 viṣvo de-
vasya netus, tat savitur vareṇyam, ā viṣvadevaṃ
satpatim iti vaiṣvadevasya pratipadanucarau. bārhate
'hani caturthe 'hani caturthasyāhno rūpam 7 ā devo yātu
savitā suratna iti sāvitram. eti caturthe 'hani caturtha-
syāhno rūpam 8 pra dyāvā yajñaiḥ pṛithivī namo-
bhir iti dyāvāpṛithivīyam. preti caturthe 'hani caturtha-
syāhno rūpam 9 pra ṛibhubhyo dūtam iva vācam
ishya ity ārbhavam. preti ca vācam ishya iti ca catu-
rthe 'hani caturthasyāhno rūpam 10 pra ṣukraitu devī
manīsheti vaiṣvadevam. preti ca ṣukravac ca caturthe

'hani caturthasyāhno rūpaṃ 11 tā u vichandasaḥ. santi dvipadāḥ santi catushpadās, tena caturthasyāhno rūpaṃ 12 vaiṣvānarasya sumatau syāmety āgnimārutasya pratipad, ito jāta iti jātavac caturthe 'hani caturthasyāhno rūpaṃ 13 ka īṃ vyaktā naraḥ sanīḷā iti mārutaṃ, nakir hy eshāṃ janūṅshi vedeti jātavac caturthe 'hani caturthasyāhno rūpaṃ 14 tā u vichandasaḥ. santi dvipadāḥ santi catushpadās, tena caturthasyāhno rūpaṃ 15 jātavedase sunavāma somam iti jātavedasyācyutā 16 gniṃ naro dīdhitibhir araṇyor iti jātavedasyaṃ, hastacyutī janayanteti jātavac caturthe 'hani caturthasyāhno rūpaṃ 17 tā u vichandasaḥ. santi virājaḥ santi trishṭubhas, tena caturthasyāhno rūpam ahno rūpam || 5 || 5 ||

Iti pañcamapañcikāyām prathamo 'dhyāyaḥ.

Ity ekaviṅṣādhyāye pañcamaḥ khaṇḍaḥ.

1 Gaur vai devatā pañcamam ahar vahati, triṇavaḥ stomaḥ ṣākvaraṃ sāma paṅktiṣ chando. yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 2 yad vai neti na preti yat sthitaṃ, tat pañcamasyāhno rūpaṃ 3 yad dhy eva dvitīyam ahas tad etat punar yat pañcamaṃ 4 yad ūrdhvavad yat prativad yad antarvad yad vṛishaṇvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditaṃ 5 yad dugdhavad yad ūdhavad yad dhenumad yat pṛiṣnimad yan madvad yat paṣurūpaṃ yad adhyāsavad — vikshudrā iva hi paṣavo — yaj jāgataṃ — jāgatā hi paṣavo — yad bārhatam — bārhatā hi paṣavo — yat pāṅktam — pāṅktā hi paṣavo — yad vāmaṃ — vāmaṃ hi paṣavo — yad dhavishmad — dhavir hi paṣavo — yad vapushmad — vapur hi paṣavo — yac chākvaraṃ yat pāṅktaṃ yat kurvad yad dvitīyasyāhno rūpam: etāni vai pañcamasyāhno rūpāṇi 6 mam ū shu vo atithim usharbudham iti pañcama-

syāhna ājyam bhavati jāgatam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam 7 ā no yajñaṃ divispṛiṣam, ā no vāyo mahe tane, rathena pṛithupājasā, bahavaḥ sūracakshasa, imā u vāṃ divishṭayaḥ, pibā sutasya rasino, devaṃ-devaṃ vo 'vase devaṃ-devam, bṛihad u gāyishe vaca iti bārhatam praügam pañcame 'hani pañcamasyāhno rūpaṃ 8 yat pāñcajanyayā viṣeti marutvatīyasya pratipat, pāñcajanyayeti pañcame 'hani pañcamasyāhno rūpam 9 indra it somapā eka, indra nedīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, bṛihad indrāya gāyateti dvitīyenāhnā samāna ātānaḥ pañcame 'hani pañcamasyāhno rūpam 10 avitāsi sunvato vṛiktabarhisha iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 11 itthā hi soma in mada iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 12 indra piba tubhyaṃ suto madāyeti sūktam madvat traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 13 marutvāṅ indra mīḍhva iti paryāso. neti na preti pañcame 'hani pañcamasyāhno rūpaṃ 14 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāti || 6 || 1 ||

1 Mahānāmnīshv atra stuvate ṣākvareṇa sāmnā rāthaṃtare 'hani pañcame 'hani pañcamasyāhno rūpam 2 Indro vā etābhir mahān ātmānaṃ niramimīta, tasmān mahānāmnyo. 'tho ime vai lokā mahānāmnya ime mahānta 3 imān vai lokān Prajāpatiḥ sṛishṭvedaṃ sarvam aṣaknod yad idaṃ kiṃca. yad imāṅl lokān Prajāpatiḥ sṛishṭvedaṃ sarvam aṣaknod yad idaṃ kiṃca tac chakvaryo 'bhavaṅs,

tac chakvarīṇām ṣakvarītvam 4 tā ūrdhvāḥ sīmno 'bhyasṛjata. yad ūrdhvāḥ sīmno 'bhyasṛjata tat simā abhavaṅs, tat simānām simātvam 5 svādor itthā vishūvata, upa no haribhiḥ sutam, indram viṣvā avīvṛidhann ity anurūpo vṛishaṇvān pṛiṣnimān madvān vṛidhanvān pañcame 'hani pañcamasyāhno rūpam 6 yad vāvāneti dhāyyācyutā 7 bhi tvā ṣūra nonuma iti rathamtarasya yonim anu nivartayati, rāthamtaram hy etad ahar āyatanena 8 mo shu tvā vāghatas caneti sāmapragātho 'dhyāsavān paṣurūpam pañcame 'hani pañcamasyāhno rūpam 9 tyam ū shu vājinam devajūtam iti tārkshyo 'cyutaḥ || 7 || 2 ||

1 Predam brahma vṛitratūryeshv āvitheti sūktam pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 2 indro madāya vāvṛidha iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 3 satrā madāsas tava viṣvajanyā iti sūktam madvat traishṭubham. tena pratishṭhitapadena savanam dādhārāyatanād evaitena na pracyavate 4 tam indram vājayāmasīti paryāsaḥ, sa vṛishā vṛishabho bhuvad iti paṣurūpam pañcame 'hani pañcamasyāhno rūpam 5 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividam dadhāti 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthamtare 'hani pañcame 'hani pañcamasyāhno rūpam 7 ud u shya devaḥ savitā damūnā iti sāvitram, ā dāṣushe suvati bhūri vāmam iti vāmam paṣurūpam pañcame 'hani pañcamasyāhno rūpam 8 mahī dyāvāpṛithivī iha jyeshṭhe iti dyāvāpṛithivīyam, ruvad dhoksheti paṣurūpam pañcame 'hani pañcamasyāhno rūpam 9 ṛibhur vibhvā vāja indro no achety ārbhavam. vājo vai paṣavaḥ, paṣurūpam pañcame 'hani pañcamasyāhno rū-

pam 10 stushe janam suvratam navyasībhir iti vaiṣvadevam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam 11 havish pāntam ajaram svarvidīty āgnimārutasya pratipad. dhavishmat pañcame 'hani pañcamasyāhno rūpam 12 vapur nu tac cikitushe cid astv iti mārutam vapushmat pañcame 'hani pañcamasyāhno rūpam 13 jātavedase sunavāma somam iti jātavedasyācyutā 14 gnir hotā gṛihapatiḥ sa rājeti jātavedasyam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam || 8 || 3 ||

1 Devakshetram vā etad yat shashṭham ahar. devakshetram vā eta āgachanti ye shashṭham ahar āgachanti 2 na vai devā anyonyasya gṛihe vasanti, nartur ṛitor gṛihe vasatīty āhus. tad yathāyatham ṛitvija ṛituyājān yajanty asampradāyam. tad yathartv ṛitūn kalpayanti, yathāyatham janatās 3 tad āhur: nartupraishaiḥ preshitavyam nartupraishair vashaṭkṛityam. vāg vā ṛitupraishā, āpyate vai vāk shashṭhe 'hanīti 4 yad ṛitupraishaiḥ preshyeyur yad ṛitupraishair vashaṭkuryur, vācam eva tad āptām ṣrāntām ṛikṇavahīm vaharāviṇīm ṛicheyur 5 yad v ebhir na preshyeyur yad v ebhir na vashaṭkuryur, acyutād yajñasya cyaveran, yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā īyus 6 tasmād ṛigmebhya evādhi preshitavyam, ṛigmebhyo 'dhi vashaṭkṛityam. tan na vācam āptām ṣrāntām ṛikṇavahīm vaharāviṇīm ṛichanti, nācyutād yajñasya cyavante, na yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā yanti || 9 || 4 ||

1 Pārucchepīr upadadhati pūrvayoḥ savanayoḥ purastāt prasthitayājyānām. rohitam vai nāmaitac chando yat pārucchepam. etena vā Indraḥ sapta svargāṅl lokān arohad 2 rohati sapta svargāṅl lokān ya evam veda 3 tad āhur: yat pañcapadā eva pañcamasyāhno rūpam shaṭpadāḥ shashṭhasyātha kasmāt saptapadāḥ shashṭhe 'hañ chasyanta

iti 4 shaḍbhir eva padaiḥ shashṭham ahar āpnuvanty apachidyevaitad ahar yat saptamaṃ, tad eva saptamena padenābhyārabhya vasanti. vācam eva tat punar upayanti, saṃtatyai 5 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanti || 10 || 5 ||

1 Devāsurā vā eshu lokeshu samayatanta. te vai devāḥ shashṭhenaivāhnaibhyo lokebhyo 'surān prāṇudanta. teshāṃ yāny antarhastīnāni vasūny āsaṅs, tāny ādāya samudram praupyanta. ta etenaiva chandasānuhāyāntarhastīnāni vasūny ādadata. tad yad etat padam punaḥpadaṃ, sa evāṅkuṣa āsañjanāyā 2 dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṃ veda || 11 || 6 ||

1 Dyaur vai devatā shashṭham ahar vahati, trayastriṅṣaḥ stomo raivataṃ sāmātichandāṣ chando. yathādevatam enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 2 yad vai samānodarkaṃ, tat shashṭhasyāhno rūpaṃ. yad dhy eva tṛitīyam ahas tad etat punar yat shashṭhaṃ. yad aṣvavad yad antavad yat punarāvṛittaṃ yat punarninṛittaṃ yad ratavad yat paryastavad yat trivad yad antarūpaṃ, yad uttame pade devatā nirucyate, yad asau loko 'bhyudito 3 yat pārucchepaṃ yat saptapadaṃ yan nārāṣaṅsaṃ yan nābhānedishṭhaṃ yad raivataṃ yad atichandā yat kṛitaṃ yat tṛitīyasyāhno rūpaṃ: etāni vai shashṭhasyāhno rūpāṇy 4 ayaṃ jāyata manusho dharīmaṇīti shashṭhasyāhna ājyam bhavati pārucchepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 5 stīrṇam barhir upa no yāhi vītaya, ā vāṃ ratho niyutvān vakshad avase, sushumā yātam adribhir, yuvāṃ stomebhir devayanto aṣvinā, var maha indra, vṛishann indrā, stu ṣraushaḷ, o shū ṇo agne ṣṛiṇuhi tvam īḷito, ye devāso divy ekādaṣa sthe, yam adadād rabhasam ṛiṇacyutam iti praügam pārucchepam

atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 6 sa pūrvyo mahānām iti marutvatīyasya pratipad. anto vai mahad, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 7 traya indrasya somā, indra nedīya ed ihi, pra nūnam brahmaṇas patir, agnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, nakiḥ sudāso ratham iti tṛitīyenāhnā samāna ātānaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 8 yaṃ tvaṃ ratham indra medhasātaya iti sūktam pārucchepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 9 sa yo vṛishā vṛishṇyebhiḥ samokā iti sūktaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpam 10 indra marutva iha pāhi somam iti sūktaṃ, tebhiḥ sākám pibatu vṛitrakhāda ity: anto vai khādo, 'ntaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 11 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 12 'yaṃ ha yena vā idam iti paryāsaḥ, svar marutvatā jitam ity: anto vai jitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 13 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāti 14 revatīr naḥ sadhamāde, revāṅ id revata stoteti raivatam pṛishṭham bhavati. bārhate 'hani shashṭhe 'hani shashṭhasyāhno rūpaṃ 15 yad vāvāneti dhāyyācyutā 16 tvām id dhi havāmaha iti bṛihato yonim anu nivartayati. bārhataṃ hy etad ahar āyatanene 17 ndram id devatātaya iti sāmapragātho ninṛittavān shashṭhe 'hani shashṭhasyāhno rūpaṃ 18 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 12 || 7 ||

1 Endra yāhy upa naḥ parāvata iti sūktam pārucchepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭha-

syāhno rūpam 2 pra ghā nv asya mahato mahānīti sūktaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpam 3 abhūr eko rayipate rayīṇām iti sūktaṃ, ratham ā tishṭha tuvinṛimṇa bhīmam ity: anto vai sthitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shasṭhasyāhno rūpaṃ 4 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavata 5 upa no haribhiḥ sutam iti paryāsaḥ samānodarkaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 6 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīshu nividaṃ dadhāty 7 abhi tyaṃ devaṃ savitāram oṇyor iti vaiṣvadevasya pratipad atichandāḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 8 tat savitur vareṇyaṃ, dosho āgād ity anucaro. 'nto vai gatam, antaḥ shashṭham ahaḥ shasṭhe 'hani shashṭhasyāhno rūpam 9 ud u shya devaḥ savitā savāyeti sāvitraṃ, ṣaṣvattamaṃ tadapā vahnir asthād ity: anto vai sthitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 10 katarā pūrvā katarāparāyor iti dyāvāpṛithivīyaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 11 kim u ṣreshṭhaḥ kiṃ yavishṭho na ājagann, upa no vājā adhvaram ṛibhukshā ity ārbhavaṃ nārāṣaṅsaṃ trivat shashṭhe 'hani shashṭhasyāhno rūpam 12 idam itthā raudraṃ gūrtavacā, ye yajñena dakshiṇayā samaktā iti vaiṣvadevam || 13 || 8 ||

1 Nābhānedishṭhaṃ ṣaṅsati 2 Nābhānedishṭhaṃ vai Mānavam brahmacaryaṃ vasantam bhrātaro nirabhajan. so 'bravīd etya: kim mahyam abhāktety. etam eva nishṭhāvam avavaditāram ity abruvaṅs. tasmād dhāpy etarhi pitaram putrā: nishṭhāvo 'vavaditety evācakshate 3 sa pitaram etyābravīt: tvāṃ ha vāva mahyaṃ tatābhākshur iti. tam pitā-

bravīn: mā putraka tad ādṛithā. Aṅgiraso vā ime svargāya lokāya satram āsate, te shashṭhaṃ-shashṭham evāhar āgatya muhyanti. tān ete sūkte shashṭhe 'hani ṣaṅsaya, teshāṃ yat sahasraṃ satrapariveshaṇaṃ tat te svar yanto dāsyantīti. tatheti 4 tān upait: prati gṛibhṇīta mānavaṃ sumedhasa iti. tam abruvan: kiṃkāmo vadasīti,dam eva vaḥ shashṭham ahaḥ prajñāpayānīty abravīd, atha yad va etat sahasraṃ satrapariveshaṇaṃ tan me svar yanto datteti. tatheti. tān ete sūkte shashṭhe 'hany aṣaṅsayat, tato vai te pra yajñam ajānan pra svargaṃ lokaṃ 5 tad yad ete sūkte shashṭhe 'hani ṣaṅsati, yajñasya prajñātyai svargasya lokasyānukhyātyai 6 taṃ svar yanto 'bruvann: etat te brāhmaṇa sahasram iti. tad enaṃ samākurvāṇam purushaḥ kṛishṇaṣavāsy uttarata upotthāyābravīn: mama vā idam, mama vai vāstuham iti. so 'bravīn: mahyaṃ vā idam adur iti. tam abravīt: tad vai nau tavaiva pitari praṣna iti. sa pitaram ait, tam pitābravīn: nanu te putrakādū3r ity. adur eva ma, ity abravīt, tat tu me purushaḥ kṛishṇaṣavāsy uttarata upodatishṭhan: mama vā idam, mama vai vāstuham ity āditeti. tam pitābravīt: tasyaiva putraka, tat-tat tu sa tubhyaṃ dāsyatīti. sa punar etyābravīt: tava ha vāva kila bhagava idam iti me pitāheti. so 'bravīt: tad ahaṃ tubhyam eva dadāmi ya eva satyam avādīr iti 7 tasmād evaṃ vidushā satyam eva vaditavyaṃ 8 sa esha sahasrasanir mantro yan nābhānedishṭha 9 upainaṃ sahasraṃ namati, pra shashṭhenāhnā svargaṃ lokaṃ jānāti ya evaṃ veda || 14 || 9 ||

1 Tāny etāni sahacarāṇy ity ācakshate: nābhānedishṭhaṃ vālakhilyā vṛishākapim evayāmarutaṃ, tāni sahaiva ṣaṅsed 2 yad eshām antariyāt, tad yajamānasyāntariyād 3 yadi nābhānedishṭhaṃ reto 'syāntariyād, yadi vālakhilyāḥ prāṇān asyāntariyād, yadi vṛishākapim ātmānam asyānta-

riyād, yady evayāmarutam pratishṭhāyā enaṃ cyāvayed daivyai ca mānushyai ca 4 nābhānedishṭhenaiva reto 'siñcat, tad vālakhilyābhir vyakarot, Sukīrtinā Kākshīvatena yoniṃ vyahāpayad: urau yathā tava ṣarman mademeti. tasmāj jyāyān san garbhaḥ kanīyāṅsaṃ santaṃ yoniṃ na hinasti, brahmaṇā hi sa kḷpta. evayāmarutaitavai karoti, tenedaṃ sarvam etavai kṛitam eti yad idaṃ kiṃcā 5 haṣ ca kṛishṇam ahar arjunaṃ ccty āgnimārutasya pratipad, ahaṣ cāhaṣ ceti punarāvṛittam punarninṛittaṃ shashṭhe 'hani shashṭhasyāhno rūpam 6 madhvo vo nāma mārutaṃ yajatrā iti mārutam bahvabhivyāhṛityam. anto vai bahv, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rūpaṃ 7 jātavedase sunavāma somam iti jātavedasyācyutā 8 sa pratnathā sahasā jāyamāna iti jātavedasyaṃ samānodarkaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 9 dhārayan-dhārayann iti ṣaṅsati, prasraṅsād vā antasya bibhāya. tad yathā punarāgrantham punarnigrantham antam badhnīyān mayūkhaṃ vāntato dhāraṇāya nihanyāt, tādṛik tad yad dhārayan-dhārayann iti ṣaṅsati saṃtatyai 10 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanti yanti || 15 || 10 ||

Iti pañcamapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti dvāviṅṣādhyāye daṣamaḥ khaṇḍaḥ.

1 Yad vā eti ca preti ca tat saptamasyāhno rūpam 2 yad dhy eva prathamam ahas tad evaitat punar yat saptamaṃ 3 yad yuktavad yad rathavad yad āṣumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito 4 yaj jātavad yad aniruktaṃ 5 yat karishyad yat prathamasyāhno rūpam: etāni vai saptamasyāhno rūpāṇi 6 samudrād ūrmir madhumāṅ ud ārad iti saptamasyāhna ājyam bhavaty aniruktaṃ saptame 'hani saptamasyāhno rūpaṃ 7 vāg vai samudro. na vai vāk kshīyate, na samu-

draḥ kshīyate. tad yad etat saptamasyāhna ājyam bhavati, yajñād eva tad yajñaṃ tanvate, vācam eva tat punar upayanti saṃtatyai 8 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṅso yanty 9 āpyante vai stomā, āpyante chandāṅsi shashṭhe 'hani. tad yathaivāda ājyenāvadānāni punaḥ pratyabhighārayanty ayātayāmatāyā, evam evaitat stomāṅṣ ca chandāṅsi ca punaḥ pratyupayanty ayātayāmatāyai yad etat saptamasyāhna ājyam bhavati 10 tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryaha 11 ā vāyo bhūsha ṣucipā upa naḥ, pra yābhir yāsi dāṣvāṅsam ach,ā no niyudbhiḥ ṣatinībhir adhvaram, pra sotā jīro adhvareshv asthād, ye vāyava indramādanāso, yā vāṃ ṣataṃ niyuto yāḥ sahasram, pra yad vām mitrāvaruṇā spūrdhann, ā gomatā nāsatyā rathen,ā no deva ṣavasā yāhi ṣushmin, pra vo yajñeshu devayanto arcan, pra kshodasā dhāyasā sasra esheti praügam. eti ca preti ca saptame 'hani saptamasyāhno rūpaṃ. tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryaha 12 ā tvā rathaṃ yathotaya, idaṃ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvaṃ soma kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathamenāhnā samāna ātānaḥ saptame 'hani saptamasyāhno rūpaṃ 13 kayā ṣubhā savayasaḥ sanīḷā iti sūktaṃ, na jāyamāno naṣate na jāta iti jātavat saptame 'hani saptamasyāhno rūpaṃ 14 tad u kayāṣubhīyam. etad vai saṃjñānaṃ saṃtani sūktaṃ yat kayāṣubhīyam. etena ha vā Indro 'gastyo Marutas te samajānata. tad yat kayāṣubhīyaṃ ṣaṅsati, saṃjñātyā eva 15 tad v āyushyaṃ. tad yo 'sya priyaḥ syāt, kuryād evāsya kayāṣubhīyaṃ 16 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 17 tyaṃ su mesham

mahayā svarvidam iti sūktam, atyaṃ na vājaṃ havanasyadaṃ ratham iti rathavat saptame 'hani saptamasyāhno rūpaṃ 18 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 19 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvaṃ hy ehi cerava iti bṛihatpṛishṭham bhavati saptame 'hani 21 yad eva shashṭhasyāhnas tad 22 yad vai rathaṃtaraṃ tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathaṃtaraṃ tac chākvaraṃ yad bṛihat tad raivataṃ 23 tad yad bṛihatpṛishṭham bhavati, bṛihataiva tad bṛihat pratyuttabhnuvanty astomakṛintatrāya 24 yad rathaṃtaraṃ syāt, kṛintatraṃ syāt 25 tasmād bṛihad eva kartavyaṃ 26 yad vāvāneti dhāyyācyutā 27 bhi tvā ṣūra nonuma iti rathaṃtarasya yonim anu nivartayati. rāthaṃtaraṃ hy etad ahar āyatanena 28 pibā sutasya rasina iti sāmapragāthaḥ pibavān saptame 'hani saptamasyāhno rūpaṃ 29 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 16 || 1 ||

1 Indrasya nu vīryāṇi pra vocam iti sūktam. preti saptame 'hani saptamasyāhno rūpaṃ 2 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 3 'bhi tyam mesham puruhūtam ṛigmiyam iti sūktaṃ. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 5 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau.

rāthaṃtare 'hani saptame 'hani saptamasyāhno rūpam 7 abhi tvā deva savitar iti sāvitraṃ. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpam 8 pretāṃ yajñasya ṣambhuveti dyāvāpṛithivīyam. preti saptame 'hani saptamasyāhno rūpam 9 ayaṃ devāya janmana ity ārbhavaṃ jātavat saptame 'hani saptamasyāhno rūpam 10 ā yāhi vanasā saheti dvipadāḥ ṣaṅsati. dvipād vai purushaṣ catushpādāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ ṣaṅsati, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayaty 11 aibhir agne duvo gira iti vaiṣvadevam. eti saptame 'hani saptamasyāhno rūpaṃ 12 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryaho 13 vaiṣvānaro ajījanad ity āgnimārutasya pratipaj. jātavat saptame 'hani saptamasyāhno rūpam 14 pra yat vas trishṭubham isham iti mārutam. preti saptame 'hani saptamasyāhno rūpaṃ 15 jātavedase sunavāma somam iti jātavedasyācyutā 16 dūtaṃ vo viṣvavedasam iti jātavedasyam aniruktaṃ saptame 'hani saptamasyāhno rūpaṃ 17 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryahaḥ || 17 || 2 ||

1 Yad vai neti na preti yat sthitaṃ, tad ashṭamasyāhno rūpaṃ 2 yad dhy eva dvitīyam ahas tad evaitat punar yad ashṭamaṃ 3 yad ūrdhvavad yat prativad yad antarvad yad vṛishaṇvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditaṃ 4 yad dvyagni yan mahadvad yad dvihūtavad yat punarvad yat kurvad 5 yad dvitīyasyāhno rūpam: etāni vā ashṭamasyāhno rūpāṇy 6 agniṃ vo devam agnibhiḥ sajoshā ity ashṭamasyāhna ājyam bhavati dvyagny ashṭame 'hany ashṭamasyāhno rūpaṃ 7 tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryahaḥ 8 kuvid aṅga namasā ye vṛidhāsaḥ, pīvoannāṅ rayivṛidhaḥ sumedhā, uchann ushasaḥ

sudinā ariprā, ushantā dūtā na dabhāya gopā, yāvat taras tanvo yāvad ojaḥ, prati vāṃ sūra udite sūktair, dhenuḥ pratnasya kāmyaṃ duhānā, brahmā ṇa indropa yāhi vidvān, ūrdhvo agniḥ sumatiṃ vasvo aṣred, uta syā naḥ sarasvatī jushāṇeti praügam prativad antarvad dvihūtavad ūrdhvavad ashṭame 'hany ashṭamasyāhno rūpaṃ 9 tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryaho 10 viṣvānarasya vas patim, indra it somapā eka, indra nedīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, brihad indrāya gāyateti dvitīyenāhnā samāna ātāno 'shṭame 'hany ashṭamasyāhno rūpaṃ 11 ṣaṅsā mahām indraṃ yasmin viṣvā iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpam 12 mahaṣ cit tvam indra yata etān iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpam 13 pibā somam abhi yam ugra tarda iti sūktam, ūrvaṃ gavyam mahi griṇāna indreti mahadvad ashṭame 'hany ashṭamasyāhno rūpam 14 mahāñ indro nrivad ā carshaṇiprā iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 15 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 16 tam asya dyāvāprithivī sacetaseti sūktaṃ, yad ait kriṇvāno mahimānam indriyam iti mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 17 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 18 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 19 mahadvanti sūktāni ṣasyante. mahad vā antariksham, antarikshasyāptyai 20 pañca sūktāni ṣasyante. pañcapadā paṅktiḥ pāṅkto yajñaḥ pāṅktāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyā 21 abhi tvā ṣūra nonumo, 'bhi tvā pūrvapītaya iti rathaṃtaram prishṭham bhavaty ashṭame 'hani 22 yad vāvāneti dhāyyācyutā 23 tvām id dhi havāmaha iti brihato yonim anu nivartayati. bārhataṃ hy etad ahar āyatanenо 24 bhayaṃ ṣriṇavac ca na iti sāmapragātho. yac cedam adya yad u ca hya āsīd iti bārhate 'hany ashṭame 'hany ashṭamasyāhno rūpaṃ 25 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 18 || 3 ||

1 Apūrvyā purutamāny asmā iti sūktam, mahe vīrāya tavase turāyeti mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ. tāṃ su te kīrtim maghavan mahitveti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ. tvam mahāñ indra yo ha ṣushmair iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ. tvam mahāñ indra tubhyaṃ ha kshā iti sūktam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 2 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 3 divaṣ cid asya varimā vi papratha iti sūktam, indraṃ na mahneti mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 5 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 6 mahadvanti sūktāni ṣasyante. mahad vā antariksham, antarikshasyāptyai. pañca-pañca sūktāni ṣasyante. pañcapadā paṅktiḥ pāṅkto yajñaḥ pāṅktāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 7 tāni dvedhā, pañcānyāni pañcānyāni, daṣa sampadyante: sā daṣinī virāḷ. annam virāḷ annam paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 8 viṣvo devasya netus, tat savitur

vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya pratipadanucarau. bārhate 'hany ashṭame 'hany ashṭamasyāhno rūpaṃ 9 hiraṇyapāṇim ūtaya iti sāvitram ūrdhvavad ashṭame 'hany ashṭamasyāhno rūpam 10 mahī dyauḥ prithivī ca na iti dyāvāprithivīyam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 11 yuvānā pitarā punar ity ārbhavam punarvad ashṭame 'hany ashṭamasyāhno rūpam 12 imā nu kam bhuvanā sīshadhāmeti dvipadāḥ ṣaṅsati. dvipād vai purushaṣ catushpādāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ ṣaṅsati, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati 13 devānām id avo mahad iti vaiṣvadevam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 14 tāny u gāyatrāṇi. gāyatratritīyasavana esha tryaha. 15 ritāvānaṃ vaiṣvānaram ity āgnimārutasya pratipad, agnir vaiṣvānaro mahān iti mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 16 krīḷaṃ vaḥ ṣardho mārutam iti mārutaṃ, jambhe rasasya vāvridha iti vridhanvad ashṭame 'hany ashṭamasyāhno rūpaṃ 17 jātavedase sunavāma somam iti jātavedasyācyutā 18 gne mriḷa mahāñ asīti jātavedasyam mahadvad ashṭame 'hany ashṭamasyāhno rūpaṃ 19 tāny u gāyatrāṇi. gāyatratritīyasavana esha tryaha esha tryahaḥ || 19 || 4 ||

Iti pañcamapañcikāyāṃ tritīyo 'dhyāyaḥ.

Iti trayoviṅṣādhyāye caturthaḥ khaṇḍaḥ.

1 Yad vai samānodarkaṃ, tan navamasyāhno rūpaṃ 2 yad dhy eva tritīyam ahas tad evaitat punar yan navamaṃ 3 yad aṣvavad yad antavad yat punarāvrittaṃ yat punarninrittaṃ yad ratavad yat paryastavad yat trivad yad antarūpaṃ, yad uttame pade devatā nirucyate, yad asau loko 'bhyudito 4 yac chucivad yat satyavad yat kshetivad yad gatavad yad okavad 5 yat kritaṃ yat tritīyasyā-

hno rūpam: etāni vai navamasyāhno rūpāṇy 6 aganma mahā namasā yavishṭham iti navamasyāhna ājyam bhavati gatavan navame 'hani navamasyāhno rūpaṃ 7 tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryahaḥ 8 pra vīrayā ṣucayo dadrire te, te satyena manasā dīdhyānā, divi kshayantā rajasaḥ prithivyām, ā viṣvavārāṣvinā gataṃ no, 'yaṃ soma indra tubhyaṃ sunva ā tu, pra brahmāṇo aṅgiraso nakshanta, sarasvatīṃ devayanto havanta, ā no divo brihataḥ parvatād ā, sarasvaty abhi no neshi vasya iti praügaṃ ṣucivat satyavat kshetivad gatavad okavan navame 'hani navamasyāhno rūpaṃ 9 tad u traishṭubhaṃ. trishṭupprātaḥsavana esha tryahas 10 taṃ-tam id rādhase mahe, traya indrasya somā, indra nedīya ed ihi, pra nūnam brahmaṇas patir, agnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, nakiḥ sudāso ratham iti tritīyenāhnā samāna ātāno navame 'hani navamasyāhno rūpam 11 indraḥ svāhā pibatu yasya soma iti sūktam. anto vai svāhākāro, 'nto navamam ahar navame 'hani navamasyāhno rūpaṃ 12 gāyat sāma nabhanyaṃ yathā ver iti sūktam, arcāma tad vāvridhānaṃ svarvad ity: anto vai svar, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 13 tishṭhā harī ratha ā yujyamāneti sūktam. anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 14 imā u tvā purutamasya kāror iti sūktaṃ, dhiyo ratheshṭhām ity: anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 15 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 16 pra mandine pitumad arcatā vaca iti sūktaṃ samānodarkaṃ navame 'hani navamasyāhno rūpaṃ 17 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ

vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 18 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 19 pañca sūktāni ṣasyante. pañcapadā paṅktiḥ pāṅkto yajñaḥ pāṅktāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvaṃ hy ehi cerava iti bṛihatpṛishṭham bhavati navame 'hani 21 yad vāvāneti dhāyyācyutābhi tvā ṣūra nonuma iti rathaṃtarasya yonim anu nivartayati. rāthaṃtaraṃ hy etad ahar āyatanenendra tridhātu ṣaraṇam iti sāmapragāthas trivān navame 'hani navamasyāhno rūpaṃ. tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutaḥ || 20 || 1 ||

1 Saṃ ca tve jagmur gira indra pūrvīr iti sūktaṃ gatavan navame 'hani navamasyāhno rūpaṃ 2 kadā bhuvan rathakshayāṇi brahmeti sūktaṃ kshetivad antarūpaṃ. kshetīva vā antaṃ gatvā, navame 'hani navamasyāhno rūpam 3 ā satyo yātu maghavāñ ṛijīshīti sūktaṃ satyavan navame 'hani navamasyāhno rūpaṃ 4 tat ta indriyam paramam parācair iti sūktam. anto vai paramam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 5 tad u traishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavate 6 'ham bhuvaṃ vasunaḥ pūrvyas patir iti sūktam, ahaṃ dhanāni saṃ jayāmi ṣaṣvata ity: anto vai jitam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 7 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyaṃdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividaṃ dadhāti 8 mithunāni sūktāni ṣasyante traishṭubhāni ca jāgatāni ca. mithunaṃ vai paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. pañcapañca sūktāni ṣasyante. pañcapadā paṅktiḥ pāṅkto yajñaḥ

pāṅktāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. tāni dvedhā, pañcānyāni pañcānyāni, daṣa sampadyante: sā daṣinī virāḷ. annaṃ virāḷ annam paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai 9 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthaṃtare 'hani navame 'hani navamasyāhno rūpaṃ 10 dosho āgād iti sāvitram. anto vai gatam, anto navamam ahar navame 'hani navamasyāhno rūpam 11 pra vām mahi dyavī abhīti dyāvāpṛithivīyaṃ, ṣucī upa praṣastaya iti ṣucivan navame 'hani navamasyāhno rūpam 12 indra ishe dadātu nas, te no ratnāni dhattanety ārbhavaṃ, trir ā sāptāni sunvata iti trivan navame 'hani navamasyāhno rūpam 13 babhrur eko vishuṇaḥ sūnaro yuveti dvipadāḥ ṣaṅsati. dvipād vai purushaṣ catushpādāḥ paṣavaḥ paṣavaṣ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ ṣaṅsati, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati 14 ye triṅṣati trayas para iti vaiṣvadevaṃ trivan navame 'hani navamasyāhno rūpaṃ 15 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryaho 16 vaiṣvānaro na ūtaya ity āgnimārutasya pratipad, ā pra yātu parāvata ity: anto vai parāvato, 'nto navamam ahar navame 'hani navamasyāhno rūpam 17 maruto yasya hi kshaya iti mārutaṃ kshetivad antarūpaṃ. kshetīva vā antaṃ gatvā, navame 'hani navamasyāhno rūpaṃ 18 jatavedase sunavāma somam iti jātavedasyācyutā 19 prāgnaye vācam īrayeti jātavedasyaṃ samānodarkaṃ navame 'hani navamasyāhno rūpaṃ 20 sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti ṣaṅsati. bahu vā etasmin navarātre kiṃca-kiṃca vāraṇaṃ kriyate, ṣāntyā eva. tad yat: sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti ṣaṅsati, sarvasmād evaināṅs tad enasaḥ

pramuñcati 21 tāny u gāyatrāṇi. gāyatratṛitīyasavana esha tryahaḥ || 21 || 2 ||

1 Pṛishṭhyaṃ shaḷaham upayanti. yathā vai mukham evam pṛishṭhyaḥ shaḷahas. tad yathāntaram mukhasya jihvā tālu dantā, evaṃ chandomā. atha yenaiva vācaṃ vyākaroti yena svādu cāsvādu ca vijānāti, tad daṣamam ahar 2 yathā vai nāsike evam pṛishṭhyaḥ shaḷahas. tad yathāntaram nāsikayor, evaṃ chandomā. atha yenaiva gandhān vijānāti, tad daṣamam ahar 3 yathā vā akshy evam pṛishṭhyaḥ shaḷahas. tad yathāntaram akshṇaḥ kṛishṇam, evaṃ chandomā. atha yaiva kanīnikā yena paṣyati, tad daṣamam ahar 4 yathā vai karṇa evam pṛishṭhyaḥ shaḷahas. tad yathāntaraṃ karṇasyaivaṃ chandomā. atha yenaiva ṣṛiṇoti, tad daṣamam ahaḥ 5 ṣrīr vai daṣamam ahaḥ, ṣriyaṃ vā eta āgachanti ye daṣamam ahar āgachanti. tasmād daṣamam ahar avivākyam bhavati: mā ṣriyo 'vavādishmeti, duravavadaṁ hi ṣreyasas 6 te tataḥ sarpanti 7 te mārjayante 8 te patnīṣālāṃ samprapadyante 9 teshāṃ ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 10 iha rameha ramadhvam, iha dhṛitir iha svadhṛitir, Agne vāṭ, svāhā vāḷ iti 11 sa yad iha ramety āhāsminn evaināṅs tal loke ramayatīha ramadhvam iti yad āha, prajām evaishu tad ramayatīha dhṛitir iha svadhṛitir iti yad āha, prajāṃ caiva tad vācaṃ ca yajamāneshu dadhāty. Agne vāḷ iti rathaṃtaraṃ, svāhā vāḷ iti bṛihad 12 devānāṃ vā etan mithunaṃ yad bṛihadrathaṃtare, devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai 13 prajāyate prajayā paṣubhir ya evaṃ veda 14 te tataḥ sarpanti, te mārjayante, ta āgnīdhraṃ samprapadyante. teshāṃ ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 15 upasṛijan

dharuṇam mātaraṃ dharuṇo dhayan | rāyas posham isham ūrjam asmāsu dīdharat svāheti 16 rāyas posham isham ūrjam avarunddha ātmane ca yajamānebhyaṣ ca yatraivaṃ vidvān etām āhutiṃ juhoti || 22 || 3 ||

1 Te tataḥ sarpanti, te sadaḥ samprapadyante. yathāyatham anya ṛitvijo vyutsarpanti, saṃsarpanty udgātāras, te Sarparājñyā ṛikshu stuvata 2 iyaṃ vai Sarparājñīyaṃ hi sarpato rājñīyaṃ vā alomikevāgra āsīt. saitam mantram apaṣyad: āyaṃ gauḥ pṛiṣnir akramīd iti. tām ayám pṛiṣnir varṇa āviṣan nānārūpo, yaṃ-yaṃ kāmam akāmayata yad idaṃ kiṃcaushadhayo vanaspatayaḥ sarvāṇi rūpāṇi 3 pṛiṣnir enaṃ varṇa āviṣati nānārūpo, yaṃ-yaṃ kāmaṃ kāmayate ya evaṃ veda 4 manasā prastauti manasodgāyati manasā pratiharati, vācā ṣaṅsati 5 vāk ca vai manaṣ ca devānām mithunaṃ. devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai. prajāyate prajayā paṣubhir ya evaṃ vedā 6 tha caturhotṛīn hotā vyācashṭe, tad eva tat stutam anuṣaṅsati 7 devānāṃ vā etad yajñiyaṃ guhyaṃ nāma yac caturhotāras. tad yac caturhotṛīn hotā vyācashṭe, devānām eva tad yajñiyaṃ guhyaṃ nāma prakāṣaṃ gamayati, tad enam prakāṣaṃ gatam prakāṣaṃ gamayati. 8 gachati prakāṣaṃ ya evaṃ veda 9 yam brāhmaṇam anūcānaṃ yaṣo narched, iti ha smābāraṇyam paretya darbhastambān udgrathya dakshiṇato brahmāṇam upaveṣya caturhotṛīn vyācakshīta 10 devānāṃ vā etad yajñiyaṃ guhyaṃ nāma yac caturhotāras. tad yac caturhotṛīn vyācakshīta, devānām eva tad yajñiyaṃ guhyaṃ nāma prakāṣaṃ gamayati, tad enam prakāṣaṃ gatam prakāṣaṃ gamayati. gachati prakāṣaṃ ya evaṃ veda || 23 || 4 ||

1 Athaudumbarīṃ samanvārabhanta 2 isham ūrjam

anvārabha ity 3 ūrg vā annādyam udumbaro 4 yad vai tad devā isham ūrjaṃ vyabhajanta, tata udumbaraḥ samabhavat. tasmāt sa triḥ saṃvatsarasya pacyate 5 tad yad audumbarīṃ samanvārabhanta, isham eva tad ūrjam annādyaṃ samanvārabhante 6 vācaṃ yachanti. vāg vai yajño, yajñam eva tad yachanty 7 ahar niyachanty. ahar vai svargo lokaḥ, svargam eva tal lokaṃ niyachanti 8 na divā vācaṃ visṛijeran. yad divā vācaṃ visṛijerann, ahar bhrātṛivyāya pariṣiṅshyur 9 na naktaṃ vācaṃ visṛijeran. yan naktaṃ vācaṃ visṛijeran, rātrīm bhrātṛivyāya pariṣiṅshyuḥ 10 samayāvishitaḥ sūryaḥ syād, atha vācaṃ visṛijeraṅs. tāvantam eva tad dvishate lokam pariṣiṅshanty 11 atho khalv astamita eva vācaṃ visṛijeraṅs, tamobhājam eva tad dvishantam bhrātṛivyaṃ kurvanty 12 āhavanīyam parītya vācaṃ visṛijeran. yajño vā āhavanīyaḥ svargo loka āhavanīyo, yajñenaiva tat svargeṇa lokena svargaṃ lokaṃ yanti 13 yad ihonam akarma yad atyarīricāma | Prajāpatiṃ tat pitaram apyetv iti vācaṃ visṛijante 14 Prajāpatiṃ vai prajā anuprajāyante, Prajāpatir ūnātiriktayoḥ pratishṭhā, nainān ūnaṃ nātiriktaṃ hinasti 15 Prajāpatim evonātiriktāny abhyatyarjanti ya evaṃ vidvāṅsa etena vācaṃ visṛijante 16 tasmād evaṃ vidvāṅsa etenaiva vācaṃ visṛijeran || 24 || 5 ||

1 Adhvaryo ity āhvayate caturhotṛishu vadishyamāṇas, tad āhāvasya rūpam 2 oṃ hotas tathā hotar ity adhvaryuḥ pratigṛiṇāty avasite-'vasite daṣasu padeshu 3 teshāṃ cittiḥ srug āsī3t | 4 cittam ājyam āsī3t | 5 vāg vedir āsī3t | 6 ādhītam barhir āsī3t | 7 keto Agnir āsī3t | 8 vijñātam agnīd āsī3t | 9 prāṇo havir āsī3t | 10 sāmādhvaryur āsī3t | 11 Vācaspatir hotāsī3t | 12 mana upavaktāsī3t | 13 te vā etaṃ graham agṛihṇata: Vācaspate vidhe nāman | vidhema te nāma | vidhes tvam asmākaṃ nāmnā dyāṃ

gacha | yāṃ devāḥ prajāpatigṛihapataya ṛiddhim arādhnuvaṅs tām ṛiddhiṃ rātsyāmo 14 'tha Prajāpates tanūr anudravati brahmodyaṃ cā15nnādā cānnapatnī cānnādā tad Agnir, annapatnī tad Āditya 16 bhadrā ca kalyāṇī ca. bhadrā tat Somaḥ, kalyāṇī tat paṣavo 17 'nilayā cāpabhayā cānilayā tad Vāyur, na hy esha kadā canelayaty. apabhayā tan mṛityuḥ, sarvaṃ hy etasmād bibhāyā 18 nāptā cānāpyā cānāptā tat pṛithivy, anāpyā tad dyaur 19 anādhṛishyā cāpratidhṛishyā cānādhṛishyā tad Agnir, apratidhṛishyā tad Āditya 20 'pūrvā cābhrātṛivyā cāpūrvā tan mano, 'bhrātṛivyā tat saṃvatsara 21 etā vāva dvādaṣa Prajāpates tanva, esha kṛitsnaḥ Prajāpatis. tat kṛitsnam Prajāpatim āpnoti daṣamam ahar 22 atha brahmodyaṃ vadanty. Agnir gṛihapatir iti haika āhuḥ, so 'sya lokasya gṛihapatir. Vāyur gṛihapatir iti haika āhuḥ, so 'ntarikshalokasya gṛihapatir. aṣau vai gṛihapatir yo 'sau tapaty. esha patir, ṛitavo gṛihā. yeshāṃ vai gṛihapatiṃ devaṃ vidvān gṛihapatir bhavati, rādhnoti sa gṛihapatī, rādhnuvanti te yajamānā. yeshāṃ vā apahatapāpmānaṃ devaṃ vidvān gṛihapatir bhavaty, apa sa gṛihapatiḥ pāpmānaṃ hate, 'pa te yajamānāḥ pāpmānaṃ ghnate. 'dhvaryo arātsmārātsma || 25 || 6 ||

Iti pañcamapañcikāyāṃ caturtho 'dhyāyaḥ.

Iti caturviṅṣādhyāye shashṭhaḥ khaṇḍaḥ.

1 Uddharāhavanīyam ity aparāhṇa āha. yad evāhnā sādhu karoti, tad eva tat prāñ uddhṛitya tadabhaye nidhatta 2 uddharāhavanīyam iti prātar āha. yad eva rātryā sādhu karoti, tad eva tat prāñ uddhṛitya tadabhaye nidhatte 3 yajño vā āhavanīyaḥ, svargo loka āhavanīyo 4 yajña eva tat svarge loke svargaṃ lokaṃ nidhatte ya evaṃ veda 5 yo vā agnihotraṃ vaiṣvadevaṃ sholaṣakalam paṣu-

shu pratishṭhitaṃ veda, vaiṣvadevenāgnihotreṇa sholaṣakalena paṣushu pratishṭhitena rādhnoti 6 raudraṃ gavi sad, vāyavyam upāvasṛishṭam, āṣvinaṃ duhyamānaṃ, saumyaṃ dugdhaṃ, vāruṇam adhiṣritam, paushṇaṃ samudantam, mārutaṃ vishyandamānaṃ, vaiṣvadevam binduman, maitraṃ ṣarogṛihītaṃ, dyāvāpṛithivīyam udvāsitaṃ, sāvitram prakrāntaṃ, vaishṇavaṃ hriyamāṇam, bārhaspatyam upasannam, Agneḥ pūrvāhutiḥ, Prajāpater uttaraindraṃ hutam 7 etad vā agnihotraṃ vaiṣvadevaṃ sholaṣakalam paṣushu pratishṭhitaṃ 8 vaiṣvadevenāgnihotreṇa sholaṣakalena paṣushu pratishṭhitena rādhnoti ya evaṃ veda || 26 || 1 ||

1 Yasyāgnihotry upāvasṛishṭā duhyamānopaviṣet, kā tatra prāyaṣcittir iti. tām abhimantrayeta 2 yasmād bhīshā nishīdasi tato no abhayaṃ kṛidhi | paṣūn naḥ sarvān gopāya namo rudrāya mīḷhusha iti 3 tām utthāpayed 4 ud asthād devy aditir āyur yajñapatāv adhāt | indrāya kṛiṇvatī bhāgam mitrāya varuṇaya ˎcety 5 athāsyā udapātram ūdhasi ca mukhe copagṛihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāyaṣcittir 6 yasyāgnihotry upāvasṛishṭā duhyamānā vāṣyeta, kā tatra prāyaṣcittir ity. aṣanāyāṃ ha vā eshā yajamānasya pratikhyāya vāṣyate. tām annam apy ādayec chāntyai, ṣāntir vā annaṃ. sūyavasād bhagavatī hi bhūyā iti. sā tatra prāyaṣcittir 7 yasyāgnihotry upāvasṛishṭā duhyamānā syandeta, kā tatra prāyaṣcittir iti. sā yat tatra skandayet, tad abhimṛiṣya japed 8 yad adya dugdham pṛithivīm asṛipta yad oshadhīr atyasṛipad yad āpaḥ | payo gṛiheshu payo aghnyāyāṃ payo vatseshu payo astu tan mayīti. 9 tatra yat pariṣishṭaṃ syāt, tena juhuyād yad alaṃ homāya syād 10 yady u vai sarvaṃ siktaṃ syād, athānyām āhūya

tāṃ dugdhvā tena juhuyād, ā tv eva ṣraddhāyai hotavyaṃ. sā tatra prāyaṣcittiḥ 11 sarvaṃ vā asya barhishyaṃ sarvam parigṛihītaṃ ya evaṃ vidvān agnihotraṃ juhoti || 27 || 2 ||

1 Asau vā asyādityo yūpaḥ, pṛithivī vedir, oshadhayo barhir, vanaspataya idhmā, āpaḥ prokshaṇyo, diṣaḥ paridhayo 2 yad dha vā asya kiṃca naṣyati yan mriyate yad apājanti, sarvaṃ haivainaṃ tad amushmiṅl loke yathā barhishi dattam āgached evam āgachati ya evaṃ vidvān agnihotraṃ juhoty 3 ubhayān vā esha devamanushyān viparyāsaṃ dakshiṇā nayati sarvaṃ cedaṃ yad idaṃ kiṃca 4 manushyān vā esha sāyamāhutyā devebhyo dakshiṇā nayati sarvaṃ cedaṃ yad idaṃ kiṃca. ta ete pralīnā nyokasa iva ṣere manushyā devebhyo dakshiṇā nītā 5 devān vā esha prātarāhutyā manushyebhyo dakshiṇā nayati sarvaṃ cedaṃ yad idaṃ kiṃca. ta ete vividānā ivotpatanty: ado 'haṃ karishye, 'do haṃ gamishyāmīti vadanto 6 yāvantaṃ ha vai sarvam idaṃ dattvā lokaṃ jayati, tāvantaṃ ha lokaṃ jayati ya evaṃ vidvān agnihotraṃ juhoty 7 Agnaye vā esha sāyamāhutyāṣvinam upākaroti, tad vāk pratigṛiṇāti: vāg-vāg ity 8 Agninā hāsya rātryāṣvinaṃ ṣastam bhavati ya evaṃ vidvān agnihotraṃ juhoty 9 Ādityāya vā esha prātarāhutyā mahāvratam upākaroti, tat prāṇaḥ pratigṛiṇāty: annam-annam ity. Ādityena hāsyāhnā mahāvrataṃ ṣastam bhavati ya evaṃ vidvān agnihotraṃ juhoti 10 tasya vā etasyāgnihotrasya sapta ca ṣatāni viṅṣatiṣ ca saṃvatsare sāyamāhutayaḥ, sapta co eva ṣatāni viṅṣatiṣ ca saṃvatsare prātarāhutayas. tāvatyo 'gner yajushmatya ishṭakāḥ 11 saṃvatsareṇa hāsyāgninā cityeneshṭam bhavati ya evaṃ vidvān agnihotraṃ juhoti || 28 || 3 ||

1 Vṛishaṣushmo ha Vātāvata uvāca Jātūkarṇyo: vaktā smo vā idaṃ devebhyo, yad vai tad agnihotram ubhaye-

dyur ahūyatānyedur vāva tad etarhi hūyata ity 2 etad u haivovāca kumārī gandharvagrihītā: vaktā smo vā idam pitribhyo, yád vai tad agnihotram ubhayedyur ahūyatānyedur vāva tad etarhi hūyata ity 3 etad vā agnihotram anyedyur hūyate, yad astamite sāyaṃ juhoty anudite prātar. athaitad agnihotraṃ ubhayedyur hūyate, yad astamite sāyaṃ juhoty udite prātas 4 tasmād udite hotavyaṃ 5 caturvinse ha vai saṃvatsare 'nuditahomī gāyatrīlokam āpnoti dvādaṣa uditahomī. sa yadā dvau saṃvatsarāv anudite juhoty atha hāsyaiko huto bhavaty, atha ya udite juhoti saṃvatsareṇaiva saṃvatsaram āpnoti ya evaṃ vidvān udite juhoti. tasmād udite hotavyam 6 esha ha vā ahorātrayos tejasi juhoti yo 'stamite sāyaṃ juhoty udite prātar. Agninā vai tejasā rātris tejasvaty, Ādityena tejasāhas tejasvad 7 ahorātrayor hāsya tejasi hutam bhavati ya evaṃ vidvān udite juhoti 8 tasmād udite hotavyam || 29 || 4 ||

1 Ete ha vai saṃvatsarasya cakre yad ahorātre, tābhyām eva tat saṃvatsaram eti sa yo 'nudite juhoti, yathaikataṣcakreṇa yāyāt tādrik tad. atha ya udite juhoti, yathobhayataṣcakreṇa yān kshipram adhvānaṃ samaṣnuvīta tādrik tat 2 tad eshābhi yajñagāthā gīyate 3

brihadrathaṃtarābhyām idam eti yuktaṃ
yad bhūtaṃ bhavishyac cāpi sarvam |
tābhyām iyād agnīn ādhāya dhīro
divaivānyaj juhuyān naktam anyad

iti 4 rāthaṃtarī vai rātry, ahar bārhatam. Agnir vai rathaṃtaram Ādityo brihad, ete ha vā enaṃ devate bradhnasya vishṭapaṃ svargaṃ lokaṃ gamayato ya evaṃ vidvān udite juhoti. tasmād udite hotavyaṃ 5 tad eshābhi yajñagāthā gīyate 6

yathā ha vā sthūriṇaikena yāyād
akritvānyad upayojanāya |

evaṃ yanti te bahavo janāsaḥ
purodayāj juhvati ye 'gnihotram

iti 7 tāṃ vā etāṃ devatām prayatīṃ sarvam idam anupraiti yad idaṃ kiṃcaitasyai hīdaṃ devatāyā anucaraṃ sarvaṃ yad idaṃ kiṃca, saishānucaravatī devatā 8 vindate ha vā anucaram, bhavaty asyānucaro ya evaṃ veda 9 sa vā esha ekātithiḥ, sa esha juhvatsu vasati 10 tad yad ado gāthā bhavaty 11

anenasam enasā so 'bhiṣastād
enasvato vāpaharād enaḥ |
ekātithim apa sāyaṃ ruṇaddhi
bisāni steno apa so jahārety

12 esha ha vai sa ekātithiḥ, sa esha juhvatsu vasaty. etāṃ vāva sa devatām aparuṇaddhi, yo 'lam agnihotrāya san nāgnihotraṃ juhoti. tam eshā devatāparuddhāparuṇaddhy asmāc ca lokād amushmāc cobhābhyāṃ, yo 'lam agnihotrāya san nāgnihotraṃ juhoti 13 tasmād yo 'lam agnihotrāya syāj juhuyāt 14 tasmād āhur: na sāyam atithir aparudhya ity 15 etad dha sma vai tad vidvān Nagarī Jānaṣruteya uditahominam Aikādaṣāksham Mānutantavyam uvāca: prajāyām enaṃ vijñātā smo yadi vidvān vā juhoty avidvān veti. tasyo haikādaṣākshe rāshṭram iva prajā babhūva. rāshṭram iva ha vā asya prajā bhavati ya evaṃ vidvān udite juhoti. tasmād udite hotavyam || 30 || 5 ||

1 Udyann u khalu vā Āditya āhavanīyena raṣmīn saṃdadhāti. sa yo 'nudite juhoti, yathā kumārāya vā vatsāya vājātāya stanam pratidadhyāt tādrik tad. atha ya udite juhoti, yathā kumārāya vā vatsāya vā jātāya stanam pratidadhyāt tādrik tat. tam asmai pratidhīyamānam ubhayor lokayor annādyam anu pratidhīyate 'smāc ca lokād amushmāc cobhābhyāṃ 2 sa yo 'nudite juhoti, yathā purushāya vā hastine vāprayate hasta ādadhyāt tādrik tad.

atha ya udite juhoti, yathā purushāya vā hastine vā prayate hasta ādadhyāt tādṛik tat. tam esha etenaiva hastenordhvaṃ hṛitvā svarge loka ādadhāti ya evaṃ vidvān udite juhoti. tasmād udite hotavyam 3 udyann u khalu vā Ādityaḥ sarvāṇi bhūtāni praṇayati, tasmād enam prāṇa ity ācakshate. prāṇe hāsya samprati hutam bhavati ya evaṃ vidvān udite juhoti. tasmād udite hotavyam 4 esha ha vai satyaṃ vadan satye juhoti, yo 'stamite sāyaṃ juhoty udite prātar. bhūr bhuvaḥ svar o3m Agnir jyotir jyotir Agnir iti sāyaṃ juhoti, bhūr bhuvaḥ svar o3m Sūryo jyotir jyotiḥ Sūrya iti prātaḥ. satyaṃ hāsya vadataḥ satye hutam bhavati ya evaṃ vidvān udite juhoti. tasmād udite hotavyaṃ 5 tad eshābhi yajñagāthā gīyate 6

prātaḥ-prātar anṛitaṃ te vadanti
purodayāj juhvati ye 'gnihotram |
divā kīrtyam adivā kīrtayantaḥ
Sūryo jyotir na tadā jyotir eshām

iti || 31 || 6 ||

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemāñl lokān asṛijata: pṛithivīm antarikshaṃ divaṃ. tāñl lokān abhyatapat, tebhyo 'bhitaptebhyas trīṇi jyotīṅshy ajāyantāgnir eva pṛithivyā ajāyata, Vāyur antarikshād, Ādityo divas. tāni jyotīṅshy abhyatapat, tebhyo 'bhitaptebhyas trayo vedā ajāyanta: ṛigveda evāgner ajāyata, yajurvedo Vāyoḥ, sāmaveda Ādityāt. tān vedān abhyatapat, tebhyo 'bhitaptebhyas trīṇi ṣukrāṇy ajāyanta: bhūr ity eva ṛigvedād ajāyata, bhuva iti yajurvedāt, svar iti sāmavedāt 2 tāni ṣukrāṇy abhyatapat, tebhyo 'bhitaptebhyas trayo varṇā ajāyantākāra ukāro makāra iti. tān ekadhā samabharat, tad etad o3m iti. tasmād om-om iti praṇauty. om iti vai svargo loka, om ity asau yo 'sau tapati 3 sa Prajāpatir yajñam atanuta, tam

āharat, tenāyajata. sa ṛicaiva hautram akarod, yajushādhvaryavaṃ, sāmnodgīthaṃ. yad etat trayyai vidyāyai ṣukraṃ, tena brahmatvam akarot 4 sa Prajāpatir yajñaṃ devebhyaḥ samprāyachat, te devā yajñam atanvata, tam āharanta, tenāyajanta. ta ṛicaiva hautram akurvan, yajushādhvaryavaṃ, sāmnodgīthaṃ. yad evaitat trayyai vidyāyai ṣukraṃ, tena brahmatvam akurvaṅs 5 te devā abruvan Prajāpatiṃ: yadi no yajña ṛikta ārtiḥ syād yadi yajushṭo yadi sāmato yady avijñātā sarvavyāpad vā, kā prāyaṣcittir iti. sa Prajāpatir abravīd devān: yadi vo yajña ṛikta ārtir bhavati, bhūr iti gārhapatye juhavātha; yadi yajushṭo, bhuva ity āgnīdhrīye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvaḥ svar iti sarvā anudrutyāhavanīya eva juhavāthety 6 etāni ha vai vedānām antaḥṣleshaṇāni yad etā vyāhṛitayas. tad yathātmanātmānaṃ saṃdadhyād, yathā parvaṇā parva yathā ṣleshmaṇā carmaṇyaṃ vānyad vā viṣlishṭaṃ saṃṣleshayed: evam evaitābhir yajñasya viṣlishṭaṃ saṃdadhāti. saishā sarvaprāyaṣcittir yad etā vyāhṛitayas, tasmād eshaiva yajñe prāyaṣcittiḥ kartavyā || 32 || 7 ||

1 Tad āhur mahāvadā3ḥ | yad ṛicaiva hautraṃ kriyate yajushādhvaryavaṃ sāmnodgīthaṃ, vyārabdhā trayī vidyā bhavaty: atha kena brahmatvaṃ kriyata iti. trayyā vidyayeti brūyād 2 ayaṃ vai yajño yo 'yam pavate. tasya vāk ca manaṣ ca vartanyau, vācā ca hi manasā ca yajño vartata. iyaṃ vai vāg ado manas, tad vācā trayyā vidyayaikam paksham saṃskurvanti, manasaiva brahmā saṃskaroti 3 te haike brahmāṇa upākṛite prātaranuvāke stomabhāgāñ japitvā bhāshamāṇā upāsate. tad dhaitad uvāca brāhmaṇa upākṛite prātaranuvāke brahmāṇam bhāshamāṇaṃ dṛishṭvārdham asya yajñasyāntaragur iti. tad yathai-

kapāt purusho yann ekataṣcakro vā ratho vartamāno bhresham nyety, evam eva sa yajño bhresham nyeti, yajñasya bhresham anu yajamāno bhresham nyeti 4 tasmād brahmopākrite prātaranuvāke vācaṃyamaḥ syād opāṅṣvantaryāmayor homād, upākriteshu pavamāneshv odrico. 'tha yāni stotrāṇi saṣastrāṇy, ā teshāṃ vashaṭkārād vācaṃyama eva syāt. tad yathobhayataḥpāt purusho yann ubhayataṣcakro vā ratho vartamāno na rishyaty, evam eva sa yajño na rishyati, yajñasyārishṭim anu yajamāno na rishyati || 33 || 8 ||

1 Tad āhur: yad grahān me 'grahīt prācārīn ma āhutīr me 'haushīd ity adhvaryave dakshiṇā nīyanta, udagāsīn ma ity udgātre, 'nvavocan me 'ṣaṅsīn me 'yākshīn ma iti hotre: kiṃ svid eva cakrushe brahmaṇe dakshiṇā nīyante, 'kritvāho svid eva haratā iti 2 yajñasya haisha bhishag yad brahmā, yajñāyaiva tad bheshajaṃ kritvā haraty 3 atho yad bhūyishṭhenaiva brahmaṇā chandasāṃ rasenārtvijyaṃ karoti yad brahmā, tasmād brahmā,rdhabhāg gha vā esha itareshām ritvijām agra āsa yad brahmā,rdham eva brahmaṇa āsārdham itareshām ritvijāṃ 4 tasmād yadi yajña rikta ārtiḥ syād yadi yajushṭo yadi sāmato yady avijñātā sarvavyāpad vā, brahmaṇa eva nivedayante. tasmād yadi yajña rikta ārtir bhavati, bhūr iti brahmā gārhapatye juhuyād; yadi yajushṭo, bhuva ity āgnīdhrīye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvaḥ svar iti sarvā anudrutyāhavanīya eva juhuyāt 5 sa prastotopākrite stotra āha: brahman stoshyāmaḥ praṣāstar iti. sa bhūr iti brahmā prātaḥsavane brūyād, indravantaḥ studhvam iti; bhuva iti mādhyaṃdine savane brūyād, indravantaḥ studhvam iti; svar iti tritīyasavane brūyād, indravantaḥ studhvam iti; bhūr bhuvaḥ svar ity ukthe vātirātre vā brūyād, indravantaḥ

studhvam iti 6 sa yad āhendravantaḥ studhvam ity, aindro vai yajña, Indro yajñasya devatā. sendram eva tad udgīthaṃ karotīndrān mā gād, indravantaḥ studhvam ity evainānṡ tad āha tad āha || 34 || 9 ||

Iti pañcamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcaviṅṣādhyāye navamaḥ khaṇḍaḥ.

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1 Devā ha vai sarvacarau satraṃ nishedus, te ha pāpmānaṃ nāpajaghnire. tān hovācārbudaḥ Kādraveyaḥ sarparishir mantrakṛid: ekā vai vo hotrākṛitā, tāṃ vo 'haṃ karavāṇy, atha pāpmānam apahanishyadhva iti. te ha tathety ūcus. teshāṃ ha sma sa madhyaṃdine-madhyaṃdina evopodāsarpad, grāvṇo 'bhishṭauti 2 tasmān madhyaṃdine-madhyaṃdina eva grāvṇo 'bhishṭuvanti tadanukṛiti 3 sa ha sma yenopodāsarpat, tad dhāpy etarhy Arbudodāsarpaṇī nāma prapad asti 4 tān ha rājā madayāṃ cakāra, te hocur: āṣīvisho vai no rājānam avekshate, hantāsyoshṇīshenākshyāv apinahyāmeti. tatheti. tasya hoshṇīshenakshyāv apinahyus, tasmād ushṇīsham eva paryasya grāvṇo 'bhishṭuvanti tadanukṛiti 5 tān ha rājā madayām eva cakāra, te hocuḥ: svena vai no mantreṇa grāvṇo 'bhishṭautīti, hantāsyānyābhir ṛigbhir mantram āpṛiṇacāmeti. tatheti. tasya hānyābhir ṛigbhir mantram āpapṛicus, tato hainān na madayāṃ cakāra. tad yad asyānyābhir ṛigbhir mantram āpṛiñcanti, ṣāntyā eva 6 te ha pāpmānam apajaghnire. teshām anv apahatiṃ sarpāḥ pāpmānam apajaghnire, ta ete 'pahatapāpmāno hitvā pūrvāṃ jīrṇāṃ tvacaṃ navayaiva prayanty 7 apa pāpmānaṃ hate ya evaṃ veda || 1 || 1 ||

1 Tad āhuḥ: kiyatībhir abhishṭuyād iti. ṣatenety āhuḥ. ṣatāyur vai purushaḥ ṣatavīryaḥ ṣatendriya, āyushy evainaṃ tad vīrya indriye dadhāti 2 trayastriṅṣatyā vety āhus. trayastriṅṣato vai sa devānām pāpmano 'pāhaṅs, trayastriṅṣad vai tasya devā ity 3 aparimitābhir abhishṭuyād. aparimito vai Prajāpatiḥ. Prajāpater vā eshā hotrā yad grāvastotrīyā, tasyāṃ sarve kāmā avarudhyante. sa yad aparimitābhir abhishṭauti, sarveshāṃ kāmānām avaruddhyai 4 sarvān kāmān avarunddhe ya evaṃ veda 5 tasmād aparimitābhir evābhishṭuyāt 6 tad āhuḥ: katham abhishṭuyād ity. aksharaṣā3ḥ | caturaksharaṣā3ḥ | pacchā3ḥ | ardharcaṣā3ḥ | ṛikṣā3ḥ iti | tad yad ṛikṣo na tad avakalpate, 'tha yat paccho no eva tad avakalpate, 'tha yad aksharaṣaṣ caturaksharaṣo vi tathā chandāṅsi lupyeran bahūni tathāksharāṇi hīyerann. ardharcaṣa evābhishṭuyāt, pratishṭhāyā eva 7 dvipratishṭho vai purushaṣ catushpādāḥ paṣavo, yajamānam eva tad dvipratishṭhaṃ catushpātsu paṣushu pratishṭhāpayati. tasmād ardharcaṣa evābhishṭuyāt 8 tad āhur: yan madhyaṃdine-madhyaṃdina eva grāvṇo 'bhishṭauti, katham asyetarayoḥ savanayor abhishṭutam bhavatīti. yad eva gāyatrībhir abhishṭauti, gāyatraṃ vai prātaḥsavanaṃ, tena prātaḥsavane; 'tha yaj jagatībhir abhishṭauti, jāgataṃ vai tṛitīyasavanaṃ, tena tṛitīyasavana 9 evam u hāsya madhyaṃdine-madhyaṃdina eva grāvṇo 'bhishṭuvataḥ sarveshu savaneshv abhishṭutam bhavati ya evaṃ veda 10 tad āhur: yad adhvaryur evānyān ṛitvijaḥ sampreshyaty, atha kasmād esha etām asampreshitaḥ pratipadyata iti. mano vai grāvastotrīyāsampreshitaṃ vā idam manas, tasmād esha etām asampreshitaḥ pratipadyate || 2 || 2 ||

1 Vāg vai subrahmaṇyā, tasyai somo rājā vatsaḥ. some rājani krīte subrahmaṇyām āhvayanti yathā dhenum upahvayet, tena vatsena yajamānāya sarvān kāmān duhe 2 sarvān hāsmai kāmān vāg duhe ya evaṃ veda 3 tad āhuḥ: kiṃ subrahmaṇyāyai subrahmaṇyātvam iti. vāg eveti brūyād, vāg vai brahma ca subrahma ceti 4 tad āhur: atha kasmād enam pumāṅsaṃ santaṃ strīm ivācakshata iti. vāg ghi subrahmaṇyeti brūyāt, teneti 5 tad āhur: yad antarvedītara ṛitvija ārtvijyaṃ kurvanti bahirvedi subrahmaṇyā, katham asyāntarvedy ārtvijyaṃ kṛitam bhavatīti. veder

vā utkaram utkiranti; yad evotkare tishṭhann āhvayatīti brūyāt, teneti 6 tad āhur: atha kasmād utkare tishṭhan subrahmaṇyām āhvayatīty. ṛishayo vai satram āsata. teshāṃ yo varshishṭha āsīt tam abruvan: subrahmaṇyām āhvaya, tvaṃ no nedishṭhād devān hvayishyasīti. varshishṭham evainaṃ tat kurvanty, atho vedim eva tat sarvāṃ prīṇāti 7 tad āhuḥ: kasmād asmā ṛishabhaṃ dakshiṇām abhyājantīti. vṛishā vā ṛishabho yoshā subrahmaṇyā tan mithunaṃ, tasya mithunasya prajātyā ity 8 upāṅṣu pātnīvatasyāgnīdhro yajati. reto vai pātnīvata, upāṅṣv iva vai retasaḥ siktir 9 nānuvashaṭkaroti. saṃsthā vā eshā yad anuvashaṭkāro: ned retaḥ saṃsthāpayānīty. asaṃsthitaṃ vai retasaḥ samṛiddhaṃ. tasmān nānuvashaṭkaroti 10 neshṭur upastha āsīno bhakshayati. patnībhājanaṃ vai neshṭāgniḥ patnīshu reto dadhāti prajātyā, Agninaiva tat patnīshu reto dadhāti prajātyai 11 prajāyate prajayā paṣubhir ya evaṃ veda 12 dakshiṇā anu subrahmaṇyā saṃtishṭhate. vāg vai subrahmaṇyānnaṃ dakshiṇānnādya eva tad vāci yajñam antataḥ pratishṭhāpayanti pratishṭhāpayanti || 3 || 3 ||

Iti shashṭhapañcikāyām prathamo 'dhyāyaḥ.

Iti shaḍviṅṣādhyāye tṛitīyaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata, tāṅs tanvānān asurā abhyāyan: yajñaveṣasam eshāṃ karishyāma iti. tān dakshiṇata upāyan, yata eshāṃ yajñasya tanishṭham amanyanta. te devāḥ pratibudhya Mitrāvaruṇau dakshiṇataḥ paryauhaṅs, te Mitrāvaruṇābhyām eva dakshiṇataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Mitrāvaruṇābhyām eva dakshiṇataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmān maitrāvaruṇam maitrāvaruṇaḥ prātaḥsavane ṣaṅsati, Mitrāvaruṇābhyāṃ hi devā dakshiṇataḥ prātaḥsavane 'surarakshāṅsy apāghnata 2 te vai dakshiṇato 'pahatā asurā madhyato yajñam prāviṣaṅs. te devāḥ pratibudhyendram madhyato 'dadhus, ta Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmād aindram brāhmaṇācchaṅsī prātaḥsavane ṣaṅsatīndreṇa hi devā madhyataḥ prātaḥsavane 'surarakshāṅsy apāghnata 3 te vai madhyato 'pahatā asurā uttarato yajñam prāviṣaṅs. te devāḥ pratibudhyendrāgnī uttarataḥ paryauhaṅs, ta Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmād aindrāgnam achāvākaḥ prātaḥsavane ṣaṅsatīndrāgnibhyāṃ hi devā uttarataḥ prātaḥsavane 'surarakshāṅsy apāghnata 4 te vā uttarato 'pahatā asurāḥ purastāt paryadravan samanīkatas. te devāḥ pratibudhyāgnim purastāt prātaḥsavane paryauhaṅs, te 'gninaiva purastāt prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Agninaiva purastāt prātaḥsavane 'surarakshāṅsy apaghnate. tasmād āgneyam prātaḥsavanam 5 apa pāpmānaṃ hate ya evaṃ veda 6 te vai purastād apahatā asurāḥ paṣcāt parītya prāviṣaṅs. te devāḥ pratibudhya Viṣvān devān ātmānam paṣcāt tṛitīyasavane paryauhaṅs, te Viṣvair eva devair ātmabhiḥ paṣcāt tṛitīyasavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Viṣvair eva devair ātmabhiḥ paṣcāt tṛitīyasavane 'surarakshāṅsy apaghnate. tasmād vaiṣvadevaṃ tṛitīyasavanam 7 apa pāpmānaṃ hate ya evaṃ veda 8 te vai devā asurān evam apāghnata sarvasmād eva yajñāt. tato vai devā abhavan, parāsurā 9 bhavaty ātmanā, parāsya dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 10 te devā evaṃ kḷiptena yajñenāpāsurān pāpmānam aghnatājayan svargaṃ lokam 11 apa ha vai dvishantam pāpmānam bhrātṛivyaṃ hate, jayati svar-

gaṃ lokaṃ ya evaṃ veda yaṣ caivaṃ vidvān savanāni kalpayati || 4 || 1 ||

1 Stotriyaṃ stotriyasyānurūpaṃ kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpaṃ kurvanty, avareṇaiva tad ahnā param ahar abhyārabhante 2 'tha tathā na madhyaṃdine. ṣrīr vai prishṭhāni, tāni tasmai na tatsthānāni yat stotriyaṃ stotriyasyānurūpaṃ kuryus 3 tayaiva vibhaktyā tritīyasavane na stotriyaṃ stotriyasyānurūpaṃ kurvanti || 5 || 2 ||

1 Athāta ārambhaṇīyā eva 2 rijunītī no varuṇa iti maitrāvaruṇasya, mitro nayatu vidvān iti. praṇetā vā esha hotrakāṇāṃ yan maitrāvaruṇas, tasmād eshā praṇetrimatī bhavatī 3 ndraṃ vo viṣvatas parīti brāhmaṇācchaṅsino, havāmahe janebhya itīndram evaitayāhar-ahar nihvayante 4 na haishāṃ vihave 'nya Indraṃ vriñkte yatraivaṃ vidvān brāhmaṇācchaṅsy etām ahar-ahaḥ ṣaṅsati 5 yat soma ā sute nara ity achāvākasyendrāgnī ajohavur itīndrāgnī evaitayāhar-ahar nihvayante. na haishāṃ vihave 'nya indrāgnī vriñkte yatraivaṃ vidvān achāvāka etām ahar-ahaḥ ṣaṅsati 6 tā vā etāḥ svargasya lokasya nāvaḥ sampāriṇyaḥ, svargam evaitābhir lokam abhisaṃtaranti || 6 || 3 ||

1 Athātaḥ paridhānīyā eva 2 te syāma deva varuṇeti maitrāvaruṇasyesham svaṣ ca dhīmahīty. ayaṃ vai loka isham ity asau lokaḥ svar ity, ubhāv evaitayā lokāv ārabhante 3 vy antariksham atirad iti brāhmaṇācchaṅsino, vivattricaṃ svargam evaibhya etayā lokaṃ vivriṇoti 4 made somasya rocanā | indro yad abhinad valam iti 5 sisḥāsavo vā ete yad dīkshitās, tasmād eshā valavatī bhavaty 6 ud gā ājad añgirobhya āvish kriṇvan guhā satīḥ | arvāñcaṃ nunude valam iti, sanim evaibhya etayāvarunddha 7 indreṇa rocanā diva iti, svargo

vai loka indreṇa rocanā divo 8 driḷhāni driṅhitāni ca | sthirāṇi na parāṇuda iti 9 svarga evaitayā loke 'harahaḥ pratitishṭhanto yanty 10 āhaṃ sarasvatīvator ity achāvākasya. vāg vai Sarasvatī, vāgvator iti haitad āhendrāgnyor avo vriṇa ity. etad dha vā Indrāgnyoḥ priyaṃ dhāma yad vāg iti, priyeṇaivainau tad dhāmnā samardhayati 11 priyeṇa dhāmnā samridhyate ya evaṃ veda || 7 || 4 ||

1 Ubhayyaḥ paridhānīyā bhavanti hotrakāṇām prātaḥsavane ca mādhyaṃdine cāhīnāṣ caikāhikāṣ ca 2 tata aikāhikābhir eva maitrāvaruṇo paridadhāti, tenāsmāl lokān na pracyavate 3 'hīnābhir achāvākaḥ, svargasya lokasyāptyā 4 ubhayībhir brāhmaṇācchaṅsī. teno sa ubhau vyanvārabhamāṇa etīmaṃ cāmuṃ ca lokam, atho maitrāvaruṇaṃ cāchāvākaṃ cātho āhīnaṃ caikāhaṃ cātho saṃvatsaraṃ cāgnishṭomaṃ caivam u sa ubhau vyanvārabhamāṇa ety 5 atha tata aikāhikā eva tritīyasavane hotrakāṇām paridhānīyā bhavanti. pratishṭhā vā ekāhaḥ, pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayanty 6 anavānam prātaḥsavane yajed 7 ekāṃ dve na stomam atiṣaṅset. tad yathābhiheshate pipāsate kshipram prayachet, tādrik tad. atho kshipraṃ devebhyo 'nnādyaṃ somapītham prayachānīti. kshipraṃ hāsmiñl loke pratitishṭhaty 8 aparimitābhir uttarayoḥ savanayor. aparimito vai svargo lokaḥ, svargasya lokasyāptyai 9 kāmaṃ tad dhotā ṣaṅsed yad dhotrakāḥ pūrvedyuḥ ṣaṅseyur, yad vā hotā tad dhotrakāḥ. prāṇo vai hotāñgāni hotrakāḥ, samāno vā ayam prāṇo 'ñgāny anusaṃcarati. tasmāt tat kāmaṃ hotā ṣaṅsed yad dhotrakāḥ pūrvedyuḥ ṣaṅseyur, yad vā hotā tad dhotrakāḥ 10 sūktāntair hotā paridadhad ety, atha samānya eva tritīyasavane hotrakāṇām paridhānīyā bhavanty. ātmā vai hotāñgāni hotrakāḥ. samānā vā ime 'ñgānām antās, tasmāt

samānya eva tṛitīyasavane hotrakāṇām paridhānīyā bhavanti bhavanti || 8 || 5 ||

Iti shashṭhapañcikāyām dvitīyo 'dhyāyaḥ.

Iti saptaviṅṣādhyāye pañcamaḥ khaṇḍaḥ.

1 Ā tvā vahantu haraya iti prātaḥsavana unnīyamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajño 3 gāyatrīr anvāha, gāyatram vai prātaḥsavanam 4 nava nyūnāḥ prātaḥsavane 'nvāha, nyūne vai retaḥ sicyate 5 daṣa madhyamdine 'nvāha, nyūne vai retaḥ siktam madhyam striyai prāpya sthavishṭham bhavati 6 nava nyūnās tṛitīyasavane 'nvāha, nyūnād vai prajāḥ prajāyante 7 tad yad etāni kevalasūktāny anvāha, yajamānam eva tad garbham bhūtam prajanayati yajñād devayonyai 8 te haike sapta-saptānvāhuḥ sapta prātaḥsavane sapta mādhyamdine sapta tṛitīyasavane: yāvatyo vai puronuvākyās tāvatyo yājyāḥ, sapta vai prāñco yajanti sapta vashaṭkurvanti, tāsām etāḥ puronuvākyā iti vadantas 9 tat tathā na kuryād. yajamānasya ha te reto vilumpanty atho yajamānam eva, yajamāno hi sūktam 10 navabhir vā etam maitrāvaruṇo 'smāl lokād antarikshalokam abhi pravahati, daṣabhir antarikshalokād amum lokam abhy — antarikshaloko hi jyeshṭho — navabhir amushmāl lokāt svargam lokam abhi 11 na ha vai te yajamānam svargam lokam abhi volhum arhanti ye saptasaptānvāhus 12 tasmāt kevalaṣa eva sūktāny anubrūyāt || 9 || 1 ||

1 Athāha: yad aindro vai yajño, 'tha kasmād dvāv eva prātaḥsavane prasthitānām pratyakshād aindrībhyām yajato hotā caiva brāhmaṇācchaṅsī ce,dam te somyam madhv iti hotā yajatī,ndra tvā vṛishabham vayam iti brāhmaṇācchaṅsī, nānāde·atyābhir itare: katham teshām aindryo bhavantīti 2 mitram vayam havāmaha iti maitrāvaruṇo yajati, varuṇam somapītaya iti. yad vai kimca pītavat padam tad aindram rūpam, tenendram prīṇāti 3 maruto yasya hi kshaya iti potā yajati, sa sugopātamo jana itīndro vai gopās, tad aindram rūpam, tenendram prīṇāty 4 agne patnīr ihā vaheti neshṭā yajati, tvashṭāram somapītaya itīndro vai Tvashṭā, tad aindram rūpam, tenendram prīṇāty 5 ukshānnāya vaṣānnāyety āgnīdhro yajati, somapṛishṭhāya vedhasa itīndro vai vedhās, tad aindram rūpam, tenendram prīṇāti 6 prātaryāvabhir ā gatam devebhir jenyāvasū | indrāgnī somapītaya iti svayam samṛiddhāchāvākāsyai- 7 vam u haitā aindryo bhavanti 8 yan nānādevatyās, tenānyā devatāḥ prīṇāti 9 yad u gāyatryas, tenāgneyya 10 etad u haitābhis trayam upāpnoti || 10 || 2 ||

1 Asāvi devam goṛijīkam andha iti madhyamdina unnīyamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajñas. trishṭubho 'nvāha, traishṭubham vai mādhyamdinam savanam 3 tad āhur: yat tṛitīyasavanasyaiva rūpam madvad, atha kasmān madhyamdine madvatīr anu cāha yajanti cābhir iti 4 mādyantīva vai madhyamdine devatāḥ, sam eva tṛitīyasavane mādayante. tasmān madhyamdine madvatīr anu cāha yajanti cābhis 5 te vai khalu sarva eva mādhyamdine prasthitānām pratyakshād aindrībhir yajanty 6 abhitṛiṇṇavatībhir eke 7 pibā somam abhi yam ugra tarda iti hotā yajati 8 sa īm pāhi ya ṛijīshī tarutra iti maitrāvaruṇo yajaty 9 evā pāhi pratnathā mandatu tveti brāhmaṇācchaṅsī yajaty 10 arvāñ ehi somakāmam tvāhur iti potā yajati 11 tavāyam somas tvam ehy arvāñ iti neshṭā yajatī 12 ndrāya somāḥ pradivo vidānā ity achāvāko yajaty 13 āpūrṇo asya kalaṣaḥ svāhety āgnīdhro yajati 14 tāsām etā abhitṛiṇṇavatyo bhavantīndro

vai prātaḥsavane na vyajayata, sa etābhir eva mādhyaṃdinaṃ savanam abhyatriṇad. yad abhyatriṇat, tasmād etā abhitriṇṇavatyo bhavanti || 11 || 3 ||

1 Ihopa yāta ṣavaso napāta iti tṛitīyasavana unnīyamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhās. tā aindrārbhavyo bhavanti 2 tad āhur: yan nārbhavīshu stuvate, 'tha kasmād ārbhavaḥ pavamāna ity ācakshata iti 3 Prajāpatir vai pita Ṛibhūn martyān sato 'martyān kṛitvā tṛitīyasavana ābhajat, tasmān nārbhavīshu stuvate, 'thārbhavaḥ pavamāna ity ācakshate 4 'thāha: yad yathāchandasam pūrvayoḥ savanayor anvāha gāyatrīḥ prātaḥsavane trishṭubho mādhyaṃdine, 'tha kasmāj jāgate sati tṛitīyasavane trishṭubho 'nvāheti 5 dhītarasaṃ vai tṛitīyasavanam, athaitad adhītarasaṃ ṣukriyaṃ chando yat trishṭup savanasya sarasatāyā iti brūyād, atho Indram evaitat savane 'nvābhajatīty 6 athāha: yad aindrārbhavaṃ vai tṛitīyasavanam, atha kasmād esha eva tṛitīyasavane prasthitānām pratyakshād aindrārbhavyā yajatī,ndra ṛibhubhir vājavadbhiḥ samukshitam iti hotaiva, nānādevatyābhir itare, kathaṃ teshām aindrārbhavyo bhavantītī 7 ndrāvaruṇā sutapāv imaṃ sutam iti maitrāvaruṇo yajati, yuvo ratho adhvaraṃ devavītaya iti bahūni vāha. tad Ṛibhūṇāṃ rūpam 8 indraṣ ca somam pibatam bṛihaspata iti brāhmaṇācchaṅsī yajaty, ā vāṃ viṣantv indavaḥ svābhuva iti bahūni vāha. tad Ṛibhūṇāṃ rūpam 9 ā vo vahantu saptayo raghushyada iti potā yajati, raghupatvānaḥ pra jigāta bāhubhir iti bahūni vāha. tad Ṛibhūṇāṃ rūpam 10 ameva naḥ suhavā ā hi gantaneti neshṭā yajati, gantaneti bahūni vāha. tad Ṛibhūṇāṃ rūpam 11 indrāvishṇū pibatam madhvo asyety achāvāko yajaty, ā vām andhāṅsi madirāṇy agmann iti bahūni vāha. tad Ṛibhūṇāṃ rūpam

12 imaṃ stomam arhate jātavedasa ity āgnīdhro yajati, ratham iva sam mahemā manīshayeti bahūni vāha. tad Ṛibhūṇāṃ rūpam 13 evam u haitā aindrārbhavyo bhavanti 14 yan nānādevatyās, tenānyā devatāḥ prīṇāti 15 yad u jagatprāsāhā, jāgataṃ vai tṛitīyasavanaṃ, tṛitīyasavanasyaiva samṛiddhyai || 12 || 4 ||

1 Athāha: yad ukthinyo 'nyā hotrā anukthā anyāḥ, katham asyaitā ukthinyaḥ sarvāḥ samāḥ samṛiddhā bhavantīti 2 yad evaināḥ sampragīrya hotrā ity ācakshate, tena samā 3 yad ukthinyo 'nyā hotrā anukthā anyāṣ, teno vishamā 4 evam u hāsyaitā ukthinyaḥ sarvāḥ ṣamāḥ samṛiddhā bhavanty 5 athāha: ṣaṅsanti prātaḥsavane ṣaṅsanti mādhyaṃdine hotrakāḥ, katham eshāṃ tṛitīyasavane ṣastam bhavatīti 6 yad eva mādhyaṃdine dve-dve sūkte ṣaṅsantīti brūyāt, tenety 7 athāha: yad dvyuktho hotā, kathaṃ hotrakā dvyukthā bhavantīti 8 yad eva dvidevatyābhir yajantīti brūyāt, teneti || 13 || 5 ||

1 Athāha: yad etās tisra ukthinyo hotrāḥ, katham itarā ukthinyo bhavantīty 2 ājyam evāgnīdhrīyāyā uktham, marutvatīyam potrīyāyai, vaiṣvadevaṃ neshṭrīyāyai. tā vā etā hotrā evaṃnyaṅgā eva bhavanty 3 athāha: yad ekapraishā anye hotrakā, atha kasmād dvipraishaḥ potā dvipraisho neshṭeti 4 yatrādo gāyatrī suparṇo bhūtvā somam āharat, tad etāsāṃ hotrāṇām Indra ukthāni parilupya hotre pradadau: yūyam mābhyahvayadhvaṃ yūyam asyāvedishṭeti. te hocur devā: vāceme hotre prabhāvayāmeti, tasmāt te dvipraishe bhavata. ṛicāgnīdhrīyām prabhāvayāṃ cakrus, tasmāt tasyaikayarcā bhūyasyo yājyā bhavanty 5 athāha: yad dhotā yakshad dhotā yakshad iti maitrāvaruṇo hotre preshyaty, atha kasmād ahotṛibhyaḥ sadbhyo hotrāṣaṅsibhyo hotā yakshad dhotā yakshad iti preshyatīti 6 prāṇo vai hotā prāṇaḥ sarva ṛitvijaḥ, prāṇo yakshat prāṇo ya-

kshad ity eva tad āhā7thāhāsty udgātṛīṇām praishā3ḥ | nā3ṅ iti | astīti brūyād. yad evaitat praṣāstā japaṃ japitvā studhvam ity āha, sa eshām praisho 8 'thāhāsty achāvākaṣya pravarā3ḥ | nā3ṅ iti | astīti brūyād. yad evainam adhvaryur āhāchāvāka vadasva yat te vādyam ity, esho 'sya pravaro 9 'thāha: yad aindrāvaruṇam maitrāvaruṇas tṛitīyasavane ṣaṅsaty, atha kasmād asyāgneyau stotriyānurūpau bhavata ity. Agninā vai mukhena devā asurān ukthebhyo nirjaghnus, tasmād asyāgneyau stotriyānurūpau bhavato 10 'thāha: yad aindrābārhaspatyam brāhmaṇācchāṅsī tṛitīyasavane ṣaṅsaty aindrāvaishṇavam achāvākaḥ, katham enayor aindrāḥ stotriyānurūpā bhavantītī,ndro ha sma vā asurān ukthebhyaḥ prajigāya, so 'bravīt: kaṣ cāhaṃ cety. ahaṃ cāhaṃ ceti ha sma devatā anvavayanti. sa yad Indraḥ pūrvaḥ prajigāya, tasmād enayor aindrāḥ stotriyānurūpā bhavanti. yad v ahaṃ cāhaṃ ceti ha sma devatā anvavayus, tasmān nānādevatyāni ṣaṅsataḥ || 14 || 6 ||

1 Athāha: yad vaiṣvadevaṃ vai tṛitīyasavanam, atha kasmād etāny aindrāṇi jāgatāni sūktāni tṛitīyasavana ārambhaṇīyāni ṣasyanta itī,ndram evaitair ārabhya yantīti brūyād. atho yaj jāgataṃ vai tṛitīyasavanaṃ, taj jagatkāmyaiva. tad yat kiṃcāta ūrdhvaṃ chandaḥ ṣasyate, tad dha sarvaṃ jāgatam bhavaty etāni ced aindrāṇi jāgatāni sūktāni tṛitīyasavana ārambhaṇīyāni ṣasyante 2 'tha traishṭubham achāvāko 'ntataḥ ṣaṅsati: saṃ vāṃ karmaṇeti. yad eva panāyyaṃ karma, tad etad abhivadati 3 sam ishety. annaṃ vā isho, 'nnādyasyāvaruddhyā 4 arishṭair naḥ pathibhiḥ pārayanteti, svastitāyā evaitad aharahaḥ ṣaṅsaty 5 athāha: yaj jāgataṃ vai tṛitīyasavanam, atha kasmād eshāṃ trishṭubhaḥ paridhānīyā bhavantīti. vīryaṃ vai trishṭub, vīrya eva tad antataḥ pratitishṭhanto ʎantī6yam indraṃ varuṇam ashṭa me gīr iti maitrā-

varuṇasya, brihaspatir naḥ pari pātu paṣcād iti brāhmaṇācchaṅsina, ubhā jigyathur ity achāvākasyo 7 bhau hi tau jigyatur 8 na parā jayethe na parā jigya iti 9 na hi tayoḥ kataraṣ cana parājigya 10 indraṣ ca vishṇo yad apaspṛidhethāṃ tredhā sahasraṃ vi tad airayethām itī11ndraṣ ca ha vai Vishṇuṣ cāsurair yuyudhāte, tān ha sma jitvocatuḥ: kalpāmahā iti. te ha tathety asurā ūcuḥ. so 'bravīd Indro: yāvad evāyaṃ Vishṇus trir vikramate, tāvad asmākam, atha yushmākam itarad iti. sa imāṅl lokān vicakrame 'tho vedān atho vācaṃ. tad āhuḥ: kiṃ tat sahasram itī,me lokā ime vedā atho vāg iti brūyād 12 airayethām-airayethām ity achāvāka ukthye 'bhyasyati, sa hi tatrāntyo bhavaty 13 agnishṭome hotātirātre ca, sa hi tatrāntyo bhavaty 14 abhyasyet shoḷaṣinī3m | nābhyasye3t iti | abhyasyed, ity āhuḥ, katham anyeshv ahassv abhyasyati katham atra nābhyasyed iti. tasmād abhyasyet || 15 || 7 ||

1 Athāha: yan nārāṣaṅsaṃ vai tṛitīyasavanam, atha kasmād achāvāko 'ntataḥ ṣilpeshv anārāṣaṅsīḥ ṣaṅsatīti 2 vikṛitir vai nārāṣaṅsaṃ. kim iva ca vai kim iva ca reto vikriyate, tat tadā vikṛitam prajātam bhavaty. athaitan mṛidv iva chandaḥ ṣithiraṃ yan nārāṣaṅsam. athaisho 'ntyo yad achāvākas: tad dṛiḷhatāyai dṛiḷhe pratishṭhāsyāma iti 3 tasmād achāvāko 'ntataḥ ṣilpeshv anārāṣaṅsīḥ ṣaṅsati: dṛiḷhatāyai dṛiḷhe pratishṭhāsyāma iti dṛiḷhe pratishṭhāsyāma iti || 16 || 8 ||

Iti shashṭhapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Ity ashṭāviṅṣādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Yaḥ ṣvaḥstotriyas, tam anurūpaṃ kurvanti prātaḥsavane 'hīnasaṃtatyai 2 yathā vā ekāhaḥ suta, evam ahīnas. tad yathaikāhasya sutasya savanāni saṃtishṭhamānāni yanty, evam evāhīnasyāhāni saṃtishṭhamānāni yanti. tad

yac chvaḥstotriyam anurūpaṃ kurvanti prātaḥsavane 'hīnasaṃtatyā, ahīnam eva tat saṃtanvanti 3 te vai devāṣ ca ṛishayaṣ cādriyanta: samānena yajñaṃ saṃtanavāmeti, ta etat samānaṃ yajñasyāpaṣyan: samānān pragāthān samānīḥ pratipadaḥ samānāni sūktāny 4 okaḥsārī vā Indro. yatra vā Indraḥ pūrvaṃ gachaty, aiva tatrāparaṃ gachati, yajñasyaiva sendratāyai || 17 || 1 ||

1 Tān vā etān sampātān Viṣvāmitraḥ prathamam apaṣyat, tān Viṣvāmitreṇa drishṭān Vāmadevo 'sṛijatai, vā tvām indra vajrinn atra, yan na indro jujushe yac ca vasnṭi, kathā mahām avṛidhat kasya hotur iti, tān kshipraṃ samapatad. yat kshipraṃ samapatat, tat sampātānāṃ sampātatvaṃ 2 sa hekshāṃ cakre Viṣvāmitro: yān vā ahaṃ sampātān apaṣyaṃ tān Vāmadevo 'sṛishṭa, kāni nv ahaṃ sūktāni sampātāṅs tatpratimān sṛijeyeti. sa etāni sūktāni sampātāṅs tatpratimān asṛijata: sadyo ha jāto vṛishabhaḥ kanīna, indraḥ pūrbhid ātirad dāsam arkair, imām ū shu prabhṛitiṃ sātaye dhā, ichanti tvā somyāsaḥ sakhāyaḥ, ṣāsad vahnir duhitur naptyaṃ gād, abhi tashṭeva dīdhayā manīshām iti 3 ya eka id dhavyaṣ carshaṇīnām iti Bharadvājo; yas tigmaṣṛiñgo vṛishabho na bhīma, ud u brahmāṇy airata ṣravasyeti Vasishṭho, 'smā id u pra tavase turāyeti Nodhās 4 ta ete prātaḥsavane shalahastotriyāñ chastvā mādhyaṃdine 'hīnasūktāni ṣaṅsanti 5 tāny etāny ahīnasūktāny: ā satyo yātu maghavāṅ ṛijīshīti satyavan maitrāvaruṇo; 'smā id u pra tavase turāye, ndrāya brahmāṇi rātatamā | indra brahmāṇi gotamāso akrann iti brahmaṇvad brāhmaṇācchaṅsī; ṣāsad vahnir — janayanta vahnim iti vahnivad achāvākas 6 tad āhuḥ: kasmād achāvāko vahnivad etat sūktam ubhayatra ṣaṅsati parāñcishu caivāhassv abhyāvartishu ceti

7 vīryavān vā esha bahvṛico, vahnivad etat suktaṃ. vahati ha vai vahnir dhuro yāsu yujyate. tasmād achāvāko vahnivad etat sūktam ubhayatra ṣaṅsati parāñcishu caivāhassv abhyāvartishu ca 8 tāni pañcasv ahassu bhavanti: caturviṅṣe 'bhijiti vishuvati viṣvajiti mahāvrate. 'hīnāni ha vā etāny ahāni, na hy eshu kiṃ cana hīyate. parāñcīni ha vā etāny ahāny anabhyāvartīni, tasmād enāny eteshv ahassu ṣaṅsanti 9 yad enāni ṣaṅsanty: ahīnān svargāṅl lokān sarvarūpān sarvasamṛiddhān avāpnavāmeti 10 yad evaināni ṣaṅsantīndram evaitair nihvayante, yatha ṛishabhaṃ vāṣitāyai 11 yad v evaināni ṣaṅsanty, ahīnasya saṃtatyā, ahīnam eva tat saṃtanvanti || 18 || 2 ||

1 Tato vā etāṅs trīn sampātān maitrāvaruṇo viparyāsam ekaikam ahar-ahaḥ ṣaṅsaty 2 evā tvām indra vajrinn atreti prathame 'hani, yan na indro jujushe yac ca vashṭīti dvitīye, kathā mahām avṛidhat kasya hotur iti tṛitīye 3 trīn eva sampātān brāhmaṇācchaṅsī viparyāsam ekaikam ahar-ahaḥ ṣaṅsatī, ndraḥ pūrbhid ātirad dāsam arkair iti prathame 'hani; ya eka id dhavyaṣ carshaṇīnām iti dvitīye, yas tigmaṣṛiñgo vṛishabho na bhīma iti tṛitīye 4 trīn eva sampātān achāvāko viparyāsam ekaikam ahar-ahaḥ ṣaṅsatī, mām ū shu prabhṛitiṃ sātaye dhā iti prathame 'hanī, chanti tvā somyāsaḥ sakhāya iti dvitīye, ṣāsad vahnir duhitur naptyaṃ gād iti tṛitīye 5 tāni vā etāni nava 6 trīṇi cāharahaḥṣasyāni 7 tāni dvādaṣa sampadyante: dvādaṣa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ, Prajāpatir yajñas. tat saṃvatsaram Prajāpatiṃ yajñaṃ āpnuvanti, tat saṃvatsare Prajāpatau yajñe 'har-ahaḥ pratitishṭhanto yanti 8 tāny antareṇāvāpam āvaperann 9 anyūñkhyā virājo vaimadīṣ caturthe 'hani, pañktīḥ pañcame, pārucchepīḥ shashṭhe 10 'tha yāny ahāni mahāsto-

māni syuḥ: ko adya naryo devakāma iti maitrāvaruṇa āvapeta, vane na vā yo ny adhāyi cākann iti brāhmaṇācchaṅsy, ā yāhy arvāñ upa vandhureshṭhā ity achāvāka 11 etāni vā āvapanāny. etair vā āvapanair devāḥ svargaṃ lokam ajayann etair ṛishayas. tathaivaitad yajamānā etair āvapanaiḥ svargaṃ lokaṃ jayanti || 19 || 3 ||

1 Sadyo ha jāto vṛishabhaḥ kanīna iti maitrāvaruṇaḥ purastāt sūktānām ahar-ahaḥ ṣaṅsati 2 tad etat sūktaṃ svargyam. etena vai sūktena devāḥ svargaṃ lokam ajayann etena ṛishayas. tathaivaitad yajamānā etena sūktena svargaṃ lokaṃ jayanti 3 tad u vaiṣvāmitraṃ. viṣvasya ha vai mitraṃ Viṣvāmitra āsa 4 viṣvaṃ hāsmai mitram bhavati ya evaṃ veda yeshāṃ caivaṃ vidvān etan maitrāvaruṇaḥ purastāt sūktānām ahar-ahaḥ ṣaṅsati 5 tad ṛishabhavat paṣumad bhavati, paṣūnām avaruddhyai 6 tat pañcarcam bhavati. pañcapadā paṅktiḥ, paṅktir vā annam, annādyasyāvaruddhyā 7 ud u brahmāṇy airata ṣravasyeti brāhmaṇācchaṅsī brahmaṇvat samṛiddhaṃ sūktam ahar-ahaḥ ṣaṅsati 8 tad etat sūktaṃ svargyam. etena vai sūktena devāḥ svargaṃ lokam ajayann etena ṛishayas. tathaivaitad yajamānā etena sūktena svargaṃ lokaṃ jayanti 9 tad u vāsishṭham. etena vai Vasishṭha Indrasya priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 10 upendrasya priyaṃ lokaṃ gachati, jayati paramaṃ lokaṃ ya evaṃ veda 11 tad vai shaḍṛicaṃ. shaḍ vā ṛitava, ṛitūnām āptyai 12 tad uparishṭāt sampātānāṃ ṣaṅsaty. āptvaiva tat svargaṃ lokaṃ yajamānā asmiṅl loke pratitishṭhanty 13 abhi tashṭeva dīdhayā manīshām ity achāvāko ahar-ahaḥ ṣaṅsaty abhivat tatyai rūpam 14 abhi priyāṇi marmṛiṣat parāṇīti. yāny eva parāṇy ahāni tāni priyāṇi, tāny eva tad abhimarmṛiṣato yanty abhyārabhamāṇāḥ. paro vā asmāl lokāt svargo lokas, tam eva tad abhivadati 15 ka-

vīṅr ichāmi saṃdṛiṣe sumedhā iti 16 ye vai te na ṛishayaḥ pūrve pretās te vai kavayas, tān eva tad abhyativadati 17 tad u vaiṣvamitraṃ. viṣvasya ha vai mitraṃ Viṣvāmitra āsa. viṣvaṃ hāsmai mitram bhavati ya evaṃ veda 18 tad aniruktam prājāpatyaṃ ṣaṅsaty. anirukto vai Prajāpatiḥ, Prajāpater āptyai 19 sakṛid Indraṃ nirāha, tenaindrād rūpān na pracyavate 20 tad vai daṣarcaṃ. daṣākshharā virāḷ, annaṃ virāḷ, annādyasyāvaruddhyai 21 yad eva daṣarcā3m | daṣa vai prāṇāḥ, prāṇān eva tad āpnuvanti, prāṇān ātman dadhate 22 tad uparishṭāt sampātānāṃ ṣaṅsaty. āptaiva tat svargaṃ lokaṃ yajamānā asmiṅl loke pratitishṭhanti || 20 || 4 ||

1 Kas tam indra tvāvasuṃ, kan navyo atasīnām, kad ū nv asyākṛitam iti kadvantaḥ pragāthā ārambhaṇīyā ahar-ahaḥ ṣasyante 2 ko vai Prajāpatiḥ, Prajāpater āptyai 3 yad eva kadvantā3ḥ | annaṃ vai kam, annādyasyāvaruddhyai 4 yad v eva kadvantā3ḥ | ahar-ahar vā ete ṣāntāny ahīnasūktāny upayuñjānā yanti, tāni kadvadbhiḥ pragāthaiḥ ṣamayanti. tāny ebhyaḥ ṣāntāni kam bhavanti, tāny enāñ chāntāni svargam lokam abhi vahanti 5 trishṭubhaḥ sūktapratipadaḥ ṣaṅseyus 6 tā haike purastāt pragāthānāṃ ṣaṅsanti dhāyyā iti vadantas 7 tat tathā na kuryāt 8 kshatraṃ vai hotā viṣo hotrāṣaṅsinaḥ, kshatrāyaiva tad viṣam pratyudyāminīṃ kuryuḥ, pāpavasyasaṃ 9 trishṭubho ma imāḥ sūktapratipada ity eva vidyāt 10 tad yathā samudram praplaverann, evaṃ haiva te praplavante ye saṃvatsaraṃ vā dvādaṣāhaṃ vāsate. tad yathā sairāvatīṃ nāvam pārakāmāḥ samāroheyur, evam evaitās trishṭubhaḥ samārohanti 11 na ha vā etac chando gamayitvā svargaṃ lokam upāvartate, vīryavattamaṃ hi 12 tābhyo na vyāhvayīta, samānaṃ hi chando, 'tho ned dhāyyāḥ karavāṇīti 13 yad enāḥ ṣaṅsanti: prajñātābhiḥ sūktapratipa-

dbhiḥ sūktāni samārohāmeti 14 yad evaināḥ ṣaṅsantīndram evaitābhir nihvayante, yatha ṛishabhaṃ vāṣitāyai. yad v evaināḥ ṣaṅsanty, ahīnasya saṃtatyā, ahīnam eva tat saṃtanvanti || 21 || 5 ||

1 Apa prāca indra viṣvāñ amitrān iti maitrāvaruṇaḥ purastāt sūktānām ahar-ahaḥ ṣaṅsaty 2 apāpāco abhibhūte nudasva | apodīco apa ṣūrādharāca urau yathā tava ṣarman mademety 3 abhayasya rūpam, abhayam iva hi yann ichati 4 brahmaṇā te brahmayujā yunajmīti brāhmaṇācchaṅsy ahar-ahaḥ ṣaṅsati. yunajmīti yuktavatī, yukta iva hy ahīno, 'hīnasya rūpam 5 uruṃ no lokam anu neṣhi vidvān ity achāvāko 'har-ahaḥ ṣaṅsaty. anu neshīty, etīva hy ahīno, 'hīnasya rūpaṃ 6 neshīti satrāyaṇarūpaṃ 7 tā vā etā ahar-ahaḥ ṣasyante 8 samānībhiḥ paridadhyur 9 okaḥsārī haishām Indro yajñam bhavatī3ñ | yatha ṛishabho vāṣitāṃ yathā vā gauḥ prajñātaṃ goshṭham, evaṃ haishām Indro yajñam aiva gachati 10 na ṣunaṃhuvīyayāhīnasya paridadhyāt. kshatriyo ha rāshṭrāc cyavate, yo haiva paro bhavati, tam abhihvayati || 22 || 6 ||

1 Athāto 'hīnasya yuktiṣ ca vimuktiṣ ca 2 vy antariksham atirad ity ahīnaṃ yuñkta, eved indram iti vimuñcaty 3 āhaṃ sarasvatīvator, nūnaṃ sā ta ity ahīnaṃ yuñkte 4 te syāma deva varuṇa, nū shṭuta iti vimuñcaty 5 esha ha vā ahīnaṃ tantum arhati ya enaṃ yoktuṃ ca vimoktuṃ ca veda 6 tad yac caturvinṣe 'han yujyante sā yuktir, atha yat purastād udayanīyasyātirātrasya vimucyante sā vimuktis 7 tad yac caturvinṣe 'hann aikāhikābhiḥ paridadhyur, atrāhaiva yajñaṃ saṃsthāpayeyur, nāhīnakarma kuryur. atha yad ahīnaparidhānīyābhiḥ paridadhyur, yathā ṣrānto 'vimucyamāna utkṛityetaivaṃ yajamānā utkṛityerann. ubhayībhiḥ paridadhyus 8 tad

yathā dīrghādhva upavimokaṃ yāyāt, tādṛik tat 9 saṃtato haishāṃ yajño bhavatī3ñ | vy ū muñcanta 10 ekāṃ dve na dvayoḥ savanayoḥ stomam atiṣaṅsed 11 dīrghāraṇyāni ha vai bhavanti yatra bahvībhiḥ stomo 'tiṣasyate 12 'parimitābhiḥ tṛitīyasavane. 'parimito vai svargo lokaḥ, svargasya lokasyāptyai 13 saṃtato hāsyābhyārabdho 'visrasto 'hīno bhavati ya evaṃ vidvān ahīnaṃ tanute || 23 || 7 ||

1 Devā vai vale gāḥ paryapaṣyaṅs, tā yajñenaivepsaṅs, tāḥ shashṭhenāhnāpnuvaṅs. te prātaḥsavane Nabhākena valam anabhayaṅs. taṃ yad anabhayā3n | aṣrathayann evainaṃ tat. ta u tṛitīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valaṃ virujya gā udājaṅs 2 tathaivaitad yajamānāḥ prātaḥsavane Nabhākena valaṃ nabhayanti. taṃ yan nabhayantī3ñ | ṣrathayanty evainaṃ tat. tasmād dhotrakāḥ prātaḥsavane nābhākāṅs tṛicāñ chaṅsanti 3 yaḥ kakubho nidhāraya iti maitrāvaruṇaḥ, pūrvīsh ṭa indropamātaya iti brāhmaṇācchaṅsī, tā hi madhyam bharāṇām ity achāvākas 4 ta u tṛitīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valaṃ virujya gā āpnuvanti 5 pacchaḥ prathamaṃ shaḍ vālakhilyānāṃ sūktāni viharaty, ardharcaṣo dvitīyam, ṛikṣas tṛitīyaṃ. sa paccho viharan pragāthe-pragātha evaikapadāṃ dadhyāt, sa vācaḥ kūṭas 6 tā etāḥ pañcaikapadāṣ. catasro daṣamād ahna, ekā mahāvratād 7 athāshṭākshharāṇi māhānāmanāni padāni. teshāṃ yāvadbhiḥ sampadyeta tāvanti ṣaṅsen, netarāṇy ādriyetā 8 thārdharcaṣo viharaṅs tāṣ caivaikapadāḥ ṣaṅset tāni caivāshṭākshharāṇi māhānāmanāni padāny 9 atha ṛikṣo viharaṅs tāṣ caivaikapadāḥ ṣaṅset tāni caivāshṭākshharāṇi māhānāmanāni padāni 10 sa yat prathamaṃ shaḍ vālakhilyānāṃ sūktāni viharati, prāṇaṃ ca tad vācaṃ ca viharati. yad dvitīyaṃ, cakshuṣ ca tan manaṣ ca viharati. yat tṛitīyaṃ, ṣrotraṃ ca tad ātmānaṃ ca viharati. tad

upāpto vihāre kāma, upāpto vajre vālakhilyāsūpāpto vācaḥ kūṭa ekapadāyām, upāptaḥ prāṇakḷptyām 11 avihṛitān eva caturthaṃ pragāthāñ chaṅsati. paṣavo vai pragāthāḥ, paṣūnām avaruddhyai 12 nātraikapadāṃ vyavadadhyād 13 yad atraikapadāṃ vyavadadhyād, vācaḥ kūṭena yajamānāt paṣūn nirhaṇyād. ya enaṃ tatra brūyād: vācaḥ kūṭena yajamānāt paṣūn niravadhīr, apaṣum enam akar iti, ṣaṣvat tathā syāt 14 tasmāt tatraikapadāṃ na vyavadadhyād 15 vy evottame sūkte paryasyati, sa eva tayor vihāras 16 tad etat Saubalāya Sarpir Vātsiḥ ṣaṣaṅsa. sa hovāca: bhūyishṭhān ahaṃ yajamāne paṣūn paryagrahaisham, akanishṭhā u mām āgamishyantīti. tasmai ha yathā mahadbhya ṛitvigbhya evaṃ nināya. tad etat paṣavyaṃ ca svargyaṃ ca ṣastraṃ, tasmād etac chaṅsati || 24 || 8 ||

1 Dūrohaṇaṃ rohati, tasyoktam brāhmaṇam 2 aindre paṣukāmasya rohed, aindrā vai paṣavas 3 taj jāgataṃ syāj, jāgatā vai paṣavas 4 tan mahāsūktaṃ syād, bhūyishṭheshv eva tat paṣushu yajamānam pratishṭhāpayati 5 Barau rohet, tan mahāsūktaṃ ca jāgataṃ cai6ndrāvaruṇe pratishṭhākāmasya rohed. etaddevatā vā eshā hotraitatpratishṭhā yad aindrāvaruṇā, tad enat svāyām eva pratishṭhāyām antataḥ pratishṭhāpayati 7 yad evaindrāvaruṇā3i | eshā ha vā atra nivin, nividā vai kāmā āpyante. sa yady aindrāvaruṇe rohet, sauparṇe rohet. tad upāpta aindrāvaruṇe kāma, upāptaḥ sauparṇe || 25 || 9 ||

1 Tad āhuḥ: saṃṣaṅset shashṭhe 'hā3n | na saṃṣaṅse3t iti | 2 saṃṣaṅsed ity āhuḥ 3 katham anyeshv ahassu saṃṣaṅsati, katham atra na saṃṣaṅsed ity 4 atho khalv āhur: naiva saṃṣaṅset 5 svargo vai lokaḥ shashṭham ahar, asamāyī vai svargo lokaḥ, kaṣcid vai svarge loke sametīti. sa yat saṃṣaṅset, samānaṃ tat kuryād. atha yan na saṃṣaṅsatī3ñ | tat svargasya lokasya rūpaṃ. tasmān na saṃ-

ṣaṅsed. yad eva na saṃṣaṅsatī3ñ | 6 ātmā vai stotriyaḥ prāṇā vālakhilyāḥ. sa yat saṃṣaṅsed, etābhyāṃ devatābhyāṃ yajamānasya prāṇān vīyād. ya enaṃ tatra brūyād: etābhyāṃ devatābhyāṃ yajamānasya prāṇān vyagāt, prāṇa enaṃ hāsyatīti, ṣaṣvat tathā syāt. tasmān na saṃṣaṅset 7 sa yad īkshetāṣaṅsishaṃ vālakhilyā hanta purastād dūrohaṇasya saṃṣaṅsānīti, no eva tasyāṣām iyāt 8 taṃ yadi darpa eva vinded, uparishṭād dūrohaṇasyāpi bahūni ṣatāni ṣaṅsed. yasyo tat kāmāya tathā kuryād, atraiva tad upāptam 9 aindryo vālakhilyās, tāsāṃ dvādaṣāksharāṇi padāni, tatra sa kāma upāpto ya aindre jāgate. 'thedam aindrāvaruṇaṃ sūktaṃ, aindrāvaruṇī paridhānīyā. tasmān na saṃṣaṅset 10 tad āhur: yathā vāva stotram evaṃ ṣastraṃ. vihṛitā vālakhilyāḥ ṣasyante, vihṛitāṃ stotrā3m | avihṛitā3m iti | 11 vihṛitam iti brūyād, ashṭāksharеṇa dvādaṣāksharam iti 12 tad āhur: yathā vāva ṣastram evaṃ yājyā. tisro devatāḥ ṣasyante 'gnir Indro Varuṇa ity athaindrāvaruṇyā yajati, katham Agnir anantarita iti 13 yo vā Agniḥ sa Varuṇas. tad apy etad ṛishiṇoktaṃ: tvam agne varuṇo jāyase yad iti. tad yad evaindrāvaruṇyā yajati, tenāgnir anantarito 'nantaritaḥ || 26 || 10 ||

Iti shashṭhapañcikāyāṃ caturtho 'dhyāyaḥ.

Ity ekonatriṅṣādhyāye daṣamaḥ khaṇḍaḥ.

1 Ṣilpāni ṣaṅsanti 2 devaṣilpāny, eteshāṃ vai ṣilpānām anukṛitīha ṣilpam adhigamyate. hastī kaṅso vāso hiraṇyam aṣvatarīrathaḥ ṣilpaṃ 3 ṣilpaṃ hāsminn adhigamyate ya evaṃ veda 4 yad eva ṣilpānī3ñ | 5 ātmasaṃskṛitir vāva ṣilpāni, chandomayaṃ vā etair yajamāna ātmānaṃ saṃskurute 6 nābhānedishṭhaṃ ṣaṅsati 7 reto vai Nābhānedishṭho, retas tat siñcati 8 tam aniruktaṃ ṣaṅsaty. aniruktaṃ vai reto guhā yonyāṃ sicyate 9 sa retomiṣro bhavati: kshmayā retaḥ saṃjagmāno ni shiñcad iti, retaḥ-

samriddhyā eva 10 taṃ sanārāṣaṅsaṃ ṣaṅsati. prajā vai naro vāk ṣaṅsaḥ, prajāsv eva tad vācaṃ dadhāti. tasmād imāḥ prajā vadatyo jāyante 11 taṃ haike purastāc chaṅsanti: purastādāyatanā vāg iti vadanta 12 uparishṭād eka: uparishṭādāyatanā vāg iti vadanto 13 madhya eva ṣaṅsen. madhyāyatanā vā iyaṃ vāg 14 uparishṭānnedīyasīvoparishṭān nedīyasīva vā iyaṃ vāk 4 taṃ hotā retobhūtaṃ siktvā maitrāvaruṇāya samprayachaty: etasya tvam prāṇān kalpayeti || 27 || 1 ||

1 Vālakhilyāḥ ṣaṅsati. prāṇā vai vālakhilyāḥ, prāṇān evāsya tat kalpayati 2 tā vihritāḥ ṣaṅsati. vihritā vā ime prāṇāḥ: prāṇenāpāno, 'pānena vyānaḥ 3 sa pacchaḥ prathame sūkte viharaty, ardharcaṣo dvitīye, rikṣas tritīye 4 sa yat prathame sūkte viharati, prāṇaṃ ca tad vācaṃ ca viharati. yad dvitīye, cakshuṣ ca tan manaṣ ca viharati. yat tritīye, ṣrotraṃ ca tad ātmānaṃ ca viharati 5 te haike saha brihatyau saha satobrihatyau viharanti. tad upāpto vihāre kāmo, net tu pragāthāḥ kalpante 6 'timarṣam eva vihareṭ, tathā vai pragāthāḥ kalpante. pragāthā vai vālakhilyās, tasmād atimarṣam eva vihared. yad evātimarṣā3m | 7 ātmā vai brihatī, prāṇāḥ satobrihatī. sa brihatīm aṣaṅsīt, sa ātmātha satobrihatīṃ, te prāṇā; atha brihatīm atha satobrihatīṃ, tad ātmānam prāṇaiḥ paribrihann eti. tasmād atimarṣam eva vihared 8 yad v evātimarṣā3m | ātmā vai brihatī, paṣavaḥ satobrihatī. sa brihatīm aṣaṅsīt, sa ātmātha satobrihatīṃ, te paṣavo; 'tha brihatīm atha satobrihatīṃ, tad ātmānam paṣubhiḥ paribrihann eti. tasmād atimarṣam eva vihared 9 vy evottame sūkte paryasyati, sa eva tayor vihāras 10 tasya maitrāvaruṇaḥ prāṇān kalpayitvā brāhmaṇācchaṅsine samprayachaty: etaṃ tvam prajanayeti || 28 || 2 ||

1 Sukīrtiṃ ṣaṅsati. devayonir vai Sukīrtis, tad yajñād devayonyai yajamānam prajanayati 2 Vrishākapiṃ ṣaṅsaty. ātmā vai Vrishākapir, ātmānam evāsya tat kalpayati 3 taṃ nyūṅkhayaty. annaṃ vai nyūṅkhas, tad asmai jātāyānnādyam pratidadhāti yathā kumārāya stanaṃ 4 sa pāṅkto bhavati. pāṅkto 'yam purushaḥ pañcadhā vihito: lomāni tvañ māṅsam asthi majjā. sa yāvān eva purushas, tāvantaṃ yajamānaṃ saṃskaroti 5 tam brāhmaṇācchaṅsī janayitvāchāvākāya samprayachaty: etasya tvam pratishṭhāṃ kalpayeti || 29 || 3 ||

1 Evayāmarutaṃ ṣaṅsati. pratishṭhā vā evayāmarut, pratishṭhām evāsya tat kalpayati 2 taṃ nyūṅkhayaty. annaṃ vai nyūṅkho, 'nnādyam evāsmiṅs tad dadhāti 3 sa jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā 4 sa u māruta. āpo vai Maruta āpo 'nnam, abhipūrvam evāsmiṅs tad annādyaṃ dadhāti 5 tāny etāni sahacarāṇīty ācakshate: nābhānedishṭhaṃ vālakhilyā vrishākapim evayāmarutaṃ. tāni saha vā ṣaṅset saha vā na ṣaṅsed 6 yad enāni nānā ṣaṅsed, yathā purushaṃ vā reto vā vichindyāt tādrik tat. tasmād enāni saha vā ṣaṅset saha vā na ṣaṅset 7 sa ha Bulila Āṣvatara Āṣvir vaiṣvajito hotā sann īkshāṃ cakra: eshāṃ vā eshāṃ ṣilpānāṃ viṣvajiti sāṃvatsarike dve madhyaṃdinam abhi pratyetor hantāham itthaṁ evayāmarutaṃ ṣaṅsayānīti. tad dha tathā ṣaṅsayāṃ cakāra 8 tad dha tathā ṣasyamāne Gauṣla ājagāma, sa hovāca: hotaḥ kathā te ṣastraṃ vicakraṁ plavata iti 9 kiṃ hy abhūd ity 10 evayāmarud ayam uttarataḥ ṣasyata iti sa hovācaindro vai madhyaṃdinaḥ, kathendram madhyaṃdinān ninīshasīti 11 nendram madhyaṃdinān ninīshāmīti hovāca 12 chandas tv idam amadhyaṃdinasācy. ayaṃ jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā. sa u māruto. maiva ṣaṅsishṭeti 13 sa hovācāramāchāvakety. atha hāsminn anuṣāsanam īshe 14 ṣa hovācaindram

esha vishṇunyaṅgaṃ ṣaṅsatv, atha tvam etaṃ hotar uparishṭād raudryai dhāyyāyai purastān mārutasyāpyasyāthā iti 15 tad dha tathā ṣaṅsayāṃ cakāra. tad idam apy etarhi tathaiva ṣasyate || 30 || 4 ||

1 Tad āhur: yad asmin viṣvajity atirātra evaṃ shashṭhe 'hani kalpate yajñaḥ kalpate yajamānasya prajātiḥ, katham atrāṣasta eva Nābhānedishṭho bhavaty atha maitrāvaruṇo vālakhilyāḥ ṣaṅsati, te prāṇā — reto vā agre 'tha prāṇā — evam brāhmaṇācchaṅsy: aṣasta eva Nābhānedishṭho bhavaty atha Vṛishākapiṃ ṣaṅsati, sa ātmā — reto vā agre 'thātmā — katham atra yajamānasya prajātiḥ, katham prāṇā avikḷptā bhavantīti 2 yajamānaṃ ha vā etena sarveṇa yajñakratunā saṃskurvanti. sa yathā garbho yonyām antar, evaṃ sambhavañ chete. na vai sakṛid evāgre sarvaḥ sambhavaty, ekaikaṃ vā aṅgaṃ sambhavataḥ sambhavatīti 3 sarvāṇi cet samāne 'han kriyeran, kalpata eva yajñaḥ kalpate yajamānasya prajātir. athaitaṃ hotaivayāmarutaṃ tṛitīyasavane ṣaṅsati, tad yāsya pratishṭhā tasyām evainaṃ tad antataḥ pratishṭhāpayati || 31 || 5 ||

1 Chandasāṃ vai shashṭhenāhnāptānāṃ raso 'tyanedat. sa Prajāpatir abibhet: parāṅ ayaṃ chandasāṃ raso lokān atyeshyatīti. tam parastāc chandobhiḥ paryagṛihṇān: nārāṣaṅsyā gāyatryā, raibhyā trishṭubhaḥ, pārikshityā jagatyāḥ, kāravyayānushṭubhas. tat punaṣ chandassu rasam adadhāt 2 sarasair hāsya chandobhir ishṭam bhavati, sarasaiṣ chandobhir yajñaṃ tanute ya evaṃ veda 3 nārāṣaṅsīḥ ṣaṅsati. prajā vai naro vāk ṣaṅsaḥ, prajāsv eva tad vācaṃ dadhāti. tasmād imāḥ prajā vadatyo jāyante. ya evaṃ veda yad eva nārāṣaṅsī3ḥ | 4 ṣaṅsanto vai devāṣ ca ṛishayaṣ ca svargaṃ lokam āyaṅs, tathaivaitad yajamānāḥ ṣaṅsanta eva svargaṃ lokaṃ yanti 5 tāḥ pragrāhaṃ ṣaṅsati yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapes tan nyā-

yam eti 6 tāsu na nyūṅkhayen, nī vīva nardet, sa hi tāsāṃ nyūṅkho 7 raibhīḥ ṣaṅsati 8 rebhanto vai devāṣ ca ṛishayaṣ ca svargaṃ lokam āyaṅs, tathaivaitad yajamānā rebhanta eva svargaṃ lokaṃ yanti 9 tāḥ pragrāhaṃ ṣaṅsati yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapeṣ tan nyāyam eti. tāsu na nyūṅkhayen, nī vīva nardet, sa hi tāsāṃ nyūṅkhaḥ 10 pārikshitīḥ ṣaṅsaty 11 Agnir vai parikshid, Agnir hīmāḥ prajāḥ parikshety, Agniṃ hīmāḥ prajāḥ parikshiyanty 12 Agner eva sāyujyaṃ sarūpatāṃ salokatām aṣnute ya evaṃ veda 13 yad eva pārikshitī3ḥ | 14 saṃvatsaro vai parikshit, saṃvatsaro hīmāḥ prajāḥ parikshiti, saṃvatsaraṃ hīmāḥ prajāḥ parikshiyanti 15 saṃvatsarasyaiva sāyujyaṃ sarūpatāṃ salokatām aṣnute ya evaṃ veda. tāḥ pragrāhaṃ ṣaṅsati yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapes tan nyāyam eti. tāsu na nyūṅkhayen, nī vīva nardet, sa hi tāsāṃ nyūṅkhaḥ 16 kāravyāḥ ṣaṅsati 17 devā vai yat kiṃca kalyāṇaṃ karmākurvaṅs tat kāravyābhir āpnuvaṅs, tathaivaitad yajamānā yat kiṃca kalyāṇaṃ karma kurvanti tat kāravyābhir āpnuvanti 18 tāḥ pragrāhaṃ ṣaṅsati yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapes tan nyāyam eti. tāsu na nyūṅkhayet, nī vīva nardet, sa hi tāsāṃ nyūṅkho 19 diṣāṃ kḷptīḥ ṣaṅsati. diṣa eva tat kalpayati 20 tāḥ pañca ṣaṅsati. pañca vā imā diṣaṣ, catasras tiraṣcya, ekordhvā 21 tāsu na nyūṅkhayen naivaiva ca ninarden: ned imā diṣo nyūṅkhayānīti 22 tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eva 23 janakalpāḥ ṣaṅsati. prajā vai janakalpā, diṣa eva tat kalpayitvā tāsu prajāḥ pratishṭhāpayati 24 tāsu na nyūṅkhayen naivaiva ca ninarden: ned imāḥ prajā nyūṅkhayānīti. tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eve25ndragāthāḥ ṣaṅsatīndragāthābhir vai devā asurān abhigāyāthainān atyāyaṅs, tathaivaitad yajamānā indragāthābhir evā-

priyam bhrātṛivyam abhigāyāthainam atiyanti 26 tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eva || 32 || 6 ||

1 Aitaṣapralāpaṃ ṣaṅsaty 2 Aitaṣo ha vai munir agner āyur dadarṣa, yajñasyāyātayāmam iti haika āhuḥ. so 'bravīt putrān: putrakā agner āyur adarṣaṃ, tad abhilapishyāmi, yat kiṃca vadāmi tan me mā parigāteti. sa pratyapadyatai, tā aṣvā ā plavante pratīpam prātisatvanam iti 3 tasyābhyagnir Aitaṣāyana etyākāle 'bhihāya mukham apyagṛihṇād: adṛipan naḥ piteti 4 taṃ hovācāpehy, alaso 'bhūr yo me vācam avadhīḥ. ṣatāyuṃ gām akarishyaṃ sahasrāyum purusham, pāpishṭhāṃ te prajāṃ karomi yo mettham asakthā iti 5 tasmād āhur: Abhyagnaya Aitaṣāyanā Aurvāṇām pāpishṭhā iti 6 taṃ haike bhūyāṅsaṃ ṣaṅsanti 7 sa na nishedhed, yāvatkāmaṃ ṣaṅsety eva brūyād. āyur vā aitaṣapralāpa 8 āyur eva tad yajamānasya pratārayati ya evaṃ veda 9 yad evaitaṣapralāpā3ḥ | 10 chandasāṃ haisha raso yad aitaṣapralāpaṣ, chandassv eva tad rasaṃ dadhāti 11 sarasair hāsya chandobhir ishṭam bhavati, sarasaiṣ chandobhir yajñaṃ tanute ya evaṃ veda 12 yad v evaitaṣapralāpā3ḥ | 13 ayātayāmā vā akshitir aitaṣapralāpo, 'yātayāmā me yajñe 'sad akshitir me yajñe 'sad iti 14 taṃ vā etam aitaṣapralāpaṃ ṣaṅsati padāvagrāhaṃ yathā nividaṃ 15 tasyottamena padena praṇauti yathā nividaḥ 16 pravalhikāḥ ṣaṅsati. pravalhikābhir vai devā asurān pravalhyāthainān atyāyaṅs, tathaivaitad yajamānāḥ pravalhikābhir evāpriyam bhrātṛivyam pravalhyāthainam atiyanti 17 tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā evā 18 jijñāsenyāḥ ṣaṅsaty. ājijñāsenyābhir vai devā asurān ājñāyāthainān atyāyaṅs, tathaivaitad yajamānā ājijñāsenyābhir evāpriyam bhrātṛivyam ājñāyāthainam atiyanti. tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eva 19 pratirādhaṃ ṣaṅsati. pratirādhena vai devā asurān pratirādhyāthainān atyāyaṅs,

tathaivaitad yajamānāḥ pratirādhenaivāpriyam bhrātṛivyam pratirādhyāthainam atiyanty 20 ativādaṃ ṣaṅsaty. ativādena vai devā asurān atyudyāthainān atyāyaṅs, tathaivaitad yajamānā ativādenaivāpriyam bhrātṛivyam atyudyāthainam atiyanti. tam ardharcaṣaḥ ṣaṅsati, pratishṭhāyā eva || 33 || 7 ||

1 Devanīthaṃ ṣaṅsaty 2 Ādityāṣ ca ha vā Aṅgirasaṣ ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam iti. te hāṅgirasaḥ pūrve ṣvaḥsutyāṃ svargasya lokasya dadṛiṣus, te 'gnim prajighyur — Aṅgirasāṃ vā eko 'gniḥ — parehy, Ādityebhyaḥ ṣvaḥsutyāṃ svargasya lokasya prabrūhīti. te hādityā Agnim eva dṛishṭvā sadyaḥsutyāṃ svargasya lokasya dadṛiṣus. tān etyābravīc: chvaḥsutyāṃ vaḥ svargasya lokasya prabrūma iti. te hocur: atha vayaṃ tubhyaṃ sadyaḥsutyāṃ svargasya lokasya prabrūmas, tvayaiva vayaṃ hotrā svargaṃ lokam eshyāma iti. sa tathety uktvā pratyuktaḥ punar ājagāma 3 te hocuḥ: prāvocā3ḥ iti | prāvocam iti hovācātho me pratiprāvocann iti. no hi na pratyajñāsthā3ḥ iti | prati vā ajñāsam iti hovāca 4 yaṣasā vā esho 'bhyaiti ya ārtvijyena, taṃ yaḥ pratirundhed yaṣaḥ sa pratirundhet, tasmān na pratyarautsīti 5 yadi tv asmād apojjigāṅsed, yajñenāsmād apodiyāt | yadi tv ayājyaḥ, svayam apoditaṃ tasmāt || 34 || 8 ||

1 Te hādityān Aṅgiraso 'yājayaṅs, tebhya yājayadbhya imām pṛithivīm pūrṇāṃ dakshiṇānām adadus. tān iyam pratigṛihītātapat, tāṃ nyavṛiñjan, sā siṅhī bhūtvā vijṛimbhantī janān acarat. tasyāḥ ṣocatyā ime pradarāḥ prādīryanta ye 'syā ime pradarāḥ, sameva haiva tataḥ purā 2 tasmād āhur: na nivṛittadakshiṇām pratigṛihṇīyān: nen mā ṣucā viddhā ṣucā vidhyād iti 3 yadi tv enām pratigṛihṇīyād, apriyāyainām bhrātṛivyāya dadyāt, parā haiva bhavaty 4 atha yo 'sau tapatī3ṅ | esho 'ṣvaḥ ṣveto rūpaṃ kṛitvāṣvābhidhānyapihitenātmanā praticakrama. imaṃ vo

nayāma iti, sa esha devanītho 'nūcyata 5 ādityā ha jaritar aṅgirobhyo dakshiṇām anayan | 6 tāṃ ha jaritar na praty āyann iti. na hi ta imām pratyāyaṅs 7 tām u ha jaritaḥ praty āyann iti. prati hi te 'mum āyaṅs 8 tāṃ ha jaritar na praty agṛibhṇann iti. na hi ta imām pratyagṛibhṇaṅs 9 tām u ha jaritaḥ praty agṛibhṇann iti. prati hi te 'mum agṛibhṇann 10 ahā neta sann avicetanānīty. esha ha vā ahnāṃ vicetayitā 11 jajñā neta sann apurogavāsa iti. dakshiṇā vai yajñānām purogavī. yathā ha vā idam ano 'purogavaṃ rishyaty, evaṃ haiva yajño 'dakshiṇo rishyati. tasmād āhur: dātavyaiva yajñe dakshiṇā bhavaty apy alpikāpy 12 uta ṣveta āṣupatvā | 13 uto padyābhir javishṭhaḥ | 14 utem āṣu mānam piparti | 15 ādityā rudrā vasavas tveḷate | 16 idaṃ rādhaḥ prati gṛibhṇīhy aṅgira iti. pratigraham eva tad rādhasa aichann 17 idaṃ rādho bṛihat pṛithu | 18 devā dadatv ā varam | 19 tad vo astu sucetanam | 20 yushme astu dive-dive | 21 praty eva gṛibhāyateti. praty evainaṃ tad ajagrabhaishaṃ 22 taṃ vā etaṃ devanīthaṃ ṣaṅsati padāvagrāhaṃ yathā nividaṃ. tasyottamena padena praṇauti yathā nividaḥ || 35 || 9 ||

1 Bhūtechadaḥ ṣaṅsati 2 bhūtechadbhir vai devā asurān upāsacantoteva yuddhenoteva māyayā. teshāṃ vai devā asurāṇām bhūtechadbhir eva bhūtaṃ chādayitvāthainān atyāyaṅs, tathaivaitad yajamānā bhūtechadbhir evāpriyasya bhrātṛivyasya bhūtaṃ chādayitvāthainam atiyanti 3 tā ardharcaṣaḥ ṣaṅsati, pratishṭhāyā evā 4 hanasyāḥ ṣaṅsaty 5 āhanasyād vai retaḥ sicyate, retasaḥ prajāḥ prajāyante, prajātim eva tad dadhāti 6 tā daṣa ṣaṅsati. daṣāksharā virāḷ, annaṃ virāḷ, annād retaḥ sicyate, retasaḥ prajāḥ prajāyante, prajātim eva tad dadhāti 7 tā nyūṅkhayaty. annaṃ vai nyūṅkho, 'nnād retaḥ sicyate, retasaḥ prajāḥ

prajāyante, prajātim eva tad dadhāti 8 dadhikrāvṇo akārisham iti dādhikrīṃ ṣaṅsati. devapavitraṃ vai dadhikrā idaṃ vā idaṃ vyāhanasyāṃ vācam avādīt, tad devapavitreṇa vācam punīte 9 sānushṭub bhavati. vāg vā anushṭup, tat svena chandasā vācam punīte 10 sutāso madhumattamā iti pāvamānīḥ ṣaṅsati 11 devapavitraṃ vai pāvamānya. idaṃ vā idaṃ vyāhanasyāṃ vācam avādīt, tad devapavitreṇaiva vācam punīte. tā anushṭubho bhavanti. vāg vā anushṭup, tat svenaiva chandasā vācam punīte 12 'va drapso aṅṣumatīm atishṭhad ity aindrābārhaspatyaṃ tṛicaṃ ṣaṅsati 13 viṣo adevīr abhy ācarantīr bṛihaspatinā yujendraḥ sasāha ity 14 asuraviṣaṃ ha vai devān abhy udācārya āsīt, sa Indro Bṛihaspatinaiva yujāsuryaṃ varṇam abhidāsantam apāhaṅs. tathaivaitad yajamānā Indrābṛihaspatibhyām eva yujāsuryaṃ varṇam abhidāsantam apaghnate 15 tad āhuḥ: saṃṣaṅset shashṭhe 'hā3n | na saṃṣaṅse3t iti | saṃṣaṅsed ity āhuḥ. katham anyeshv ahassu saṃṣaṅsati, katham atra na saṃṣaṅsed ity. atho khalv āhur: naiva saṃṣaṅset. svargo vai lokaḥ shashṭham ahar, asamāyī vai svargo lokaḥ, kaṣcid vai svarge loke sametīti. sa yat saṃṣaṅset, samānaṃ tat kuryād. atha yan na saṃṣaṅsatī3ṅ | tat svargasya lokasya rūpaṃ. tasmān na saṃṣaṅsed. yad eva na saṃṣaṅsatī3ṅ | 16 etāni vā atrokthāni: nābhānedishṭho vālakhilyā vṛishākapir evayāmarut. sa yat saṃṣaṅsed, apaiva sa eteshu kāmaṃ rādhnuyād 17 aindro vṛishākapiḥ, sarvāṇi chandāṅsy aitaṣapralāpas. tatra sa kāma upāpto ya aindre jāgate. 'thedam aindrābarhaspatyaṃ sūktam, aindrābārhaspatyā paridhānīyā. tasmān na saṃṣaṅsen na saṃṣaṅset || 36 || 10 ||

Iti shashṭhapañcikāyām pañcamo 'dhyāyaḥ.

Iti triṅṣadhyāye daṣamaḥ khaṇḍaḥ.

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1 Athātaḥ paṣor vibhaktis, tasya vibhāgaṃ vakshyāmo 2 hanū sajihve prastotuḥ, ṣyenaṃ vaksha udgātuḥ, kaṇṭhaḥ kākudraḥ pratihartur, dakshiṇā ṣroṇir hotuḥ, savyā brahmaṇo, dakshiṇaṃ sakthi maitrāvaruṇasya, savyam brāhmaṇācchaṅsino, dakshiṇam pārṣvaṃ sāṅsam adhvaryoḥ, savyam upagātṛīṇāṃ, savyo 'ṅsaḥ pratiprasthātur, dakshiṇaṃ dor neshṭuḥ, savyam potur, dakshiṇa ūrur achāvākasya, savya āgnīdhrasya, dakshiṇo bāhur ātreyasya, savyaḥ sadasyasya, sadaṃ cānūkaṃ ca gṛihapater, dakshiṇau pādau gṛihapater vratapradasya, savyau pādau gṛihapater bhāryāyai vratapradasyau,shṭha enayoḥ sādhāraṇo bhavati, taṃ gṛihapatir eva praṣiṅshyāj. jāghanīm patnībhyo haranti, tām brāhmaṇāya dadyuḥ. skandhyāṣ ca maṇikās tisraṣ ca kīkasā grāvastutas, tisraṣ caiva kīkasā ardhaṃ ca vaikartasyonnetur, ardhaṃ caiva vaikartasya klomā ca ṣamitus. tad brāhmaṇāya dadyād, yady abrāhmaṇaḥ syāc. chiraḥ subrahmaṇyāyai, yaḥ ṣvaḥsutyām prāha tasyājinam, iḷā sarveshāṃ hotur vā 3 tā vā etāḥ shaṭtriṅṣatam ekapadā yajñaṃ vahanti. shaṭtriṅṣadaksharā vai bṛihatī, bārhatāḥ svargā lokāḥ. prāṇāṅṣ caiva tat svargāṅṣ ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishṭhanto yanti 4 sa esha svargyaḥ paṣur ya enam evaṃ vibhajanty 5 atha ye 'to 'nyathā, tad yathā selagā vā pāpakṛito vā paṣuṃ vimathnīraṅs tādṛik tat 6 tāṃ vā etām paṣor vibhaktiṃ Ṣrautaṛishir Devabhāgo vidāṃ cakāra, tām u hāprocyaivāsmāl lokād uccakrāmat 7 tām u ha

Girijāya Bābhravyāyāmanushyaḥ provāca. tato hainām etadarvāñ manushyā adhīyate 'dhīyate || 1 || 1 ||

Iti saptamapañcikāyām prathamo 'dhyāyaḥ.

Ity ekatriṅṣādhyāye prathamaḥ khaṇḍaḥ.

1 Tad āhur: ya āhitāgnir upavasathe mriyeta, katham asya yajñaḥ syād iti. nainaṃ yājayed, ity āhur, anabhiprāpto hi yajñam bhavatīti 2 tad āhur: ya āhitāgnir adhiṣrite 'gnihotre sāṃnāyye vā havishshu vā mriyeta, kā tatra prāyaṣcittir ity. atraivaināny anuparyādadhyād yathā sarvāṇi saṃdahyeran. sā tatra prāyaṣcittis 3 tad āhur: ya āhitāgnir āsanneshu havishshu mriyeta, kā tatra prāyaṣcittir iti. yābhya eva tāni devatābhyo havīṅshi gṛihītāni bhavanti, tābhyaḥ svāhety evaināny āhavanīye sarvahunti juhuyāt. sā tatra prāyaṣcittis 4 tad āhur: ya āhitāgniḥ pravasan mriyeta, katham asyāgnihotraṃ syād ity. abhivānyavatsāyāḥ payasā juhuyād. anyad ivaitat payo yad abhivānyavatsāyā, anyad ivaitad agnihotraṃ yat pretasyā5pi vā yata eva kutaṣca payasā juhuyur 6 athāpy āhur: evam evainān ajasrān ajuhvata indhīrann ā ṣarīrāṇām āhartor iti 7 yadi ṣarīrāṇi na vidyeran, parṇaṣaraḥ shashṭis trīṇi ca ṣatāny āhṛitya teshām purusharūpakam iva kṛitvā tasmiṅs tām āvṛitaṃ kuryur, athainān charīrair āhṛitaiḥ saṃsparṣyodvāsayeyur 8 adhyardhaṣataṃ kāye, sakthinī dvipañcāṣe ca viṅṣe co,rū dvipañcaviṅṣe, ṣeshaṃ tu ṣirasy upari dadhyāt 9 sā tatra prāyaṣcittiḥ || 2 || 1 ||

1 Tad āhur: yasyāgnihotry upāvasṛishṭā duhyamānopaviṣet, kā tatra prāyaṣcittir iti. tām abhimantrayeta 2 yasmād bhīshā nishīdasi tato no abhayaṃ kṛidhi | paṣūn naḥ sarvān gopāya namo rudrāya mīḷhusha iti. tām utthāpayed: ud asthād devy aditir āyur yajñapatāv adhāt | indrāya kṛiṇvatī bhāgam mitrāya varuṇaya cety. athāsyā udapātram ūdhasi ca mukhe copa-

gṛihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāyaṣcittis 3 tad āhur: yasyāgnihotry upāvasṛishṭā duhyamānā vāṣyeta, kā tatra prāyaṣcittir ity. aṣanāyāṃ ha vā eshā yajamānasya pratikhyāya vāṣyate. tām annam apy ādayec chāntyai, ṣāntir vā annaṃ. sūyavasād bhagavatī hi bhūyā iti. sā tatra prāyaṣcittis 4 tad āhur: yasyāgnihotry upāvasṛishṭā duhyamānā syandeta, kā tatra prāyaṣcittir iti. sā yat tatra skandayet, tad abhimṛiṣya japed: yad adya dugdham pṛithivīm asṛipta yad oshadhīr atyasṛipad yad āpaḥ | payo gṛiheshu payo aghnyāyām payo vatseshu payo astu tan mayīti. tatra yat pariṣishṭaṃ syāt, tena juhuyād yady alaṃ homāya syād. yady u vai sarvaṃ siktaṃ syād, athānyām āhūya tāṃ dugdhvā tena juhuyād, ā tv eva ṣraddhāyai hotavyaṃ. sā tatra prāyaṣcittiḥ || 3 || 2 ||

1 Tad āhur: yasya sāyaṃdugdhaṃ sāṃnāyyaṃ dushyed vāpahared vā, kā tatra prāyaṣcittir iti. prātardugdhaṃ dvaidhaṃ kṛitvā tasyānyatarām bhaktim ātacya tena yajeta: sā tatra prāyaṣcittis 2 tad āhur: yasya prātardugdhaṃ saṃnāyyaṃ dushyed vāpahared vā, kā tatra prāyaṣcittir ity. aindraṃ vā māhendraṃ vā puroḷāṣaṃ tasya sthāne nirupya tena yajeta. sā tatra prāyaṣcittis 3 tad āhur: yasya sarvam eva sāṃnāyyaṃ dushyed vāpahared vā, kā tatra prāyaṣcittir ity. aindraṃ vā māhendraṃ veti samānaṃ. sā tatra prāyaṣcittis 4 tad āhur: yasya sarvāṇy eva havīṅshi dushyeyur vāpahareyur vā, kā tatra prāyaṣcittir ity. ājyasyaināni yathādevatam parikalpya tayājyahavisheshṭyā yajetāto 'nyām ishṭim anulbaṇāṃ tanvīta. yajño yajñasya prāyaṣcittiḥ || 4 || 3 ||

1 Tad āhur: yasyāgnihotram adhiṣritam amedhyam āpadyeta, kā tatra prāyaṣcittir iti. sarvam evainat srucy abhiparyāsicya prāñ udetyāhavanīye haitāṃ samidham

abhyādadhāty, athottarata āhavanīyasyoshṇam bhasma nirūhya juhuyān manasā vā prājāpatyayā varcā. tad dhutaṃ cāhutaṃ ca. sa yady ekasminn unnīte yadi dvayor, esha eva kalpas. tac ced vyapanayituṃ ṣaknuyān, nishshicyaitad dushṭam adushṭam abhiparyāsicya tasya yathonnītī syāt tathā juhuyāt. sā tatra prāyaṣcittis 2 tad āhur: yasyāgnihotram adhiṣritaṃ skandati vā vishyandate vā, kā tatra prāyaṣcittir iti. tad adbhir upaninayec chāntyai, ṣāntir vā āpo. 'thainad dakshiṇena pāṇinābhimṛiṣya japati 3 divaṃ tṛitīyaṃ devān yajño 'gāt tato mā draviṇam āshṭāntarikshaṃ tṛitīyam pitṛīn yajño 'gāt tato mā draviṇam āshṭa, pṛithivīṃ tṛitīyam manushyān yajño 'gāt tato mā draviṇam āshṭa 4 yayor ojasā skabhitā rajāṅsīti vaishṇuvāruṇīm ṛicaṃ japati. Vishṇur vai yajñasya durishṭam pāti Varuṇaḥ svishṭaṃ, tayor ubhayor eva ṣāntyai 5 sā tatra prāyaṣcittis 6 tad āhur: yasyāgnihotram adhiṣritam prāñ udāyan skhalate vāpi vā bhraṅṣate, kā tatra prāyaṣcittir iti. sa yady upanivartayet, svargāl lokād yajamānam āvartayed. atraivāsmā upavishṭāyaitam agnihotrapariṣesham āhareyus, tasya yathonnītī syāt tathā juhuyāt. sā tatra prāyaṣcittis 7 tad āhur: atha yadi srug bhidyeta, kā tatra prāyaṣcittir ity. anyāṃ srucam āhṛitya juhuyād, athaitāṃ srucam bhinnām āhavanīye 'bhyādadhyāt prāgdaṇḍām pratyakpushkarāṃ. sā tatra prāyaṣcittis 8 tad āhur: yasyāhavanīye hāgnir vidyetātha gārhapatya upaṣāmyet, kā tatra prāyaṣcittir iti. sa yadi prāñcam uddharet prāyatanāc cyaveta, yat pratyañcam asuravad yajñaṃ tanvīta, yan manthed bhrātṛivyaṃ yajamānasya janayed, yad anugamayet prāṇo yajamānaṃ jahyāt. sarvam evainaṃ sahabhasmānaṃ samopya gārhapatyāyatane nidhāyātha prāñcam āhavanīyam uddharet. sā tatra prāyaṣcittiḥ || 5 || 4 ||

1 Tad āhur: yasyāgnāv agnim uddhareyuḥ, kā tatra prāyaṣcittir iti. sa yady anupaṣyed, udūhya pūrvam aparaṃ nidadhyād. yady u nānupaṣyet, so 'gnaye 'gnivate 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvakye: agnināgniḥ sam idhyate, tvaṃ hy agne agninety. āhutiṃ vāhavanīye juhuyād: agnaye 'gnivate svāheti. sā tatra prāyaṣcittis 2 tad āhur: yasya gārhapatyāhavanīyau mithaḥ saṃsṛijyeyātāṃ, kā tatra prāyaṣcittir iti. so 'gnaye vītaye 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: agna ā yāhi vītaye, yo agniṃ devavītaya ity. āhutiṃ vāhavanīye juhuyād: agnaye vītaye svāheti. sā tatra prāyaṣcittis 3 tad āhur: yasya sarva evāgnayo mithaḥ saṃsṛijyeran, kā tatra prāyaṣcittir iti. so 'gnaye vivicaye 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: svar ṇa vastor ushasām aroci, tvām agne mānushīr īḷate viṣa ity. āhutiṃ vāhavanīye juhuyād: agnaye vivicaye svāheti. sā tatra prayaṣcittis 4 tad āhur: yasyāgnayo anyair agnibhiḥ saṃsṛijyeran, kā tatra prāyaṣcittir iti. so 'gnaye kshāmavate 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: akṛandad agni stanayann iva dyaur, adhā yathā naḥ pitaraḥ parāsa ity. āhutiṃ vāhavanīye juhuyād: agnaye kshāmavate svāheti. sā tatra prāyaṣcittiḥ || 6 || 5 ||

1 Tad āhur: yasyāgnayo grāmyeṇāgninā saṃdahyeran, kā tatra prāyaṣcittir iti. so 'gnaye saṃvargāyāshṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: kuvit su no gavishṭaye, mā no asmin mahādhana ity. āhutiṃ vāhavanīye juhuyād: agnaye saṃvargāya svāheti. sā tatra prāyaṣcittis 2 tad āhur: yasyāgnayo divyenāgninā saṃsṛijyeran, kā tatra prāyaṣcittir iti. so 'gnaye 'psumate 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: apsv agne sadhish ṭava, mayo dadhe medhiraḥ pū-

tadaksha ity. āhutiṃ vāhavanīye juhuyād: agnaye 'psumate svāheti. sā tatra prāyaṣcittis 3 tad āhur: yasyāgnayaḥ ṣavāgninā saṃsṛijyeran, kā tatra prāyaṣcittir iti. so 'gnaye ṣucaye 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: agniḥ ṣucivratatama, ud agne ṣucayas tavety. āhutiṃ vāhavanīye juhuyād: agnaye ṣucaye svāheti. sā tatra prāyaṣcittis 4 tad āhur: yasyāgnaya āraṇyenāgninā saṃdahyeran, kā tatra prāyaṣcittir iti. sam evāropayed araṇī volmukaṃ vā mokshayed yady āhavanīyād yadi gārhapatyād. yadi na ṣaknuyāt, so 'gnaye saṃvargāyāshṭākapālam puroḷāṣaṃ nirvapet. tasyokte yājyānuvākye. āhutiṃ vāhavanīye juhuyād: agnaye saṃvargāya svāheti. sā tatra prāyaṣcittiḥ || 7 || 6 ||

1 Tad āhur: ya āhitāgnir upavasathe 'ṣru kurvīta, kā tatra prāyaṣcittir iti. so 'gnaye vratabhṛite 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: tvam agne vratabhṛic chucir, vratāni bibhrad vratapā adabdha ity. āhutiṃ vāhavanīye juhuyād: agnaye vratabhṛite svāheti. sā tatra prāyaṣcittis 2 tad āhur: ya āhitāgnir upavasathe 'vratyam āpadyeta, kā tatra prāyaṣcittir iti. so 'gnaye vratapataye 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: tvam agne vratapā asi, yad vo vayam pramināma vratānīty. āhutiṃ vāhavanīye juhuyād: agnaye vratapataye svāheti. sā tatra prāyaṣcittis 3 tad āhur: ya āhitāgnir amāvāsyām paurṇamāsīṃ vātīyāt, kā tatra prāyaṣcittir iti. so 'gnaye pathikṛite 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: vetthā hi vedho 'dhvana, ā devānām api panthām aganmety. āhutiṃ vāhavanīye juhuyād: agnaye pathikṛite svāheti. sā tatra prāyaṣcittis 4 tad āhur: yasya sarva evāgnaya upaṣāmyeran, kā tatra prāyaṣcittir iti. so 'gnaye tapasvate janadvate pāvakavate 'shṭākapālam pu-

roḷāṣaṃ nirvapet. tasya yājyānuvākye: ā yāhi tapasā janeshv, ā no yāhi tapasā janeshv ity. āhutiṃ vāhavanīye juhuyād: agnaye tapasvate janadvate pāvakavate svāheti. sā tatra prāyaṣcittiḥ || 8 || 7 ||

1 Tad āhur: ya āhitāgnir āgrayaṇenānishṭvā navānnam prāṣnīyāt, kā tatra prāyaṣcittir iti. so 'gnaye vaiṣvānarāya dvādaṣakapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: vaiṣvānaro ajījanat, pṛishṭo divi pṛishṭo agniḥ pṛithivyām ity. āhutiṃ vāhavanīye juhuyād: agnaye vaiṣvānarāya svāheti. sā tatra prāyaṣcittis 2 tad āhur: ya āhitāgnir yadi kapālaṃ naṣyet, kā tatra prāyaṣcittir iti. so 'ṣvibhyāṃ dvikapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: aṣvinā vartir asmad ā gomatā nāsatyā rathenety. āhutiṃ vāhavanīye juhuyād: aṣvibhyāṃ svāheti. sā tatra prāyaṣcittis 3 tad āhur: ya āhitāgnir yadi pavitraṃ naṣyet, kā tatra prāyaṣcittir iti. so 'gnaye pavitravate 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitataṃ divas pada ity. āhutiṃ vāhavanīye juhuyād: agnaye pavitravate svāheti. sā tatra prāyaṣcittis 4 tad āhur: ya āhitāgnir yadi hiraṇyaṃ naṣyet, kā tatra prāyaṣcittir iti. so 'gnaye hiraṇyavate 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: hiraṇyakeṣo rajaso visāra, ā te suparṇā aminantaṅ evair ity. āhutiṃ vāhavanīye juhuyād: agnaye hiraṇyavate svāheti. sā tatra prāyaṣcittis 5 tad āhur: ya āhitāgnir yadi prātar asnāto 'gnihotraṃ juhuyāt, kā tatra prāyaṣcittir iti. so 'gnaye Varuṇāyāshṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: tvaṃ no agne varuṇasya vidvān, sa tvaṃ no agne 'vamo bhavotīty. āhutiṃ vāhavanīye juhuyād: agnaye varuṇāya svāheti. sā tatra prāyaṣcittis 6 tad āhur: ya āhitāgnir yadi sūtakānnam prāṣnīyāt, kā tatra prāyaṣcittir iti. so 'gnaye tantumate 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: tantuṃ tanvan rajaso bhānum anv ihy, akshānaho nahyatanota somyā ity. āhutiṃ vāhavanīye juhuyād: agnaye tantumate svāheti. sā tatra prāyaṣcittis 7 tad āhur: ya āhitāgnir jīve mṛitaṣabdaṃ ṣrutvā, kā tatra prāyaṣcittir iti. so 'gnaye surabhimate 'shṭākapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: agnir hotā ny asīdad yajīyān, sādhvīm akar devavītiṃ no adyety. āhutiṃ vāhavanīye juhuyād: agnaye surabhimate svāheti. sā tatra prāyaṣcittis 8 tad āhur: ya āhitāgnir yasya bhāryā gaur vā yamau janayet, kā tatra prāyaṣcittir iti. so 'gnaye marutvate trayodaṣakapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: maruto yasya hi kshaye, 'rā ived acaramā ahevety. āhutiṃ vāhavanīye juhuyād: agnaye marutvate svāheti. sā tatra prāyaṣcittis 9 tad āhur: apatnīko 'py agnihotram āhare3t | nāhare3t iti | 10 āhared ity āhur 11 yadi nāhared, anaddhāpurushaḥ 12 ko 'naddhāpurusha iti. na devān na pitṝn na manushyān iti 13 tasmād apatnīko 'py agnihotram āharet 14 tad eshābhi yajñagāthā gīyate 15

yajet sautrāmaṇyām apatnīko 'py asomapaḥ |
mātāpitṛibhyām anṛiṇārthād yajeti vacanāc chrutir

iti 16 tasmāt saumyaṃ yājayet || 9 || 8 ||

(1 Tad āhur: vācāpatnīko 'gnihotraṃ katham eva juhoti 2 nivishṭe mṛitā patnī nashṭā vāgnihotraṃ katham agnihotraṃ juhoti 3 putrān pautrān naptṝn ity āhur: asmiṅṣ ca loke 'mushmiṅṣ cāsmiṅl loke 'yaṃ svargo 'svargeṇa svargaṃ lokam ārurohety. amushyaiva lokasya saṃtatiṃ dhārayati yasyaishām patnīṃ naichet. tasmād apatnīkasyādhānaṃ kurvanty 4 apatnīko 'gnihotraṃ katham agnihotraṃ juhoti. ṣraddhā patnī satyaṃ yajamānaḥ. ṣraddhā

satyaṃ tad ity uttamam mithunaṃ, ṣraddhayā satyena mithunena svargāñl lokāñ jayatīti || 10 || 9 ||)

(1 tad āhur: yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aṣnanti. tasmād upavasaty: uta me devā havir aṣnīyur iti 2 pūrvām paurṇamāsīm upavased iti Paiñgyam, uttarām iti Kaushītakaṃ. yā pūrvā paurṇamāsī sānumatir, yottarā sā Rākā 3 yā pūrvāmāvāsyā sā Sinīvālī, yottarā sā Kuhūr 4 yām paryastamiyād abhyudiyād iti sā tithiḥ 5 pūrvām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyāṃ candramasaṃ yad upaiti yad yajate, tena somaṃ krīṇanti tenottarām. uttarām upavased. uttarāṇi ha vai somo yajate somam anu daivatam. etad vai devasomaṃ yac candramās, tasmād uttarām upavaset || 11 || 10 ||)

1 Tad āhur: yasyāgnim anuddhṛitam Ādityo 'bhyudiyād vābhyastamiyād vā praṇīto vā prāg ghomād upaṣāmyet, kā tatra prāyaṣcittir iti 2 hiraṇyam puraskṛitya sāyam uddharej. jyotir vai ṣukraṃ hiraṇyaṃ, jyotiḥ ṣukram asau; tad eva taj jyotiḥ ṣukram paṣyann uddharati. rajatam antardhāya prātar uddhared, etad rātrirūpam. purā sambhedāc chāyānām āhavanīyam uddharen. mṛityur vai tamaṣ chāyā, tenaiva taj jyotishā mṛityuṃ tamaṣ chāyāṃ tarati. sā tatra prāyaṣcittis 3 tad āhur: yasya gārhapatyāhavanīyāv antareṇāno vā ratho vāṣvā vā pratipadyeta, kā tatra prāyaṣcittir iti. nainan manasi kuryād, ity āhur, ātmany asya hitā bhavantīti. tac cen manasi kurvīta, gārhapatyād avichinnām udakadhārāṃ haret, tantuṃ tanvan rajaso bhānum anv ihīty āhavanīyāt. sā tatra prāyaṣcittis 4 tad āhuḥ: katham agnīn anvādadhāno 'nvāhāryapacanam āhāraye3t | nāhāraye3t iti | 5 āhārayed ity āhuḥ. prāṇān vā esho 'bhyātmaṃ dhatte yo 'gnīn ādhatte. teshām esho 'nnādatamo bhavati yad anvāhāryapacanas.

tasminn etām āhutiṃ juhoty: agnaye 'nnādāyānnapataye svāhety 6 annādo hānnapatir bhavaty, aṣnute prajayānnādyaṃ ya evaṃ veda 7 ntareṇa gārhapatyāhavanīyau hoshyan saṃcaretaitena ha vā enaṃ saṃcaramāṇam agnayo vidur: ayam asmāsu hoshyatīty. etena ha vā asya saṃcaramāṇasya gārhapatyāhavanīyau pāpmānam apahataḥ, so 'pahatapāpmordhvaḥ svargaṃ lokam etīti vai brāhmaṇam udāharanti 8 tad āhuḥ: katham agnīn pravatsyann upatishṭheta, proshya vā pratyetyāhar-ahar veti. tūshṇīm ity āhus. tūshṇīṃ vai ṣreyasa ākāñkshante. 'thāpy āhur: ahar-ahar vā ete yajamānasyāṣraddhayodvāsanāt praplāvanād bibhyati. tān upatishṭhetaivābhayaṃ vo 'bhayam me 'stv ity. abhayaṃ haivāsmai bhavaty abhayaṃ haivāsmai bhavati || 12 || 11 ||

Iti saptamapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti dvātriṅṣādhyāya ekādaṣaḥ khaṇḍaḥ.

1 Hariṣcandro ha Vaidhasa Aikshvāko rājāputra āsa. tasya ha ṣataṃ jāyā babhūvus, tāsu putraṃ na lebhe. tasya ha Parvatanāradau gṛiha ūshatuḥ, sa ha Nāradam papracha 2

yaṃ nv imam putram ichanti ye vijānanti ye ca na |
kiṃ svit putreṇa vindate tan ma ācakshva Nāradeti
3 sa ekayā pṛishṭo daṣabhiḥ pratyuvāca 4
ṛiṇam asmin saṃnayaty amṛitatvaṃ ca gachati |
pitā putrasya jātasya paṣyec cej jīvato mukham ||
5 yāvantaḥ pṛithivyām bhogā yāvanto jātavedasi |
yāvanto apsu prāṇinām bhūyān putre pitus tataḥ ||
6 ṣaṣvat putreṇa pitaro 'tyāyan bahulaṃ tamaḥ |
ātmā hi jajña ātmanaḥ sa irāvaty atitāriṇī ||
7 kiṃ nu malaṃ kim ajinaṃ kim u ṣmaṣrūṇi kiṃ tapaḥ |
putram brahmāṇa ichadhvaṃ sa vai loko 'vadāvadaḥ ||
8 annaṃ ha prāṇaḥ ṣaraṇaṃ ha vāso

rūpaṃ hiraṇyam paṣavo vivāhāḥ |
sakhā ha jāyā kṛipaṇaṃ ha duhitā
jyotir ha putraḥ parame vyoman ||
9 patir jāyām praviṣati garbho bhūtvā sa mātaram |
tasyām punar navo bhūtvā daṣame māsi jāyate ||
10 taj jāyā jāyā bhavati yad asyāṃ jāyate punaḥ |
ābhūtir eshābhūtir bījam etan nidhīyate ||
11 devāṣ caitām ṛishayaṣ ca tejaḥ samabharan mahat |
devā manushyān abruvann eshā vo jananī punaḥ ||
12 nāputrasya loko 'stīti tat sarve paṣavo viduḥ |
tasmāt tu putro mātaraṃ svasāraṃ cādhirohati ||
13 esha panthā urugāyaḥ suṣevo
yam putriṇa ākramante viṣokāḥ |
tam paṣyanti paṣavo vayāṅsi ca
tasmāt te mātrāpi mithunībhavantī 14 ti
ha smā ākhyāya || 13 ||

1 Athainam uvāca: Varuṇaṃ rājānam upadhāva: putro me jāyatāṃ, tena tvā yajā iti 2 tatheti. sa Varuṇaṃ rājānam upasasāra: putro me jāyatāṃ, tena tvā yajā iti. tatheti. tasya ha putro jajñe Rohito nāma 3 taṃ hovācājani vai te putro, yajasva māneneti. sa hovāca: yadā vai paṣur nirdaṣo bhavaty, atha sa medhyo bhavati. nirdaṣo nv astv, atha tvā yajā iti. tatheti 4 sa ha nirdaṣa āsa. taṃ hovāca: nirdaṣo nv abhūd, yajasva māneneti. sa hovāca: yadā vai paṣor dantā jāyante, 'tha sa medhyo bhavati. dantā nv asya jāyantām, atha tvā yajā iti. tatheti 5 tasya ha dantā jajñire. taṃ hovācājñata vā asya dantā, yajasva māneneti. sa hovāca: yadā vai paṣor dantāḥ padyante, 'tha sa medhyo bhavati. dantā nv asya padyantām, atha tvā yajā iti. tatheti 6 tasya ha dantāḥ pedire. taṃ hovācāpatsata vā asya dantā, yajasva māneneti. sa hovāca: yadā vai paṣor dantāḥ punar jāyante, 'tha sa medhyo bhavati. dantā nv asya punar jāyantām, atha tvā yajā iti. tatheti 7 tasya ha dantāḥ punar jajñire. taṃ hovācājñata vā asya punar dantā, yajasva māneneti. sa hovāca: yadā vai kshatriyaḥ sāṃnāhuko bhavaty, atha sa medhyo bhavati. saṃnāhaṃ nu prāpnotv, atha tvā yajā iti. tatheti 8 sa ha saṃnāham prāpat. taṃ hovāca: saṃnāhaṃ nu prāpnod, yajasva māneneti. sa tathety uktvā putram āmantrayām āsa: tatāyaṃ vai mahyaṃ tvām adadād, dhanta tvayāham imaṃ yajā iti 9 sa ha nety uktvā dhanur ādāyāraṇyam apātasthau, sa saṃvatsaram araṇye cacāra || 14 || 2 ||

1 Atha haikshvākaṃ Varuṇo jagrāha, tasya hodaraṃ jajñe. tad u ha Rohitaḥ ṣuṣrāva, so 'raṇyād grāmam eyāya. tam Indraḥ purusharūpeṇa paryetyovāca:

nānā ṣrāntāya ṣrīr astīti Rohita ṣuṣruma |
pāpo nṛishadvaro jana Indra ic carataḥ sakhā ||

caraiveti 2 caraiveti vai mā brāhmaṇo 'vocad, iti ha dvitīyaṃ saṃvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

pushpiṇyau carato jaṅghe bhūshṇur ātmā phalagrahiḥ |
ṣere 'sya sarve pāpmānaḥ ṣrameṇa prapathe hatāṣ ||

caraiveti 3 caraiveti vai mā brāhmaṇo 'vocad, iti ha tṛitīyaṃ saṃvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

āste bhaga āsīnasyordhvas tishṭhati tishṭhataḥ |
ṣete nipadyamānasya carāti carato bhagaṣ ||

caraiveti 4 caraiveti vai mā brāhmaṇo 'vocad, iti ha caturtham saṃvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam indraḥ purusharūpeṇa paryetyovāca:

Kaliḥ ṣayāno bhavati saṃjihānas tu Dvāparaḥ |
uttishṭhaṅs Tretā bhavati Kṛitaṃ sampadyate caraṅṣ ||

caraiveti 5 caraiveti vai mā brāhmaṇo 'vocad, iti ha pañca-

maṃ saṃvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

caran vai madhu vindati caran svādum udumbaram |
sūryasya paṣya ṣremāṇaṃ yo na tandrayate caraṅṣ ||

caraiveti 6 caraiveti vai mā brāhmaṇo 'vocad, iti ha shashṭhaṃ saṃvatsaram araṇye cacāra. so 'jīgartaṃ Sauyavasim ṛishim aṣanayāparītam araṇya upeyāya 7 tasya ha trayaḥ putrā āsuḥ: Ṣunaḥpuchaḥ Ṣunaḥṣepaḥ Ṣunolāṅgūla iti. taṃ hovāca: ṛishe 'haṃ te ṣataṃ dadāmy, aham eshām ekenātmānaṃ nishkrīṇā iti. sa jyeshṭham putraṃ nigṛihṇāna uvāca: na nv imam iti, no evemam iti kanishṭham mātā. tau ha madhyame sampādayāṃ cakratuḥ Ṣunaḥṣepe. tasya ha ṣataṃ dattvā sa tam ādāya so 'raṇyād grāmam eyāya 8 sa pitaram etyovāca: tata hantāham anenātmānaṃ nishkrīṇā iti. sa Varuṇaṃ rājānam upasasārānena tvā yajā iti. tatheti, bhūyān vai brāhmaṇaḥ kshatriyād iti Varuṇa uvāca. tasmā etaṃ rājasūyaṃ yajñakratum provāca. tam etam abhishecanīye purusham paṣum ālebhe || 15 || 3 ||

1 Tasya ha Viṣvāmitro hotāsīj, Jamadagnir adhvaryur, Vasishṭho brahmāyāsya udgātā. tasmā upākṛitāya niyoktāraṃ na vividuḥ. sa hovācājīgartaḥ Sauyavasir: mahyam aparaṃ ṣataṃ dattāham enaṃ niyokshyāmīti. tasmā aparaṃ ṣataṃ dadus, taṃ sa niniyoja 2 tasmā upākṛitāya niyuktāyāprītāyā paryagnikṛitāya viṣasitāraṃ na vividuḥ. sa hovācājīgartaḥ Sauyavasir: mahyam aparaṃ ṣataṃ dattāham enaṃ viṣasishyāmīti. tasmā aparaṃ ṣataṃ daduḥ, so 'siṃ niḥṣāna eyāyā3tha ha Ṣunaḥṣepa īkshāṃ cakre: 'mānusham iva vai mā viṣasishyanti, hantāhaṃ devatā upadhāvāmīti. sa Prajāpatim eva prathamaṃ devatānām upasasāra: kasya nūnaṃ katamasyāmṛitānām ity etayarcā 4 tam Prajāpatir uvācāgnir vai devānāṃ nedishṭhas,

tam evopadhāveti. so 'gnim upasasārāgner vayam prathamasyāmṛitānām ity etayarcā 5 tam Agnir uvāca: Savitā vai prasavānām īṣe, tam evopadhāveti. sa Savitāram upasasārābhi tvā deva savitar ity etena tṛicena 6 taṃ Savitovāca: Varuṇāya vai rājñe niyukto 'si, tam evopadhāveti. sa Varuṇaṃ rājānam upasasārāta uttarābhir ekatriṅṣatā 7 taṃ Varuṇa uvācāgnir vai devānām mukhaṃ suhṛidayatamas, taṃ nu stuhy atha tvotsrakshyāma iti. so 'gniṃ tushṭāvāta uttarābhir dvāviṅṣatyā 8 tam Agnir uvāca: Viṣvān nu devān stuhy, atha tvotsrakshyāma iti. sa Viṣvān devāṅs tushṭāva: namo mahadbhyo namo arbhakebhya ity etayarcā 9 taṃ Viṣve devā ūcur: Indro vai devānām ojishṭho balishṭhaḥ sahishṭhaḥ sattamaḥ pārayishṇutamas, taṃ nu stuhy, atha tvotsrakshyāma iti. sa Indraṃ tushṭāva: yac cid dhi ṣatya somapā iti caitena sūktenottarasya ca pañcadaṣabhis 10 tasmā Indraḥ stūyamānaḥ prīto manasā hiraṇyarathaṃ dadau. tam etayā pratīyāya: ṣaṣvad indra iti 11 tam Indra uvācāṣvinau nu stuhy, atha tvotsrakshyāma iti. so 'ṣvinau tushṭāvāta uttareṇa tṛicena 12 tam Aṣvinā ūcatur: Ushasaṃ nu stuhy, atha tvotsrakshyāma iti. sa Ushasaṃ tushṭāvāta uttareṇa tṛicena 13 tasya ha smarcy-ṛicy uktāyāṃ vi pāṣo mumuce, kanīya Aikshvākasyodaram bhavaty; uttamasyām evarcy uktāyāṃ vi pāṣo mumuce, 'gada Aikshvāka āsa | 16 || 4 ||

1 Tam ṛitvija ūcus: tvam eva no 'syāhnaḥ saṃsthām adhigachety. atha haitaṃ Ṣunaḥṣepo 'ñjaḥsavaṃ dadarṣa, tam etābhiṣ catasṛibhir abhisushāva: yac cid dhi tvaṃ gṛihe-gṛiha ity. athainaṃ droṇakalaṣam abhyavanināyoc chishṭaṃ camvor bharety etayarcātha hāsminn anvārabdhe pūrvābhiṣ catasṛibhiḥ sasvāhākārābhir juhavāṃ cakārāthainam avabhṛitham abhyavanināya: tvaṃ no agne varuṇasya vidvān ity etābhyām. athainam ata ūrdhvam

agnim āhavanīyam upasthāpayāṃ cakāra: ṣunaṣ cic chepaṃ niditaṃ sahasrād ity 2 atha ha Ṣunaḥṣepo Viṣvāmitrasyāñkam āsasāda. sa hovācājīgartaḥ Sauyavasir: ṛishe punar me putraṃ dehīti. neti hovāca Viṣvāmitro, devā vā imam mahyam arāsateti. sa ha Devarāto Vaiṣvāmitra āsa. tasyaite Kāpileyabābhravāḥ 3 sa hovacājīgartaḥ Sauyavasis: tvaṃ vehi vihvayāvahā iti. sa hovācājīgartaḥ Sauyavasir:

Āñgiraso janmanāsy Ājīgartiḥ ṣrutaḥ kaviḥ |
rishe paitāmahāt tantor māpagāḥ punar ehi mām ||

iti. sa hovāca Ṣunaḥṣepo:

'darṣus tvā ṣāsahastaṃ na yac chūdreshv alapsata |
gavāṃ trīṇi ṣatāni tvam avṛiṇīthā mad Añgira

iti 4 sa hovācājīgartaḥ Sauyavasis:

tad vai mā tāta tapati pāpaṃ karma mayā kṛitam |
tad ahaṃ nihnave tubhyam pratiyantu ṣatā gavām ||

iti. sa hovāca Ṣunaḥṣepo:

yaḥ sakṛit pāpakaṃ kuryāt kuryād enat tato 'param |
nāpāgāḥ ṣaudrān nyāyād asaṃdheyaṃ tvayā kṛitam ||

ity 5 asaṃdheyam iti ha Viṣvāmitra upapapāda. sa hovāca Viṣvāmitro:

bhīma eva Sauyavasiḥ ṣāsena viṣiṣāsishuḥ |
asthān, maitasya putro bhūr mamaivopehi putratām ||

iti 6 sa hovāca Ṣunaḥṣepaḥ:

sa vai yathā no jñapayā rājaputra tathā vada |
yathaivāñgirasaḥ sann upeyāṃ tava putratām ||

iti. sa hovāca Viṣvāmitro:

jyeshṭho me tvam putrāṇāṃ syās tava ṣreshṭhā prajā syāt |
upeyā daivam me dāyaṃ tena vai tvopamantraya

iti 7 sa hovāca Ṣunaḥṣepaḥ:

saṃjñānāneshu vai brūyāt sauhardyāya me ṣriyai |
yathāham bharatarishabhopeyāṃ tava putratām ||

ity. atha ha Viṣvāmitraḥ putrān āmantrayām āsa:

Madhuchandāḥ ṣriṇotana Ṛishabho Reṇur Ashṭakaḥ |
ye keca bhrātaraḥ sthanāsmai jyaishṭhyāya kalpadhvam ||

iti || 17 || 5 ||

1 Tasya ha Viṣvāmitrasyaikaṣatam putrā āsuḥ pañcāṣad eva jyāyāṅso Madhuchandasaḥ pañcāṣat kanīyāṅsas 2 tad ye jyāyāṅso, na te kuṣalam menire. tān anuvyājahārāntān vaḥ prajā bhakshīshṭeti. ta ete 'ndhrāḥ Puṇḍrāḥ Ṣabarāḥ Pulindā Mūtibā ity udantyā bahavo bhavanti Vaiṣvāmitrā dasyūnām bhūyishṭhāḥ 3 sa hovāca Madhuchandāḥ pañcāṣatā sārdhaṃ:

yan naḥ pitā saṃjānīte tasmiṅs tishṭhāmahe vayam |
puras tvā sarve kurmahe tvām anvañco vayaṃ smasī-

ty 4 atha ha Viṣvāmitraḥ pratītaḥ putrāṅs tushṭāva 5

te vai putrāḥ paṣumanto vīravanto bhavishyatha |
ye mānam me 'nugṛihṇanto vīravantam akarta mā ||
6 puraetrā vīravanto Devarātena Gāthināḥ |
sarve rādhyāḥ stha putrā, esha vaḥ sadvivācanam ||
7 esha vaḥ Kuṣikā vīro Devarātas, tam anvita |
yushmāṅṣ ca dāyam ma upetā vidyām yām u ca vidmasi ||
8 te samyañco Vaiṣvāmitrāḥ sarve sākaṃ sarātayaḥ |
Devarātāya tasthire dhṛityai ṣraishṭhyāya Gāthināḥ ||
9 adhīyata Devarāto rikthayor ubhayor ṛishiḥ |
Jahnūnāṃ cādhipatye daive vede ca Gāthinām ||

10 tad etat parariksatagāthaṃ ṣaunaḥṣepam ākhyānaṃ 11 tad dhotā rājñe 'bhishiktāyācashṭe 12 hiraṇyakaṣipāv āsīna ācashṭe, hiraṇyakaṣipāv āsīnaḥ pratigṛiṇāti. yaṣo vai hiraṇyaṃ, yaṣasaivainaṃ tat samardhayaty 13 om ity ṛicaḥ pratigara, evaṃ tatheti gāthāyā. om iti vai daivaṃ, tatheti mānusham. daivena caivainaṃ tan mānusheṇa ca pāpād enasaḥ pramuñcati 14 tasmād yo rājā vijitī syād, apy ayajamāna ākhyāpayetaivaitac chaunaḥṣepam ākhyānaṃ,

na hāsminn alpaṃ canainaḥ pariṣishyate 16 sahasram ākhyātre dadyāc chatam pratigaritra etc caivāsane, ṣvetaṣ cāṣvatarīratho hotuḥ 16 putrakāmā hāpy ākhyāpayerañl, labhante ha putrāñl labhante ha putrān || 18 || 6 ||

Iti saptamapañcikāyāṃ tṛitīyo 'dhyāyaḥ.

Iti trayastriṅṣādhyāye shashṭhaḥ khaṇḍaḥ.

1 Prajāpatir yajñam asṛijata, yajñaṃ sṛishṭam anu brahmakshatre asṛijyetām. brahmakshatre anu dvayyaḥ prajā asṛijyanta hutādaṣ cāhutādaṣ ca, brahmaivānu hutādaḥ kshatram anv ahutāda. etā vai prajā hutādo yad brāhmaṇā, athaitā ahutādo yad rājanyo vaiṣyaḥ ṣūdras 2 tābhyo yajña udakrāmat, tam brahmakshatre anvaitām. yāny eva brahmaṇa āyudhāni tair brahmānvaid, yāni kshatrasya taiḥ kshatram. etāni vai brahmaṇa āyudhāni yad yajñāyudhāny, athaitāni kshatrasyāyudhāni yad aṣvarathaḥ kavaca ishudhanva 3 taṃ kshatram ananvāpya nyavartatā,yudhebhyo ha smāsya vijamānaḥ parāñ evaity. athainam brahmānvait, tam āpnot, tam āptvā parastān nirudhyātishṭhat. sa āptaḥ parastān niruddhas tishṭhañ jñātvā svāny āyudhāni brahmopāvartata. tasmād dhāpy etarhi yajño brahmaṇy eva brāhmaṇeshu pratishṭhito 4 'thainat kshatram anvāgachat, tad abravīd: upa māsmin yajñe hvayasveti. tat tathety abravīt, tad vai nidhāya svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartasveti. tatheti. tat kshatraṃ nidhāya svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmād dhāpy etarhi kshatriyo yajamāno nidhāyaiva svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartate || 19 || 1 ||

1 Athāto devayajanasyaiva yācñyas. tad āhur: yad brāhmaṇo rājanyo vaiṣyo dīkshishyamāṇaḥ kshatriyaṃ

devayajanaṃ yācati, kaṃ kshatriyo yāced iti 2 daivaṃ kshatraṃ yāced, ity āhur. Āditya vai daivaṃ kshatram, Āditya eshām bhūtānām adhipatiḥ 3 sa yad ahar dīkshishyamāṇo bhavati, tad ahaḥ pūrvāhṇa evodyantam Ādityam upatishṭhete,daṃ ṣreshṭhaṃ jyotishāṃ jyotir uttamam | deva savitar devayajanam me dehi devayajyāyā iti devayajanaṃ yācati 4 sa yat tatra yācita uttarāṃ sarpaty, oṃ tathā dadāmīti haiva tad āha 5 tasya ha na kā cana rishṭir bhavati devena Savitrā prasūtasyottarottariṇīṃ ha ṣriyam aṣnute, 'ṣnute ha prajānām aiṣvaryam ādhipatyaṃ, ya evam upasthāya yācitvā devayajanam adhyavasāya dīkshate kshatriyaḥ san || 20 || 2 ||

1 Athāta ishṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya. sa purastād dīkshāyā āhutiṃ juhuyāc caturgṛihītam ājyam āhavanīya ishṭāpūrtasyāparijyānyai 2 punar na indro maghavā dadātu | brahma punar ishṭam pūrtaṃ dāt svāhety 3 athānūbandhyāyai samishṭayajushām uparishṭāt: punar no agnir jātavedā dadātu | kshatram punar ishṭam pūrtaṃ svāheti 4 saisheshṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya yad ete āhutī, tasmād ete hotavye || 21 || 3 ||

1 Tad u ha smāha Saujāta Ārāḷhir: ajītapunarvaṇyaṃ vā etad yad ete āhutī iti. yathā ha kāmayeta tathaite kuryād, ya ito 'nuṣāsanaṃ kuryād itīme tv eva juhuyād 2 brahma prapadye brahma mā kshatrād gopāyatu brahmaṇe svāheti 3 tat-tad itī3ñ | 4 brahma vā esha prapadyate, yo yajñam prapadyate. brahma vai yajño; yajñād u ha vā esha punar jāyate yo dīkshate. tam brahma prapannaṃ kshatraṃ na parijināti. brahma mā kshatrād gopāyatv ity āha, yathainam brahma kshatrād gopāyed. brahmaṇe svāheti, tad enat prīṇāti. tad enat prītaṃ kshatrād gopāyaty 5 athānūbandhyāyai samishṭayajushām

uparishṭāt 6 kshatram prapadye kshatram mā brahmaṇo gopāyatu kshatrāya svāheti. tat-tad itī3ñ | kshatraṃ vā esha prapadyate, yo rāshṭram prapadyate. kshatraṃ hi rāshṭram. taṃ kshatram prapannam brahma na parijināti. kshatram mā brahmaṇo gopāyatv ity āha, yathainaṃ kshatram brahmaṇo gopāyet. kshatrāya svāheti, tad enat prīṇāti. tad enat prītam brahmaṇo gopāyati 7 saisheshṭāpūrtasyaivāparijyāniḥ kshatriyasya yajamānasya yad ete āhutī, tasmād ete eva hotavye || 22 || 4 ||

1 Athaindro vai devatayā kshatriyo bhavati, traishṭubhaṣ chandasā, pañcadaṣaḥ stomena, somo rājyena, rājanyo bandhunā. sa ha dīkshamāṇa eva brāhmaṇatām abhyupaiti yat kṛishṇājinam adhyūhati, yad dīkshitavrataṃ carati, yad enam brāhmaṇā abhisaṃgachante. tasya ha dīkshamāṇasyendra evendriyam ādatte, trishṭub vīryam, pañcadaṣaḥ stoma āyuḥ, somo rājyam, pitaro yaṣas kīrtim: anyo vā ayam asmad bhavati, brahma vā ayam bhavati, brahma vā ayam upāvartata iti vadantaḥ 2 sa purastād dīkshāyā āhutiṃ hutvāhavanīyam upatishṭheta 3 nendrād devatāyā emi, na trishṭubhaṣ chandaso, na pañcadaṣāt stomān, na somād rājño, na pitryād bandhor. mā ma Indra indriyam ādita, mā trishṭub vīryam, mā pañcadaṣaḥ stoma āyur, mā somo rājyam, mā pitaro yaṣas kīrtiṃ. sahendriyeṇa vīryeṇāyushā rājyena yaṣasā bandhunāgnim upaimi gāyatrīṃ chandas trivṛitaṃ stomaṃ somaṃ rājānam, brahma prapadye brāhmaṇo bhavāmīti 4 tasya ha nendra indriyam ādatte na trishṭub vīryaṃ na pañcadaṣaḥ stoma āyur na somo rājyaṃ na pitaro yaṣas kīrtiṃ, ya evam etām āhutiṃ hutvāhavanīyam upasthāya dīkshate kshatriyaḥ san || 23 || 5 ||

1 Athāgneyo vai devatayā kshatriyo dīkshito bhavati,

gāyatraṣ chandasā, trivṛit stomena, brāhmaṇo bandhunā. sa hodavasyann eva kshatriyatām abhyupaiti. tasya hodavasyato 'gnir eva teja ādatte, gāyatrī vīryaṃ, trivṛit stoma āyur, brāhmaṇā brahma yaṣas kīrtim: anyo vā ayam asmad bhavati, kshatraṃ vā ayam bhavati, kshatraṃ vā ayam upāvartata iti vadantaḥ 2 so 'nūbandhyāyai samishṭayajushām uparishṭād dhutvāhutim āhavanīyam upatishṭheta 3 nāgner devatāyā emi, na gāyatryāṣ chandaso, na trivṛitaḥ stomān, na brahmaṇo bandhor. mā me 'gnis teja ādita, mā gāyatrī vīryam, mā trivṛit stoma āyur, mā brāhmaṇā brahma yaṣas kīrtiṃ. saha tejasā vīryeṇāyushā brahmaṇā yaṣasā kīrtyendraṃ devatām upaimi trishṭubhaṃ chandaḥ pañcadaṣaṃ stomaṃ somaṃ rājānaṃ, kshatram prapadye kshatriyo bhavāmi | devāḥ pitaraḥ pitaro devā yo 'smi sa san yaje | svam ma idam ishṭaṃ svam pūrtaṃ svaṃ ṣrāntaṃ svaṃ hutam | tasya me 'yam Agnir upadrashṭāyaṃ Vāyur upaṣrotāsāv Āditya 'nukhyātedam ahaṃ ya evāsmi so 'smīti 4 tasya ha nāgnis teja ādatte na gāyatrī vīryaṃ na trivṛit stoma āyur na brāhmaṇā brahma yaṣas kīrtiṃ, ya evam etām āhutiṃ hutvāhavanīyam upasthāyodavasyati kshatriyaḥ san || 24 || 6 ||

1 Athāto dīkshāyā āvedanasyaiva. tad āhur: yad brāhmaṇasya dīkshitasya brāhmaṇo 'dīkshishṭeti dīkshām āvedayanti, kathaṃ kshatriyasyāvedayed iti 2 yathaivaitad brāhmaṇasya dīkshitasya: brāhmaṇo 'dīkshishṭeti dīkshām āvedayanty, evam evaitat kshatriyasyāvedayet, purohitasyārsheyeṇeti 3 tat-tad itī3ñ | 4 nidhāya vā esha svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmāt tasya purohitasyārsheyeṇa dīkshām āvedayeyuḥ, purohitasyārsheyeṇa pravaram pravṛiṇīran || 25 || 7 ||

1 Athāto yajamānabhāgasyaiva. tad āhuḥ: prāṣnīyāt kshatriyo yajamānabhāgā3m | na prāṣnīyā3t iti | 2 yat prāṣnīyād ahutād dhutam prāṣya pāpīyān syād; yan na prāṣnīyād yajñād ātmānam antariyād, yajño vai yajamānabhāgaḥ 3 sa brahmaṇe parihṛityaḥ 4 purohitāyatanaṃ vā etat kshatriyasya yad brahmā,rdhātmo ha vā esha kshatriyasya yat purohita. upāha parokshenaiva prāṣitarūpam āpnoti, nāsya pratyaksham bhakshito bhavati 5 yajña u ha vā esha pratyakshaṃ yad brahmā. brahmaṇi hi sarvo yajñaḥ pratishṭhito, yajñe yajamāno. yajña eva tad yajñam apyatyarjanti yathāpsv āpo yathāgnāv agniṃ. tad vai nātiricyate, tad enaṃ na hinasti. tasmāt sa brahmaṇe parihṛityo 6 'gnau haike juhvati: prajāpater vibhān nāma lokas, tasmiṅs tvā dadhāmi saha yajamānena svāheti. tat tathā na kuryād. yajamāno vai yajamānabhāgo, yajamānaṃ ha so 'gnau pravṛiṇakti. ya enaṃ tatra brūyād: yajamānam agnau prāvārkshīḥ, prāsyāgniḥ prāṇān dhakshyati, marishyati yajamāna iti: ṣaṣvat tathā syāt. tasmāt tasyāṣāṃ neyād āṣāṃ neyāt || 26 || 8 ||

Iti saptamapañcikāyāṃ caturtho 'dhyāyaḥ.

Iti catustriṅṣādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Viṣvaṃtaro ha Saushadmanaḥ Ṣyāparṇān paricakshāṇo viṣyāparṇaṃ yajñam ājahre. tad dhānubudhya Ṣyāparṇās taṃ yajñam ājagmus, te ha tadantarvedy āsāṃ cakrire. tān ha drishṭvovāca: pāpasya vā ime karmaṇaḥ kartāra āsate 'pūtāyai vāco vaditāro yac Chyāparṇā, imān utthāpayateme me 'ntarvedi māsishateti. tatheti. tān utthāpayāṃ cakrus 2 te hotthāpyamānā ruruvire: ye tebhyo Bhūtavīrebhyo 'sitamṛigāḥ Kaṣyapānāṃ somapītham abhijigyuḥ Pārikshitasya Janamejayasya vikaṣyape yajñe, tais te tatra vīravanta āsuḥ. kaḥ svit so 'smākāsti vīro, ya imaṃ somapītham abhijeshyatīty 3 ayam aham asmi vo

vīra, iti hovāca Rāmo Mārgaveyo 4 Rāmo hāsa Mārgaveyo 'nūcānaḥ Ṣyāparṇīyas. teshāṃ hottishṭhatām uvācāpi nu rājann itthaṃvidaṃ veder utthāpayantīti. yas tvaṃ kathaṃ vettha brahmabandhav iti || 27 || 1 ||

1 Yatrendraṃ devatāḥ paryavṛiñjan: Viṣvarūpaṃ Tvāshṭram abhyamaṅsta, Vṛitram astṛita, yatīn sālāvṛikebhyaḥ prādād, arurmaghān avadhīd, Bṛihaspateḥ pratyavadhīd iti: tatrendraḥ somapīthena vyārdhyatendrasyānu vyṛiddhim kshatraṃ somapīthena vyārdhyatāpīndraḥ somapīthe 'bhavat Tvashṭur āmushya somaṃ. tad vyṛiddham evādyāpi kshatraṃ somapīthena. sa yas tam bhakshaṃ vidyād yaḥ kshatrasya somapīthena vyṛiddhasya yena kshatraṃ samṛidhyate, kathaṃ taṃ veder utthāpayantīti 2 vettha brāhmaṇa tvaṃ tam bhakshā3m | veda hīti. taṃ vai no brāhmaṇa brūhīti. tasmai vai te rājann, iti hovāca || 28 || 2 ||

1 Trayāṇām bhakshāṇām ekam āharishyanti: somaṃ vā dadhi vāpo vā 2 sa yadi somam, brāhmaṇānāṃ sa bhaksho: brāhmaṇāṅs tena bhakshena jinvishyasi, brāhmaṇakalpas te prajāyām ājanishyata ādāyy āpāyy āvasāyī yathākāmaprayāpyo. yadā vai kshatriyāya pāpam bhavati, brāhmaṇakalpo 'sya prajāyām ājāyata, īṣvaro hāsmād dvitīyo vā tritīyo vā brāhmaṇatām abhyupaitoḥ, sa brahmabandhavena jijyūshito 3 'tha yadi dadhi, vaiṣyānāṃ sa bhaksho: vaiṣyāṅs tena bhakshena jinvishyasi, vaiṣyakalpas te prajāyām ājanishyate 'nyasya balikṛid anyasyādyo yathākāmajyeyo. yadā vai kshatriyāya pāpam bhavati, vaiṣyakalpo 'sya prajāyām ājāyata, īṣvaro hāsmād dvitīyo vā tritīyo vā vaiṣyatām abhyupaitoḥ, sa vaiṣyatayā jijyūshito 4 'tha yady apaḥ, ṣūdrāṇāṃ sa bhakshaḥ: ṣūdrāṅs tena bhakshena jinvishyasi, ṣūdrakalpas te prajāyām ājanishyate 'nyasya preshyaḥ kāmotthāpyo yathākāmavadhyo. yadā vai kshatriyāya pāpam bhavati, ṣūdrakalpo 'sya pra-

jāyām ājāyata, īṣvaro hāsmād dvitīyo vā tritīyo vā ṣūdratām abhyupaitoḥ, sa ṣūdratayā jijyūshitaḥ || 29 || 3 ||

1 Ete vai te trayo bhakshā rājann, iti hovāca, yeshām āṣāṃ neyāt kshatriyo yajamāno 2 'thāsyaisha svo bhaksho: nyagrodhasyāvarodhāṣ ca phalāni caudumbarāṇy āṣvatthāni plākshāṇy abhishuṇuyāt tāni bhakshayet, so 'sya svo bhaksho 3 yato vā adhi devā yajñeneshṭvā svargaṃ lokam āyaṅs, tatraitāṅṣ camasān nyubjaṅs, te nyagrodhā abhavan. nyubjā iti hāpy enān etarhy ācakshate Kurukshetre. te ha prathamajā nyagrodhānāṃ, tebhyo hānye 'dhijātās 4 te yan nyañco 'rohaṅs tasmān nyañ rohati nyagroho, nyagroho vai nāma. taṃ nyagrohaṃ santaṃ nyagrodha ity ācakshate parokshena, parokshapriyā iva hi devāḥ || 30 || 4 ||

1 Teshāṃ yaṣ camasānāṃ raso 'vāñ ait te 'varodhā abhavann, atha ya ūrdhvas tāni phalāny 2 esha ha vāva kshatriyaḥ svād bhakshān naiti, yo nyagrodhasyāvarodhāṅṣ ca phalāni ca bhakshayaty. upāha parokshenaiva somapītham āpnoti, nāsya pratyaksham bhakshito bhavati. paroksham iva ha vā esha somo rājā yan nyagrodhaḥ, paroksham ivaisha brahmaṇo rūpam upanigachati yat kshatriyaḥ: purodhayaiva dīkshayaiva pravareṇaiva 3 kshatraṃ vā etad vanaspatīnāṃ yan nyagrodhaḥ, kshatraṃ rājanyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pratishṭhita iva, nitata iva nyagrodho 'varodhair bhūmyām pratishṭhita iva 4 tad yat kshatriyo yajamāno nyagrodhasyāvarodhāṅṣ ca phalāni ca bhakshayaty, ātmany eva tat kshatraṃ vanaspatīnām pratishṭhāpayati kshatra ātmānaṃ 5 kshatra ha vai sa ātmani kshatraṃ vanaspatīnām pratishṭhāpayati, nyagrodha ivāvarodhair bhūmyām prati rāshṭre tishṭhaty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bhakshayati kshatriyo yajamānaḥ || 31 || 5 ||

1 Atha yad audumbarāṇy. ūrjo vā esho 'nnādyād vanaspatir ajāyata yad udumbaro, bhaujyaṃ vā etad vanaspatīnām; ūrjam evāsmiṅs tad annādyaṃ ca bhaujyaṃ ca vanaspatīnāṃ kshatre dadhāty 2 atha yad āṣvatthāni. tejaso vā esha vanaspatir ajāyata yad aṣvatthaḥ, sāmrājyaṃ vā etad vanaspatīnāṃ; teja evāsmiṅs tat sāmrājyaṃ ca vanaspatīnāṃ kshatre dadhāty 3 atha yat plākshāṇi. yaṣaso vā esha vanaspatir ajāyata yat plakshaḥ, svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatīnāṃ; yaṣa evāsmiṅs tat svārājyavairājye ca vanaspatīnāṃ kshatre dadhāty 4 etāny asya purastād upakl̥ptāni bhavanty, atha somaṃ rājānaṃ krīṇanti. te rājña evāvritopavasathāt prativeṣaiṣ caranty, athaupavasathyam ahar etāny adhvaryuḥ purastād upakalpayetādhishavaṇaṃ carmādhishavaṇe phalake droṇakalaṣaṃ daṣāpavitram adrīn pūtabhritaṃ cādhavanīyaṃ ca sthālīm udañcanaṃ camasaṃ ca. tad yad etad rājānam prātar abhishuṇvanti, tad enāni dvedhā vigrihṇīyād: abhy anyāni sunuyān, mādhyaṃdināyānyāni pariṣiṅshyāt || 32 || 6 ||

1 Tad yatraitāṅṣ camasān unnayeyus, tad etaṃ yajamānacamasam unnayet. tasmin dve darbhataruṇake prāste syātāṃ. tayor vashaṭkrite 'ntaḥparidhi pūrvam prāsyed: dadhikrāvṇo akārisham ity etayarcā sasvāhakārayā,-nuvashaṭkrite 'param: ā dadhikrāḥ ṣavasā pañca krishṭīr iti 2 tad yatraitāṅṣ camasān āhareyus, tad etaṃ yajamānacamasam āharet. tān yatrodgrihṇīyus, tad enam upodgrihṇīyāt. tad yadeḷāṃ hotopahvayeta, yadā camasam bhakshayed, athainam etayā bhakshayed 3 yad atra ṣishṭaṃ rasinaḥ sutasya yad indro apibac chacībhiḥ | idaṃ tad asya manasā ṣivena somaṃ rājānam iha bhakshayāmīti 4 ṣivo ha vā asmā esha vānaspatyaḥ ṣivena manasā bhakshito bhavaty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bha-

kshayati kshatriyo yajamānaḥ 5 ṣaṃ na edhi hṛide pītaḥ pra ṇa āyur jīvase soma tārīr ity ātmanaḥ pratyabhimarṣa 6 īṣvaro ha vā esho 'pratyabhimṛishṭo manushyasyāyuḥ pratyavahartor: anarhan mā bhakshayatīti. tad yad etenātmānam abhimṛiṣaty, āyur eva tat pratirata 7 ā pyāyasva sam etu te, saṃ te payāṅsi sam u yantu vājā iti camasam āpyāyayaty abhirūpābhyāṃ. yad yajñe 'bhirūpaṃ tat samṛiddham || 33 || 7 ||

1 Tad yatraitāṅṣ camasān sādayeyus, tad etaṃ yajamānacamasaṃ sādayet. tān yatra prakampayeyus, tad enam anuprakampayed. athainam āhṛitam bhakshayen: narāṣaṅsapītasya ḍeva soma te matívida ūmaiḥ pitṛibhir bhakshitasya bhakshayāmīti prātaḥsavane nārāṣaṅso bhaksha, ūrvair iti mādhyaṃdine, kāvyair iti tṛitīyasavana 2 ūmā vai pitaraḥ prātaḥsavana ūrvā mādhyaṃdine kāvyās tṛitīyasavane, tad etat pitṛīn evāmṛitān savanabhājaḥ karoti 3 sarvo haiva so 'mṛita, iti ha smāha Priyavrataḥ Somāpo, yaḥ kaṣca savanabhāg ity 4 amṛitā ha vā asya pitaraḥ savanabhājo bhavanty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bhakshayati kshatriyo yajamānaḥ 5 samāna ātmanaḥ pratyabhimarṣaḥ, samānam āpyāyanaṃ camasasya 6 prātaḥsavanasyaivāvṛitā prātaḥsavane careyur, mādhyaṃdinasya mādhyaṃdine, tṛitīyasavanasya tṛitīyasavane 7 tam evam etam bhaksham provāca Rāmo Mārgaveyo Viṣvaṃtarāya Saushadmanāya 8 tasmin hovāca prokte: sahasram u ha brāhmaṇa tubhyaṃ dadmaḥ, saṣyāparṇa u me yajña ity 9 etam u haiva provāca Turaḥ Kāvasheyo Janamejayāya Pārikshitāyaitam u haiva procatuḥ Parvatanāradau Somakāya Sāhadevyāya, Sahadevāya Sārñjayāya, Babhrave Daivāvṛidhāya, Bhīmāya Vaidarbhāya, Nagnajite Gāndhārāyaitam u haiva provācāgniḥ Sanaṣrutāyārimdamāya, Kratuvide Jānakaya,

etam u haiva provāca Vasishṭhaḥ Sudāse Paijavanāya. te ha te sarva eva mahaj jagmur etam bhaksham bhakshayitvā, sarve haiva mahārājā āsur, Āditya iva ha sma ṣriyām pratishṭhitās tapanti sarvābhyo digbhyo balim āvahanta 10 Āditya iva ha vai ṣriyām pratishṭhitas tapati, sarvābhyo digbhyo balim āvahaty, ugraṃ hāsya rāshṭram avyathyam bhavati ya evam etam bhaksham bhakshayati kshatriyo yajamāno yajamānaḥ || 34 || 8 ||

Iti saptamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcatriṅṣādhyāye 'shṭamaḥ khaṇḍaḥ.

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1 Athātaḥ stutaṣastrayor evai2kāhikam prātaḥsavanam, aikāhikaṃ tṛitīyasavanam. ete vai ṣānte kḷipte pratishṭhite savane yad aikāhike, ṣāntyai kḷiptyai pratishṭhityā apracyutyā 3 ukto mādhyaṃdinaḥ pavamāno ya ubhayasāmno bṛihatpṛishṭhasyobhe hi sāmanī kriyete 4 ā tvā ratham yathotaya, idaṃ vaso sutam andha iti rāthaṃtarī pratipad rāthaṃtaro 'nucaraḥ. pavamānokthaṃ vā etad yan marutvatīyam. pavamāne vā atra rathaṃtaraṃ kurvanti bṛihat pṛishṭhaṃ, savīvadhatāyai. tad idaṃ rathaṃtaraṃ stutam ābhyām pratipadanucarābhyām anuṣaṅsaty 5 atho brahma vai rathaṃtaraṃ kshatram bṛihad, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugraṃ rāshṭram avyathyam asad ity. athānnaṃ vai rathaṃtaram, annam evāsmai tat purastāt kalpayaty. atheyaṃ vai pṛithivī rathaṃtaram, iyaṃ khalu vai pratishṭhā, pratishṭhām evāsmai tat purastāt kalpayati 6 samāna indranihavó 'vibhaktaḥ, so 'hnām. udvān brāhmaṇaspatya ubhayasāmno rūpam, ubhe hi sāmanī kriyete 7 samānyo dhāyyā avibhaktās, tā ahnām 8 aikāhiko marutvatīyaḥ pragāthaḥ || 1 || 1 ||

1 Janishṭhā ugraḥ sahase turāyeti sūktam ugravat sahasvat, tat kshatrasya rūpam. mandra ojishṭha ity ojasvat, tat kshatrasya rūpam. bahulābhimāna ity abhivad, abhibhūtyai rūpaṃ. tad ekādaṣarcam bhavaty, ekādaṣāksharā vai trishṭup, traishṭubho vai rājanya. ojo vā indriyaṃ vīryaṃ trishṭub, ojaḥ kshatraṃ vīryaṃ rājanyas; tad enam ojasā kshatreṇa vīryeṇa samardhayati. tad gaurivītam bhavaty. etad vai marutvatīyaṃ samṛiddhaṃ yad gaurivītaṃ, tasyoktam brāhmaṇaṃ 2 tvām id dhi havāmaha iti bṛihatpṛishṭham bhavati. kshatraṃ vai bṛihat, kshatreṇaiva tat kshatraṃ samardhayaty. atho kshatraṃ vai bṛihad, ātmā yajamānasya nishkevalyaṃ. tad yad bṛihatpṛishṭham bhavati, kshatraṃ vai bṛihat, kshatreṇaivainaṃ tat samardhayaty. atho jyaishṭhyaṃ vai bṛihaj, jyaishṭhyenaivainaṃ tat samardhayaty. atho ṣraishṭhyaṃ vai bṛihac, chraishṭhyenaivainaṃ tat samardhayaty 3 abhi tvā ṣūra nonuma iti rathaṃtaram anurūpaṃ kurvanty. ayaṃ vai loko rathaṃtaram, asau loko bṛihad; asya vai lokasyāsau loko 'nurūpo, 'mushya lokasyāyaṃ loko 'nurūpas. tad yad rathaṃtaram anurūpaṃ kurvanty, ubhāv eva tal lokau yajamānāya sambhoginau kurvanty. atho brahma vai rathaṃtaraṃ kshatraṃ bṛihad, brahmaṇi khalu vai kshatram pratishṭhitaṃ kshatre brahmātho sāmna eva sayonitāyai 4 yad vāvāneti dhāyyā, tasyā uktam brāhmaṇam 5 ubhayaṃ ṣṛiṇavac ca na iti sāmapragātha ubhayasāmno rūpam, ubhe hi sāmanī kriyete || 2 || 2 ||

1 Tam u shṭuhi yo abhibhūtyojā iti sūktam abhivad abhibhūtyai rūpam 2 ashāḷham ugraṃ sahamānam ābhir ity ugravat sahamānavat, tat kshatrasya rūpaṃ 3 tat pañcadaṣarcam bhavaty. ojo vā indriyaṃ vīryam pañcadaṣa, ojaḥ kshatraṃ vīryaṃ rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 4 tad bhāradvājam bhavati. bhāradvājaṃ vai bṛihad, ārsheyeṇa salomai5sha ha vāva kshatriyajñaḥ samṛiddho, yo bṛihatpṛishṭhas. tasmād yatra kvaca kshatriyo yajeta, bṛihad eva tatra pṛishṭhaṃ syāt. tat samṛiddham || 3 || 3 ||

1 Aikāhikā hotrā. etā vai ṣāntāḥ kḷiptāḥ pratishṭhitā hotrā yad aikāhikāḥ, ṣāntyai kḷiptyai pratishṭhityā apra-

cyutyai. tāḥ sarvarūpā bhavanti sarvasamṛiddhāḥ, sarvarūpatāyai sarvasamṛiddhyai: sarvarūpābhir hotrābhiḥ sarvasamṛiddhābhiḥ sarvān kāmān avāpnavāmeti. tasmād yatra kvacaikāhā asarvastomā asarvapṛishṭhā, aikāhikā eva tatra hotrāḥ syus. tat samṛiddham 2 ukthya evāyam pañcadaṣaḥ syād, ity āhur. ojo vā indriyaṃ vīryam pañcadaṣa, ojaḥ kshatraṃ vīryaṃ rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 3 tasya triṅṣat stutaṣastrāṇi bhavanti. triṅṣadaksharā vai virāḍ, virāḷ annādyaṃ, virājy evainaṃ tad annādye pratishṭhāpayati. tasmāt tadukthyaḥ pañcadaṣaḥ syād, ity āhur 4 jyotishṭoma evāgnishṭomaḥ syād 5 brahma vai stomānāṃ trivṛit kshatram pañcadaṣo, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugraṃ rāshṭram avyathyam asad iti. viṣaḥ saptadaṣaḥ ṣaudro varṇa ekaviṅṣo, viṣaṃ caivāsmai tac chaudraṃ ca varṇam anuvartmānau kurvanty. atho tejo vai stomānāṃ trivṛid vīryam pañcadaṣaḥ prajātiḥ saptadaṣaḥ pratishṭhaikaviṅṣas, tad enaṃ tejasā vīryeṇa prajātyā pratishṭhayāntataḥ samardhayati. tasmāj jyotishṭomaḥ syāt 6 tasya caturviṅṣatiḥ stutaṣastrāṇi bhavanti. caturviṅṣatyardhamāso vai saṃvatsaraḥ, saṃvatsare kṛitsnam annādyaṃ, kṛitsna evainaṃ tad annādye pratishṭhāpayati. tasmāj jyotishṭoma evāgnishṭomaḥ syād agnishṭomaḥ syāt || 4 || 4 ||

Ity ashṭamapañcikāyām prathamo 'dhyāyaḥ.
Iti shaṭtriṅṣādhyāye caturthaḥ khaṇḍaḥ.

1 Athātaḥ punarabhishekasyaiva 2 sūyate ha vā asya kshatraṃ, yo dīkshate kshatriyaḥ san. sa yadāvabhṛitād udetyānūbandhyayeshṭvodavasyaty, athainam udavasānīyāyāṃ saṃsthitāyām punar abhishiñcanti 3 tasyaite purastād eva sambhārā upakḷiptā bhavanty: audumbary āsandī: tasyai prādeṣamātrāḥ pādāḥ syur, aratnimātrāṇi ṣīrshaṇyānūcyāni. mauñjaṃ vivayanaṃ, vyāghracarmāstaraṇam, audumbaraṣ camasa, udumbaraṣākhā. tasminn etasmiṅṣ camase 'shṭātayāni nishutāni bhavanti: dadhi madhu sarpir ātapavarshyā āpaḥ ṣashpāṇi ca tokmāni ca surā dūrvā 4 tad yaishā dakshiṇā sphyavartanir veder bhavati, tatraitām prācīm āsandīm pratishṭhāpayati. tasyā antarvedi dvau pādau bhavato bahirvedi dvāv. iyaṃ vai ṣrīs. tasyā etat parimitaṃ rūpaṃ yad antarvedy, athaisha bhūmāparimito yo bahirvedi. tad yad asyā antarvedi dvau pādau bhavato bahirvedi dvā, ubhayoḥ kāmayor upāptyai yaṣ cāntarvedi yaṣ ca bahirvedi || 5 || 1 ||

1 Vyāghracarmaṇāstṛiṇāty uttaralomnā prācīnagrīveṇa. kshatraṃ vā etad āraṇyānāṃ paṣūnāṃ yad vyāghraḥ kshatraṃ rājanyaḥ, kshatreṇaiva tat kshatraṃ samardhayati. tām paṣcāt prāñ upaviṣyācya jānu dakshiṇam abhimantrayata ubhābhyām pāṇibhyām ālabhyā3gnish ṭvā gāyatryā sayuk chandasārohatu Savitoshṇihā Somo 'nushṭubhā Bṛihaspatir bṛihatyā Mitrāvaruṇau paṅktyendras trishṭubhā Viṣve devā jagatyā. tān aham anu rājyāya sāmrājyāya bhaujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāyārohāmī4ty etām āsandīm ārohed dakshiṇenāgre jānunātha savyena 5 tat-tad itī3ñ | 6 caturuttarair vai devāṣ chandobhiḥ sayug bhūtvaitāṃ ṣriyam ārohan yasyām eta etarhi pratishṭhitā: Agnir gāyatryā Savitoshṇihā Somo 'nushṭubhā Bṛihaspatir bṛihatyā Mitrāvaruṇau paṅktyendras trishṭubhā Viṣve devā jagatyā 7 te ete abhyanūcyete: agner gāyatry abhavat sayugveti 8 kalpate ha vā asmai yogakshema, uttarottariṇīṃ ha ṣriyam aṣnute, 'ṣnute ha prajānām aiṣvaryam ādhipatyaṃ ya evam etā anu devatā etām āsandīm ārohati kshatriyaḥ sann 9 athainam abhishekshyann apāṃ ṣāntiṃ vācayati 10 ṣivena mā cakshushā paṣyatāpaḥ ṣivayā

tanvopa spṛiṣata tvacam me | sarvāñ agnīñr apsu-
shado huve vo mayi varco balam ojo ni dhatteti
11 naitasyābhishishicānasyāṣāntā āpo vīryaṃ nirhaṇann iti
|| 6 || 2 ||

1 Athainam udumbaraṣākhām antardhāyābhishiñca-
tī2mā āpaḥ ṣivatamā imāḥ sarvasya bheshajīḥ |
imā rāshṭrasya vardhanīr imā rāshṭrabhṛito 'mṛi-
tāḥ || 3 yābhir indram abhyashiñcat prajāpatiḥ so-
maṃ rājānaṃ varuṇaṃ yamam manum | tābhir
adbhir abhishiñcāmi tvām ahaṃ rājñāṃ tvam adhi-
rājo bhaveha || 4 mahāntaṃ tvā mahīnāṃ samrājaṃ
carshaṇīnāṃ devī janitry ajījanad bhadrā janitry
ajījanad 5 devasya tvā savituḥ prasave 'ṣvinor
bāhubhyām pūshṇo hastābhyām agnes tejasā sū-
ryasya varcasendrasyendriyeṇābhishiñcāmi | ba-
lāya ṣriyai yaṣase 'nnādyāya 6 bhūr iti ya iched
imam eva praty: annam adyād ity, atha ya iched dvipu-
rusham bhūr bhuva ity, atha ya ichet tripurushaṃ vā-
pratimaṃ vā bhūr bhuvaḥ svar iti 7 tad dhaika āhuḥ:
sarvāptir vā eshā yad etā vyāhṛitayo, 'tisarveṇa hāsya pa-
rasmai kṛitam bhavatīti; tam etenābhishiñced: devasya
tvā savituḥ prasave 'ṣvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-
syendriyeṇābhishiñcāmi | balāya ṣriyai yaṣase
'nnādyāyeti 8 tad u punaḥ paricakshate: yad asarveṇa
vāco 'bhishikto bhavatīṣvaro ha tu purāyushaḥ praitor, iti
ha smāha Satyakāmo Jābālo, yam etābhir vyāhṛitibhir
nābhishiñcantīti 9 ṣvaro ha sarvam āyur aitoḥ, sarvam āpnod
vijayencty u ha smāhoddālaka Āruṇir, yam etābhir vyāhṛi-
tibhir abhishiñcantīti. tam etenaivābhishiñced: devasya
tvā savituḥ prasave 'ṣvinor bāhubhyām pūshṇo
hastabhyām agnes tejasā sūryasya varcasendra-

syendriyeṇābhishiñcāmi | balāya ṣriyai yaṣase
'nnādyāya bhūr bhuvaḥ svar ity 10 athaitāni ha vai
kshatriyād ījānād vyutkrāntāni bhavanti: brahmakshatre
ūrg annādyam apām oshadhīnāṃ raso brahmavarcasam irā
pushṭiḥ prajātiḥ. kshatrarūpaṃ tad, atho annasya rasa
oshadhīnāṃ kshatram pratishṭhā. tad yad evāmū purastād
āhutī juhoti, tad asmin brahmakshatre dadhāti || 7 || 3 ||

1 Atha yad audumbary āsandī bhavaty audumbaraṣ
camasa udumbaraṣākhorg vā annādyam udumbara; ūrjam
evāsmiṅs tad annādyaṃ dadhāty 2 atha yad dadhi madhu
ghṛitam bhavaty, apāṃ sa oshadhīnāṃ raso; 'pām evāsmiṅs
tad oshadhīnāṃ rasaṃ dadhāty 3 atha yad ātapavarshyā
āpo bhavanti, tejaṣ ca ha vai brahmavarcasaṃ cātapava-
rshyā āpas; teja evāsmiṅs tad brahmavarcasaṃ ca dadhāty
4 atha yac chashpāṇi ca tokmāni ca bhavantīrāyai tat pu-
shṭyai rūpam atho prajātyā; irām evāsmiṅs tat pushṭiṃ
dadhāty atho prajātim 5 atha yat surā bhavati, kshatra-
rūpaṃ tad atho annasya rasaḥ; kshatrarūpam evāsmiṅs tad
dadhāty atho annasya rasam 6 atha yad dūrvā bhavati,
kshatraṃ vā etad oshadhīnāṃ yad dūrvā kshatraṃ rāja-
nyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pra-
tishṭhita iva, nitateva dūrvāvarodhair bhūmyām pratishṭhi-
teva. tad yad dūrvā bhavaty, oshadhīnām evāsmiṅs tat
kshatraṃ dadhāty atho pratishṭhām 7 etāni ha vai yāny
asmād ījānād vyutkrāntāni bhavanti, tāny evāsmiṅs tad
dadhāti, tair evainaṃ tat samardhayaty 8 athāsmai surā-
kaṅsaṃ hasta ādadhāti 9 svādishṭhayā madishṭhayā
pavasva soma dhārayā | indrāya pātave suta 10 ity
ādhāya ṣāntiṃ vācayati 11 nānā hi vāṃ devahitaṃ
sadas kṛitam mā saṃ sṛikshāthām parame vyo-
mani | surā tvam asi ṣushmiṇī soma esha rājā mai-
naṃ hiṅsishṭaṃ svāṃ yonim āviṣantāv iti 12 soma-

pīthasya caishā surāpīthasya ca vyāvṛittiḥ 13 pītvā yaṃ rātim manyeta tasmā enām prayachet, tad dhi mitrasya rūpam. mitra evainām tad antataḥ pratishṭhāpayati, tathā hi mitre pratitishṭhati 14 pratitishṭhati ya evaṃ veda || 8 || 4 ||

1 Athodumbaraṣākhām abhi pratyavarohaty. ūrg vā annādyam udumbara, ūrjam eva tad annādyam abhi pratyavarohaty 2 upary evāsīno bhūmau pādau pratishṭhāpya pratyavaroham āha 3 pratitishṭhāmi dyāvāpṛithivyoḥ, pratitishṭhāmi prāṇāpānayoḥ, pratitishṭhāmy ahorātrayoḥ, pratitishṭhāmy annapānayoḥ, prati brahman prati kshatre praty eshu trishu lokeshu tishṭhāmīty 4 antataḥ sarveṇātmanā pratitishṭhati. sarvasmin ha vā etasmin pratitishṭhaty, uttarottariṇīṃ ha ṣriyam aṣnute, 'ṣnute ha prajānām aiṣvaryam ādhipatyaṃ ya evam etena punarabhishekeṇābhishiktaḥ kshatriyaḥ pratyavarohaty 5 etena pratyavaroheṇa pratyavarūhyopasthaṃ kṛitvā prāñ āsīno: namo brahmaṇe namo brahmaṇe namo brahmaṇa iti trishkṛitvo brahmaṇe namaskṛitya: varaṃ dadāmi jityā abhijityai vijityai saṃjityā iti vācaṃ visṛijate 6 sa yan: namo brahmaṇe namo brahmaṇe namo brahmaṇa iti trishkṛitvo brahmaṇe namaskaroti, brahmaṇa eva tat kshatraṃ vaṣam eti. tad yatra vai brahmaṇaḥ kshatraṃ vaṣam eti, tad rāshṭraṃ samṛiddhaṃ tad vīravad, ā hāsmin vīro jāyate 7 'tha yad: varaṃ dadāmi jityā abhijityai vijityai saṃjityā iti vācaṃ visṛijata, etad vai vāco jitaṃ yad dadāmīty āha. yad eva vāco jitā3m | tan ma idam anu karma saṃtishṭhātā iti 8 visṛijya vācam upotthāyāhavanīye samidham abhyādadhāti 9 samid asi sam v eñkshvendriyeṇa vīryeṇa svāhetī 10 ndriyeṇaiva tad vīryeṇātmānam antataḥ samardhayaty 11 ādhāya samidhaṃ trīṇi padāni prāñ udaññ abhyutkrāmati 12 kḷi-

ptir asi diṣām mayi devebhyaḥ kalpata | kalpatām me yogakshemo 'bhayam me 'stv 13 ity aparājitāṃ diṣam upatishṭhate jitasyaivāpunaḥparājayāya. tattad itī3ṅ || 9 || 5 ||

1 Devāsurā vā eshu lokeshu saṃyetire. ta etasyām prācyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. te dakshiṇasyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. te pratīcyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. ta udīcyāṃ diṣi yetire, tāṅs tato 'surā ajayaṅs. ta etasminn avāntaradeṣe yetire ya esha prāñ udañ, te ha tato jigyus 2 taṃ yadi kshatriya upadhāvet senayoḥ samāyatyos: tathā me kuru yathāham imāṃ senāṃ jayānīti: sa yadi tatheti brūyād, vanaspate vīḍvañgo hi bhūyā ity asya rathopastham abhimṛiṣyāthainam brūyād 3 ātishṭhasvaitāṃ te diṣam abhimukhaḥ saṃnaddho ratho 'bhipravartatāṃ, sa udañ sa pratyañ sa dakshiṇā sa prāñ so 'bhy amitram ity 4 abhīvartena havishety evainam āvartayed, athainam anvīkshetāpratirathena ṣāsena sauparṇeneti 5 jayati ha tāṃ senāṃ 6 yady u vā enam upadhāvet saṃgrāmaṃ saṃyatishyamāṇas: tathā me kuru yathāham imaṃ saṃgrāmaṃ saṃjayānīty, etasyām evainaṃ diṣi yātayej. jayati ha taṃ saṃgrāmaṃ 7 yady u vā enam upadhāved rāshṭrād aparudhyamānas: tathā me kuru yathāham idaṃ rāshṭram punar avagachānīty, etām evainaṃ diṣam upanishkramayet. tathā ha rāshṭram punar avagachaty 8 upasthāyāmitrāṇāṃ vyapanuttim bruvan gṛihān abhyety: apa prāca indra viṣvāṅ amitrān iti, sarvato hāsmā anamitram abhayam bhavaty, uttarottariṇīṃ ha ṣriyam aṣnute, 'ṣnute ha prajānām aiṣvaryam ādhipatyaṃ ya evam etām amitrāṇāṃ vyapanuttim bruvan gṛihān abhyety 9 etya gṛihān paṣcād gṛihyasyāgner upavishṭāyānvārabdhāya ṛitvig antataḥ kaṅsena caturgṛihītās tisra ājyāhutīr ain-

drīḥ prapadaṃ juhoty anārtyā arishṭyā ajyānyā abhayāya || 10 ||6 ||

1 Pary ū shu pra dhanva vājasataye pari vṛitrā — bhūr brahma prāṇam amṛitam prapadyate 'yam asau ṣarma varmābhayaṃ svastaye | saha prajayā saha paṣubhir — ṇi sakshaṇir dvishas taradhyā ṛiṇayā na īyase svāhā || 2 anu hi tvā sutaṃ soma madāmasi mahe sama — bhuvo brahma prāṇam amṛitam prapadyate 'yam asau ṣarma varmābhayaṃ svastaye | saha prajayā saha paṣubhi — ryarājye vājāñ abhi pavamāna pra gāhase svāhā || 3 ajījano hi pavamāna sūryaṃ vidhāre ṣa — svar brahma prāṇam amṛitam prapadyate 'yam asau ṣarma varmābhayaṃ svastaye | saha prajayā saha paṣubhiḥ — kmanā payo gojīrayā raṅhamāṇaḥ puraṃdhyā svāhety 4 anārto ha vā arishṭo 'jītaḥ sarvato guptas trayyai vidyāyai rūpeṇa sarvā diṣo 'nusaṃcaraty aindre loke pratishṭhito, yasmā etā ṛitvig antataḥ kaṅsena caturgṛihītās tisra ājyāhutīr aindrīḥ prapadaṃ juhoty 5 athāntataḥ prajātim āṣāste gavām aṣvānām purushāṇām: iha gāvaḥ pra jāyadhvam ihāṣvā iha pūrushāḥ | iho sahasradakshiṇo vīras trātā ni shīdatv iti 6 bahur ha vai prajayā paṣubhir bhavati ya evam etām antataḥ prajātim āṣāste gavām aṣvānām purushāṇām 7 esha ha vāva kshatriyo 'vikṛishṭo, yam evaṃvido yājayanty 8 atha ha taṃ vy eva karshante — yathā ha vā idaṃ nishādā vā selagā vā pāpakṛito vā vittavantam purusham araṇye gṛihītvā kartam anvasya vittam ādāya dravanty, evam eva ta ṛitvijo yajamānaṃ kartam anvasya vittam ādāya dravanti — yam anevaṃvido yājayanty 9 etad dha sma vai tad vidvān āha Janamejayaḥ Pārikshita: evaṃvidaṃ hi vai māṃ evaṃvido yājayanti. tasmād ahaṃ

jayāmy abhītvarīṃ senāṃ, jayāmy abhītvaryā senayā. na mā divyā na mānushya ishava ṛichanty, eshyāmi sarvam āyuḥ, sarvabhūmir bhavishyāmīti 10 na ha vā enaṃ divyā na mānushya ishava ṛichanty, eti sarvam āyuḥ, sarvabhūmir bhavati, yam evaṃvido yājayanti yājayanti || 11 || 7 ||

Ity ashṭamapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptatriṅṣādhyāye saptamaḥ khaṇḍaḥ.

1 Athāta aindro mahābhishekas 2 te devā abruvan saprajāpatikā: ayaṃ vai devānām ojishṭho balishṭhaḥ sahishṭhaḥ sattamaḥ pārayishṇutama, imam evābhishiñcāmahā iti. tatheti. tad vai tad Indram eva 3 tasmā etām āsandīṃ samabharann ṛicaṃ nāma. tasyai bṛihac ca rathaṃtaraṃ ca pūrvau pādāv akurvan, vairūpaṃ ca vairājaṃ cāparau, ṣākvararaivate ṣīrshaṇye, naudhasaṃ ca kāleyaṃ cānūcye, ṛicaḥ prācīnātānān, sāmāni tiraṣcīnavāyān, yajūṅshy atīkāṣān, yaṣa āstaraṇam, ṣriyam upabarhaṇam. tasyai Savitā ca Bṛihaspatiṣ ca pūrvau pādāv adhārayatāṃ, Vāyuṣ ca Pūshā cāparau, Mitrāvaruṇau ṣīrshaṇye, Aṣvināv anūcye. sa etām āsandīm ārohad 4 Vasavas tvā gāyatreṇa chandasā trivṛitā stomena rathaṃtareṇa sāmnārohantu, tān anv ārohāmi sāmrājyāya. Rudrās tvā traishṭubhena chandasā pañcadaṣena stomena bṛihatā sāmnārohantu, tān anv ārohāmi bhaujyāyā,dityās tvā jāgatena chandasā saptadaṣena stomena vairūpeṇa sāmnārohantu, tān anv ārohāmi svārājyāya. Viṣve tvā devā ānushṭubhena chandasaikaviṅṣena stomena vairājena sāmnārohantu, tān anv ārohāmi vairājyāya. Sādhyāṣ ca tvāptyāṣ ca devāḥ pāṅktena chandasā triṇavena stomena ṣākvareṇa sāmnārohantu, tān anv ārohāmi rājyāya. Mārutaṣ ca tvāṅgirasaṣ ca devā atichandasā chandasā trayastriṅṣena stomena rai-

vatena sāmnārohantu, tān anv ārohāmi pārameshṭhyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāyārohāmīty etām āsandīm ārohat 5 tam etasyām āsandyām āsīnaṃ viṣve devā abruvan: na vā anabhyutkrushṭa Indro vīryaṃ kartum arhaty, abhy enam utkroṣāmeti. tatheti. taṃ viṣve devā abhyudakroṣann: imaṃ devā abhyutkroṣata samrājaṃ sāmrājyam bhojam bhojapitaraṃ svarājaṃ svārājyaṃ virājaṃ vairājyaṃ rājānaṃ rājapitaram parameshṭhinam pārameshṭhyaṃ. kshatram ajani, kshatriyo 'jani, viṣvasya bhūtasyādhipatir ajani, viṣām attājani, purām bhettājany, asurāṇāṃ hantājani, brahmaṇo goptājani, dharmasya goptājanīti 6 tam abhyutkrushṭam Prajāpatir abhishekshyann etayarcābhyamantrayata || 12 || 1 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā | sāmrājyāya bhaujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāya sukratur iti 2 tam etasyām āsandyām āsīnam Prajāpatiḥ purastāt tishṭhan pratyaṅmukha audumbaryārdrayā ṣākhayā sapalāṣayā jātarūpamayena ca pavitreṇāntardhāyābhyashiñcad imā āpaḥ ṣivatamā ity etena tṛicena, devasya tveti ca yajushā, bhūr bhuvaḥ svar ity etābhiṣ ca vyāhṛitibhiḥ || 13 || 2 ||

1 Athainam prācyāṃ diṣi Vasavo devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ sāmrājyāya 2 tasmād etasyām prācyāṃ diṣi ye keca prācyānāṃ rājānaḥ sāmrājyāyaiva te 'bhishicyante, samrāḷ ity enān abhishiktān ācakshata etām eva devānāṃ vihitim anv 3 athainaṃ dakshiṇasyāṃ diṣi Rudrā devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiṣ

ca vyāhṛitibhir bhaujyāya. tasmād etasyāṃ dakshiṇasyāṃ diṣi ye keca Satvatāṃ rājāno bhaujyāyaiva te 'bhishicyante, bhojety enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam pratīcyāṃ diṣy Ādityā devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ svārājyāya. tasmād etasyām pratīcyāṃ diṣi ye keca nīcyānāṃ rājāno ye 'pācyānāṃ svārājyāyaiva te 'bhishicyante svarāḷ ity enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam udīcyāṃ diṣi Viṣve devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhir vairājyāya. tasmād etasyām udīcyāṃ diṣi ye keca pareṇa Himavantaṃ janapadā Uttarakurava Uttaramadrā iti vairājyāyaiva te 'bhishicyante, virāḷ ity enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam asyāṃ dhruvāyām madhyamāyām pratishṭhāyāṃ diṣi Sādhyāṣ cāptyāṣ ca devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhī rājyāya. tasmād asyāṃ dhruvāyām madhyamāyām pratishṭhāyāṃ diṣi ye keca Kurupañcālānāṃ rājānaḥ savaṣoṣīnarāṇāṃ rājyāyaiva te 'bhishicyante, rājety enān abhishiktān ācakshata etām eva devānāṃ vihitim anv. athainam ūrdhvāyāṃ diṣi Marutaṣ cāṅgirasaṣ ca devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhyashiñcann etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ pārameshṭhyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāyeti. sa parameshṭhī prājāpatyo 'bhavat 4 sa etena mahābhishekeṇābhishikta Indraḥ sarvā jitīr ajayat, sarvāñl lokān avindat, sarveshāṃ devānāṃ ṣraishṭhyam atishṭhām paramatām agachat, sāmrājyam bhaujyaṃ svārājyaṃ vairājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyaṃ jitvāsmiñl loke svayambhūḥ svarāḷ

amṛito, 'mushmin svarge loke sarvān kāmān āptvāmṛitaḥ
samabhavat samabhavat || 14 || 3 ||

Ity ashṭamapañcikāyāṃ tṛitīyo 'dhyāyaḥ.
Ity ashṭatriṅṣādhyāyo tṛitīyaḥ khaṇḍaḥ.

1 Sa ya iched evaṃvit kshatriyam: ayaṃ sarvā jitīr
jayetāyaṃ sarvāñl lokān vindetāyaṃ sarveshāṃ rājñāṃ
ṣraishṭhyam atishṭhām paramatāṃ gacheta sāmrājyam bhau-
jyaṃ svārājyaṃ vairājyam pārameshṭhyaṃ rājyam māhā-
rājyam ādhipatyam, ayaṃ samantaparyāyī syāt sārvabhau-
maḥ sārvāyusha, āntād ā parārdhāt pṛithivyai samudra-
paryantāyā ekarāḷ iti: tam etenaindreṇa mahābhishekeṇa
kshatriyaṃ ṣāpayitvā 'bhishiñced 2 yāṃ ca rātrīm ajā-
yethā yāṃ ca pretāsi, tad ubhayam antareṇe-
shṭāpūrtaṃ te lokaṃ sukṛitam āyuḥ prajāṃ vṛi-
ñjīyaṃ yadi me druhyer iti 3 sa ya iched evaṃvit
kshatriyo: 'haṃ sarvā jitīr jayeyam, ahaṃ sarvāñl lokān
vindeyam, ahaṃ sarveshāṃ rājñāṃ ṣraishṭhyam atishṭhām
paramatāṃ gacheyaṃ sāmrājyam bhaujyaṃ svārājyaṃ vai-
rājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyam,
ahaṃ samantaparyāyī syāṃ sārvabhaumaḥ sārvāyusha,
āntād ā parārdhāt pṛithivyai samudraparyantāyā ekarāḷ
iti: sa na vicikitset, sa brūyāt saha ṣraddhayā: yāṃ ca
rātrīm ajāye 'haṃ yāṃ ca pretāsmi, tad ubhayam
antareṇeshṭāpūrtam me lokaṃ sukṛitam āyuḥ pra-
jāṃ vṛiñjīthā yadi te druhyeyam iti || 15 || 1 ||

1 Atha tato brūyāc: catushṭayāni vānaspatyāni sam-
bharata, naiyagrodhāny audumbarāṇy āṣvatthāni plākshā-
ṇīti 2 kshatraṃ vā etad vanaspatīnāṃ yan nyagrodho: yan
naiyagrodhāni sambharanti, kshatram evāsmiṅs tad da-
dhāti. bhaujyaṃ vā etad vanaspatīnāṃ yad udumbaro:
yad audumbarāṇi sambharanti, bhaujyam evāsmiṅs tad da-
dhāti. sāmrājyaṃ vā etad vanaspatīnāṃ yad aṣvattho:

yad āṣvatthāni sambharanti, sāmrājyam evāsmiṅs tad da-
dhāti. svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatīnāṃ
yat plaksho: yat plākshāṇi sambharanti, svārājyavairājye
evāsmiṅs tad dadhāty 3 atha tato brūyāc: catushṭayāny au-
shadhāni sambharata, tokmakṛitāni vrīhīṇām mahāvrīhīṇām
priyaṃgūnāṃ yavānām iti 4 kshatraṃ vā etad oshadhīnāṃ
yad vrīhayo: yad vrīhīṇāṃ tokma sambharanti, kshatram
evāsmiṅs tad dadhāti. sāmrājyaṃ vā etad oshadhīnāṃ
yan mahāvrīhayo: yan mahāvrīhīṇāṃ tokma sambharanti,
sāmrājyam evāsmiṅs tad dadhāti. bhaujyaṃ vā etad osha-
dhīnāṃ yat priyaṃgavo: yat priyaṃgūnāṃ tokma sambha-
ranti, bhaujyam evāsmiṅs tad dadhāti. sainānyaṃ vā etad
oshadhīnāṃ yad yavā. yad yavānāṃ tokma sambharanti,
sainānyam evāsmiṅs tad dadhāti || 16 || 2 ||

1 Athāsmā audumbarīm āsandīṃ sambharanti, tasyā
uktam brāhmaṇam. audumbaraṣ camaso vā pātrī vodumba-
raṣākhā. tān etān sambhārān sambhṛityaudumbaryām pā-
tryāṃ vā camase vā samāvapeyus, teshu samopteshu da-
dhi madhu sarpir ātapavarshyā āpo 'bhyānīya pratishṭhā-
pyaitām āsandīm abhimantrayeta 2 bṛihac ca te ratham-
taraṃ ca pūrvau pādau bhavatāṃ, vairūpaṃ ca
vairājaṃ cāparau, ṣākvararaivate ṣīrshaṇye, nau-
dhasaṃ ca kāleyaṃ cānūcye, ṛicaḥ prācīnātānāḥ,
sāmāni tiraṣcīnavāyā, yajūṅshy atīkāṣā, yaṣa āsta-
raṇaṃ, ṣrīr upabarhaṇaṃ. Savitā ca te Bṛiha-
spatiṣ ca pūrvau pādau dhārayatāṃ, Vāyuṣ ca
Pūshā cāparau, Mitrāvaruṇau ṣīrshaṇye, Aṣvināv
anūcye ity 3 athainam etām āsandīm ārohayed 4 Vasa-
vas tvā gāyatreṇa chandasā trivṛitā stomena ra-
thaṃtareṇa sāmnārohantu, tān anv āroha sāmrā-
jyāya. Rudrās tvā traishṭubhena chandasā pañca-
daṣena stomena bṛihatā sāmnārohantu, tān anv

āroha bhaujyāyā,dityās tvā jāgatena chandasā saptadaṣena stomena vairūpeṇa sāmnārohantu, tān anv āroha svārājyāya. Viṣve tvā devā ānushṭubhena chandasaikaviṅṣena stomena vairājena sāmnārohantu, tān anv āroha vairājyāya. Marutaṣ ca tvāṅgirasaṣ ca devā atichandasā chandasā trayastriṅṣena stomena raivatena sāmnārohantu, tān anv āroha pārameshṭhyāya. Sādhyāṣ ca tvāptyāṣ ca devāḥ pāṅktena chandasā triṇavena stomena ṣākvareṇa sāmnārohantu, tān anv āroha rājyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāyārohety etām āsandīm ārohayet 5 tam etasyām āsandyām āsīnaṃ rājakartāro brūyur: na vā anabhyutkrushṭaḥ kshatriyo vīryaṃ kartum arhaty, abhy enam utkroṣāmeti. tatheti. taṃ rājakartāro 'bhyutkroṣantī,maṃ janā abhyutkroṣata samrājaṃ sāmrājyam bhojam bhojapitaraṃ svarājaṃ svārājyaṃ virājaṃ vairājyam parameshṭhinam pārameshṭhyaṃ rājānaṃ rājapitaraṃ. kshatram ajani, kshatriyo 'jani, viṣvasya bhūtasyādhipatir ajani, viṣām attājany, amitrāṇāṃ hantājani, brāhmaṇānāṃ goptājani, dharmasya goptājanīti 6 tam abhyutkrushṭaṃ evaṃvid abhishekshyann etayarcābhimantrayeta || 17 || 3 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā | sāmrājyāya bhaujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya māhārājyāyādhipatyāya svāvaṣyāyātishṭhāya sukratur iti. tam etasyām āsandyām āsīnam evaṃvit purastāt tishṭhan pratyaṅmukha audumbaryārdrayā ṣākhayā sapalāṣayā jātarūpamayena ca pavitreṇāntardhāyābhishiñcatīmā āpaḥ ṣivatamā ity etena tṛicena, devasya tveti ca yajushā, bhūr bhuvaḥ svar ity etābhiṣ ca vyāhṛitibhiḥ || 18 || 4 ||

1 Prācyāṃ tvā diṣi Vasavo devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ sāmrājyāya. dakshiṇasyāṃ tvā diṣi Rudrā devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhir bhaujyāya. pratīcyāṃ tvā diṣy Ādityā devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ svārājyāyo,dīcyāṃ tvā diṣi Viṣve devāḥ shaḍbhiṣ caiva pañcavinṣair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhir vairājyāyo,rdhvāyāṃ tvā diṣi Marutaṣ cāṅgirasaṣ ca devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhiḥ pārameshṭhyāyā,syāṃ tvā dhruvāyām madhyamāyām pratishṭhāyāṃ diṣi Sādhyāṣ cāptyāṣ ca devāḥ shaḍbhiṣ caiva pañcaviṅṣair ahobhir abhishiñcantv etena ca tṛicenaitena ca yajushaitābhiṣ ca vyāhṛitibhī rājyāya māhārājyādhipatyāya svāvaṣyāyādhishṭhāyeti. sa parameshṭhī prājāpatyo bhavati 2 sa etenaindreṇa mahābhishekeṇābhishiktaḥ kshatriyaḥ sarvā jitīr jayati, sarvāṅl lokān vindati, sarveshāṃ rājñāṃ ṣraishṭhyam atishṭhām paramatāṃ gachati, sāmrājyam bhaujyaṃ svārājyam pārameshṭhyaṃ rājyam māhārājyam ādhipatyaṃ jitvāsmiṅl loke svayambhūḥ svarāḷ amṛito, 'mushmin svarge loke sarvān kāmān āptvāmṛitaḥ sambhavati yam etenaindreṇa mahābhishekeṇa kshatriyaṃ ṣāpayitvābhishiñcati || 19 || 5 ||

1 Indriyaṃ vā etad asmiṅl loke yad dadhi: yad dadhnābhishiñcatīndriyam evāsmiṅs tad dadhāti. raso vā esha

oshadhivanaspatishu yan madhu: yan madhvābhishiñcati, rasam evāsmiṅs tad dadhāti. tejo vā etat paṣūnāṃ yad ghṛitaṃ: yad ghṛitenābhishiñcati, teja evāsmiṅs tad dadhāty. amṛitaṃ vā etad asmiṅl loke yad āpo: yad adbhir abhishiñcaty, amṛitatvam evāsmiṅs tad dadhāti 2 so 'bhishikto 'bhishektre brāhmaṇāya hiraṇyaṃ dadyāt, sahasraṃ dadyāt, kshetraṃ catushpād dadyād. athāpy āhur: asaṃkhyātam evāparimitaṃ dadyād; aparimito vai kshatriyo 'parimitasyāvaruddhyā ity 3 athāsmai surākaṅsaṃ hasta ādadhāti: svādishṭhayā madishṭhayā pavasva soma dhārayā | indrāya pātave suta iti 4 tām pibed: yad atra ṣishṭaṃ rasinaḥ sutasya yad indro apibac chacībhiḥ | idaṃ tad asya manasā ṣivena somaṃ rājānam iha bhakshayāmi || abhi tvā vṛishabhā sute sutaṃ sṛijāmi pītaye | tṛimpā vy aṣnuhī madam iti 5 yo ha vāva somapīthaḥ surāyām pravishṭaḥ, sa haiva tenaindreṇa mahābhishekeṇābhishiktasya kshatriyasya bhakshito bhavati na surā 6 tām pītvābhimantrayetā,-pāma somaṃ, ṣaṃ no bhaveti 7 tad yathaivādaḥ priyaḥ putraḥ pitaram priyā vā jāyā patiṃ sukhaṃ ṣivam upaspṛiṣaty ā visrasa, evaṃ haivaitenaindreṇa mahābhishekeṇābhishiktasya kshatriyasya surā vā somo vānyad vānnādyaṃ sukhaṃ ṣivam upaspṛiṣaty ā visrasaḥ || 20 || 6 ||

1 Etena ha vā aindreṇa mahābhishekeṇa Turaḥ Kāvasheyo Janamejayam Pārikshitam abhishisheca. tasmād u Janamejayaḥ Pārikshitaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneje 2 tad eshābhi yajñagāthā gīyate | 3

Āsandīvati dhānyādaṃ rukmiṇaṃ haritasrajam |
aṣvam babandha sāraṅgaṃ devebhyo Janamejaya

ity 4 etena ha vā aindreṇa mahābhishekeṇa Cyavano Bhārgavaḥ Ṣāryātam Mānavam abhishisheca. tasmād u Ṣāryāto

Mānavaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneje, devānāṃ hāpi satre gṛihapatir āsa 5 tena ha vā aindreṇa mahābhishekeṇa Somaṣushmā Vājaratnāyanaḥ Ṣatānīkaṃ Sātrājitam abhishisheca. tasmād u Ṣatanīkaḥ Sātrājitaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneja 6 etena ha vā aindreṇa mahābhishekeṇa Parvatanāradāv Āmbāshṭhyam abhishishicatus. tasmād v Āmbāshṭhyaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneja 7 etena ha vā aindreṇa mahābhishekeṇa Parvatanāradau Yudhāṃṣraushṭim Augrasainyam abhishishicatus. tasmād u Yudhāṃṣraushṭir Augrasainyaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneja 8 etena ha vā aindreṇa mahābhishekeṇa Kaṣyapo Viṣvakarmāṇam Bhauvanam abhishisheca. tasmād u Viṣvakarmā Bhauvanaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneje 9 bhūmir ha jagāv, ity udāharanti 10

na mā martyaḥ kaṣ cana dātum arhati
Viṣvakarman Bhauvana māṃ didāsitha |
nimaṅkshye 'haṃ salilasya madhye
moghas ta esha Kaṣyapāyāsa saṃgara

ity 11 etena ha vā aindreṇa mahābhishekeṇa Vasishṭhaḥ Sudāsam Paijavanam abhishisheca. tasmād u Sudāḥ Paijavanaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneja 12 etena ha vā aindreṇa mahābhishekeṇa Saṃvarta Āṅgiraso Maruttam Āvikshitam abhishisheca. tasmād u Marutta Āvikshitaḥ samantaṃ sarvataḥ pṛithivīṃ jayan parīyāyāṣvena ca medhyeneje 13 tad apy esha ṣloko 'bhigīto 14

Marutaḥ pariveshṭāro Maruttasyāvasan gṛihe |
Āvikshitasya Kāmaprer viṣve devāḥ sabhāsada

iti || 21 || 7 ||

1 Etena ha vā aindreṇa mahābhishekeṇodamaya Ātreyo
'ṅgam abhishisheca. tasmād v Aṅgaḥ samantaṃ sarvataḥ
prithivīṃ jayan parīyāyāṣvena ca medhyeneje 2 sa hovā-
calopāṅgo: daṣa nāgasahasrāṇi daṣa dāsīsahasrāṇi dadāmi
te brāhmaṇopa māsmin yajñe hvayasveti 3 tad apy ete
ṣlokā abhigītāḥ | 4

yābhir gobhir Udamayam Praiyamedhā ayājayan |
dve-dve sahasre badvānām Ātreyo madhyato 'dadāt ||
5 ashṭāṣītisahasrāṇi ṣvetān Vairocano hayān |
prashṭīn niṣcritya prāyachad yajamāne purohite ||
6 deṣād-deṣāt samoḷhānāṃ sarvāsām āḍhyaduhitriṇām |
daṣādadāt sahasrāṇy Ātreyo nishkakaṇṭhyaḥ ||
7 daṣa nāgasahasrāṇi dattvātreyo 'vacatnuke |
ṣrāntaḥ pārikuṭān praipsad dānenāṅgasya brāhmaṇaḥ ||
8 ṣataṃ tubhyaṃ ṣataṃ tubhyam iti smaiva pratāmyati |
sahasraṃ tubhyam ity uktvā prāṇān sma pratipadyata
iti || 22 || 8 ||

1 Etena ha vā aindreṇa mahābhishekeṇa Dīrghatamā
Māmateyo Bharataṃ Dauḥshantim abhishisheca. tasmād u
Bharato Dauḥshantiḥ samantaṃ sarvataḥ prithivīṃ jayan
parīyāyāṣvair u ca medhyair īje 2 tad apy ete ṣlokā abhi-
gītāḥ | 3

hiraṇyena parīvritān krishṇāñ chukladato mrigān |
Mashṇāre Bharato 'dadāc chatam badvāni sapta ca ||
4 Bharatasyaisha Dauḥshanter agniḥ Sācīguṇe citaḥ |
yasmin sahasram brāhmaṇā badvaṣo gā vibhejire ||
5 ashṭāsaptatim Bharato Dauḥshantir Yamunām anu |
Gaṅgāyāṃ Vritraghne 'badhnāt pañcapañcāṣataṃ hayān ||
6 trayastriṅṣacchataṃ rājāṣvān baddhvāya medhyān |
Dauḥshantir atyagād rājño māyām māyāvattaraḥ ||
7 mahākarma Bharatasya na pūrve nāpare janāḥ |
divam martya iva hastābhyāṃ nodāpuḥ pañca mānavā

ity 8 etaṃ ha vā aindram mahābhishekam Brihaduktha
rishir Durmukhāya Pāñcālāya provāca. tasmād u Durmu-
khaḥ Pāñcālo rājā san vidyayā samantaṃ sarvataḥ prithi-
vīṃ jayan parīyāyai 9 taṃ ha vā aindram mahābhishekaṃ
Vāsishṭhaḥ Sātyahavyo 'tyarātaye Jānaṃtapaye provāca.
tasmād v Atyarātir Jānaṃtapir arājā san vidyayā sama-
ntaṃ sarvataḥ prithivīṃ jayan parīyāya 10 sa hovāca Vā-
sishṭhaḥ Sātyahavyo: 'jaishīr vai samantaṃ sarvataḥ pri-
thivīm, mahan mā gamayeti. sa hovācātyarātir Jānaṃtapir:
yadā brāhmaṇottarakurūñ jayeyam, atha tvam u haiva pri-
thivyai rājā syāḥ, senāpatir eva te 'haṃ syām iti. sa ho-
vāca Vāsishṭhaḥ Sātyahavyo: devakshetraṃ vai tan, na vai
tan martyo jetum arhaty: adruksho vai ma, āta idaṃ dada
iti. tato hātyarātiṃ Jānaṃtapim āttavīryaṃ niḥṣukram Ami-
tratapanaḥ Ṣushmiṇaḥ Ṣaibyo rājā jaghāna 11 tasmād evaṃ
vidushe brāhmaṇāyaivaṃ cakrushe na kshatriyo druhyen:
ned rāshṭrād avapadyeyaṃ, ned vā mā prāṇo jahad iti ja-
had iti || 23 || 9 ||

Ity ashṭamapañcikāyāṃ caturtho 'dhyāyaḥ.
Ity ekonacatvāriṅṣādhyāye navamaḥ khaṇḍaḥ.

1 Athātaḥ purodhāyā eva 2 na ha vā apurohitasya rā-
jño devā annam adanti. tasmād rājā yakshyamāṇo brā-
hmaṇam purodadhīta: devā me 'nnam adann ity 3 agnīn vā
esha svargyān rājoddharate yat purohitaṃ 4 tasya purohita
evāhavanīyo bhavati, jāyā gārhapatyaḥ, putro 'nvāhārya-
pacanaḥ. sa yat purohitāya karoty āhavanīya eva taj ju-
hoty, atha yaj jāyāyai karoti gārhapatya eva taj juhoty,
atha yat putrāya karoty anvāhāryapacana eva taj juhoti.
ta enaṃ ṣāntatanavo 'bhihutā abhiprītāḥ svargaṃ lokam
abhivahanti kshatraṃ ca balaṃ ca rāshṭraṃ ca viṣaṃ ca
5 ta evainam aṣāntatanavo 'nabhihutā anabhiprītāḥ svargāl
lokān nudante kshatrāc ca balāc ca rāshṭrāc ca viṣaṣ cā-

6gnir vā esha vaiṣvānaraḥ pañcamenir yat purohitas. tasya vācy evaikā menir bhavati pādayor ekā tvacy ekā hṛidaya ekopastha ekā. tābhir jvalantībhir dīpyamānābhir upodeti rājānaṃ. sa yad āha: kva bhagavo 'vātsīs, triṇāny asmā āharateti, tenāsya tāṃ ṣamayati yāsya vāci menir bhavaty. atha yad asmā udakam ānayanti pādyaṃ, tenāsya tāṃ ṣamayati yāsya pādayor menir bhavaty. atha yad enam alaṃkurvanti, tenāsya tāṃ ṣamayati yāsya tvaci menir bhavaty. atha yad enaṃ tarpayanti, tenāsya tāṃ ṣamayati yāsya hṛidaye menir bhavaty. atha yad asyānāruddho veṣmasu vasati, tenāsya tāṃ ṣamayati yāsyopasthe menir bhavati 7 sa enaṃ ṣāntatanur abhihuto 'bhiprītaḥ svargaṃ lokam abhivahati kshatraṃ ca balaṃ ca rāshṭraṃ ca viṣaṃ ca. sa evainam aṣāntatanur anabhihuto 'nabhiprītaḥ svargāl lokān nudate kshatrāc ca balāc ca rāshṭrāc ca viṣaṣ ca || 24 || 1 ||

1 Agnir vā esha vaiṣvānaraḥ pañcamenir yat purohitas, tābhī rājānam parigṛihya tishṭhati samudra iva bhūmim 2 ayuvam āryasya rāshṭram bhavati, nainam purāyushaḥ prāṇo jahāty, ājarasaṃ jīvati, sarvam āyur eti, na punar mriyate yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatraṃ jayati, balena balam aṣnute yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitas 4 tasmai viṣaḥ saṃjānate sammukhā ekamanaso yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ || 25 || 2 ||

1 Tad apy etad ṛishiṇoktaṃ 2 sa id rājā pratijanyāni viṣvā ṣushmeṇa tasthāv abhi vīryeṇeti 3 sapatnā vai dvishanto, bhrātṛivyā janyāni, tān eva tac chushmeṇa vīryeṇādhitishṭhati 4 Bṛihaspatiṃ yaḥ subhṛitam bibhartīti. Bṛihaspatir ha vai devānām purohitas, tam anv anye manushyarājñām purohitā. Bṛihaspatiṃ yaḥ subhṛitam bibhartīti yad āha, purohitaṃ yaḥ subhṛitam bibhartīty eva tad āha 5 valgūyati vandate pūrvabhājam ity, apacitim evāsmā etad āha 6 sa it ksheti sudhita okasi sva iti. gṛihā vā okaḥ, sveshv eva tad gṛiheshu suhito vasati 7 tasmā iḷā pinvate viṣvadānīm ity. annaṃ vā iḷānnam evāsmā etad ūrjasvac chaṣvad bhavati 8 tasmai viṣaḥ svayam evā namanta iti. rāshṭrāṇi vai viṣo, rāshṭrāṇy evainaṃ tat svayam upanamanti 9 yasmin brahmā rājani pūrva etīti. purohitam evaitad āha 10 pratīto jayati saṃ dhanānīti. rāshṭrāṇi vai dhanāni, tāny apratīto jayati 11 pratijanyāny uta yā sajanyeti. sapatnā vai dvishanto bhrātṛivyā janyāni, tān apratīto jayaty 12 avasyave yo varivaḥ kṛiṇotīti yad āhāvasīyase yo vasīyaḥ karotīty eva tad āha 13 brahmaṇe rājā tam avanti devā iti, purohitam evaitad abhivadati || 26 || 3 ||

1 Yo ha vai trīn purohitāṅs trīn purodhātṛīn veda, sa brāhmaṇaḥ purohitaḥ. sa vadeta purodhāyā: Agnir vāva purohitaḥ pṛithivī purodhātā, Vāyur vāva purohito 'ntariksham purodhātāditya vāva purohito dyauḥ purodhātai,sha ha vai purohito ya evaṃ vedātha sa tirohito ya evaṃ na veda 2 tasya rājā mitram bhavati, dvishantam apabādhate yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatraṃ jayati, balena balam aṣnute yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitas. tasmai viṣaḥ saṃjānate sammukhā ekamanaso yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohito 4 bhūr bhuvaḥ svar om, amo 'ham asmi sa tvaṃ sa tvam asy amo 'haṃ, dyaur aham pṛithivī tvaṃ, sāmāham ṛik tvaṃ, tāv eha saṃvahāvahai | purāṇy asmān mahābhayāt | tanūr asi tanvam me pāhi | 5 yā oshadhīḥ somarājñīr bahvīḥ ṣatavicakshaṇāḥ | tā mahyam asminn āsane 'chidraṃ ṣarma yachata ||

6 yā oshadhīḥ somarājñīr vishṭhitāḥ pṛithivīm
anu | tā mahyam asminn āsane 'chidraṃ ṣarma
yachata || 7 asmin rāshṭre ṣriyam ā veṣayāmy ato
devīḥ prati paṣyāmy āpaḥ || 8 dakshiṇam pādam
ava nenije 'smin rāshṭra indriyaṃ dadhāmi | sa-
vyam pādam ava nenije 'smin rāshṭra indriyaṃ
vardhayāmi | pūrvam anyam aparam anyam pā-
dāv ava nenije | devā rāshṭrasya guptyā abhaya-
syāvaruddhyai || 9 āpaḥ pādāvanejanīr dvishantaṃ
nir dahantu me || 27 || 4 ||

1 Athāto brahmaṇaḥ parimaro. yo ha vai brahmaṇaḥ
parimaraṃ veda, pary enaṃ dvishanto bhrātṛivyāḥ pari
sapatnā mriyante 2 'yaṃ vai brahma yo 'yam pavate. tam
etāḥ pañca devatāḥ parimriyante: vidyud vṛishṭiṣ candramā
āditya 'gnir 3 vidyud vai vidyutya vṛishṭim anupraviṣati,
sāntardhīyate, tāṃ na nirjānanti 4 yadā vai mriyate, 'thā-
ntardhīyate, 'thainaṃ na nirjānanti 5 sa brūyād vidyuto
maraṇe: dvishan me mriyatāṃ, so 'ntardhīyatāṃ,
tam mā nirjñāsishur iti 6 kshipraṃ haivainaṃ na nir-
jānanti 7 vṛishṭir vai vṛishṭvā candramasam anupraviṣati,
sāntardhīyate, tāṃ na nirjānanti. yadā vai mriyate, 'thā-
ntardhīyate, 'thainaṃ na nirjānanti. sa brūyād vṛishṭer ma-
raṇe: dvishan me mriyatāṃ, so 'ntardhīyatāṃ, tam
mā nirjñāsishur iti. kshipraṃ haivainaṃ na nirjānanti
8 candramā vā amāvāsyāyām ādityam anupraviṣati, so 'ntar-
dhīyate, taṃ na nirjānanti. yadā vai mriyate, 'thāntardhī-
yate, 'thainaṃ na nirjānanti. sa brūyāc candramaso ma-
raṇe: dvishan me mriyatāṃ, so 'ntardhīyatāṃ, tam
mā nirjñāsishur iti. kshipraṃ haivainaṃ na nirjānanty
9 ādityo vā astaṃ yann agnim anupraviṣati, so 'ntardhīyate,
taṃ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thai-
naṃ na nirjānanti. sa brūyād ādityasya maraṇe: dvishan

me mriyatāṃ, so 'ntardhīyatāṃ, tam mā nirjñā-
sishur iti. kshipraṃ haivainaṃ na nirjānanty 10 agnir vā
udvān vāyum anupraviṣati, so 'ntardhīyate, taṃ na nirjā-
nanti. yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nir-
jānanti. sa brūyād agner maraṇe: dvishan me mriya-
tāṃ, so 'ntardhīyatāṃ, tam mā nirjñāsishur iti.
kshipraṃ haivainaṃ na nirjānanti 11 tā vā etā devatā ata
eva punar jāyante 12 vāyor agnir jāyate, prāṇād dhi balān
mathyamāno 'dhijāyate. taṃ dṛishṭvā brūyād: agnir jā-
yatām, mā me dvishañ jany, ata eva parāñ pra-
jighyatv iti. ato haiva parāñ prajighyaty 13 agner vā
āditya jāyate. taṃ dṛishṭvā brūyād: āditya jāyatām,
mā me dvishañ jany, ata eva parāñ prajighyatv ity.
ato haiva parāñ prajighyaty 14 ādityād vai candramā jāyate.
taṃ dṛishṭvā brūyāc: candramā jāyatām, mā me dvi-
shañ jany, ata eva parāñ prajighyatv iti. ato haiva
parāñ prajighyati 15 candramaso vai vṛishṭir jāyate. tāṃ
dṛishṭvā brūyād: vṛishṭir jāyatām, mā me dvishañ
jany, ata eva parāñ prajighyatv ity. ato haiva parāñ
prajighyati 16 vṛishṭer vai vidyuj jāyate. tāṃ dṛishṭvā
brūyād: vidyuj jāyatām, mā me dvishañ jany, ata
eva parāñ prajighyatv ity. ato haiva parāñ prajighyati
17 sa esha brahmaṇaḥ parimaras 18 tam etam brahmaṇaḥ
parimaram Maitreyaḥ Kaushāravaḥ Sutvane Kairiṣaye Bhā-
rgāyaṇāya rājñe provāca, taṃ ha pañca rājānaḥ parima-
mrus, tataḥ Sutvā mahaj jagāma 19 tasya vrataṃ: na dvi-
shataḥ pūrva upaviṣed; yadi tishṭhantam manyeta, tishṭhe-
taiva. na dvishataḥ pūrvaḥ saṃviṣed; yady āsīnam ma-
nyetāsītaiva. na dvishataḥ pūrvaḥ prasvapyād: yadi jāgra-
tam manyeta, jāgriyād evā 20 pi ha yady asyāṣmamūrdhā
dvishan bhavati, kshipraṃ haivainaṃ stṛiṇute stṛiṇute
|| 28 || 5 ||

Ity ashṭamapañcikāyām pañcamo 'dhyāyaḥ.
Iti catvāriṅṣādhyāye pañcamaḥ khaṇḍaḥ.

Zu 7, 11.

Ṣāṅkhāyanabrāhmaṇa 3, 1.

Yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aṣnanti, tasmād upavasaty: uta me devā havir aṣnīyur iti. pūrvām paurṇamāsīm upavased iti Paiṅgyam, uttarām iti Kaushītakam. yām pary astamayam utsarped iti sā sthitir. uttarām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyāṃ candramasaṃ yad upavasati tena pūrvām prīṇāti, yad yajate tenottarām. uttarām upavased, uttarām u ha vai samudro vijate somam anu daivatam. etad vai devasatyaṃ yac candramās, tasmād uttarām upavaset ||

Anhang.

1. Auszüge aus dem Commentare von Sāyaṇācārya.
2. Verzeichniss der erwähnten Verse.
3. Namenverzeichniss.
4. Anmerkungen.

1. Auszüge aus dem Commentare von Sāyaṇācārya.

Pañcikā I.

1.

2. nirvapanti | ṣakaṭāvasthāpitavrīhisaṃghān nishkṛishya mushṭicatushṭayaparimitānāṃ vrīhīṇāṃ ṣūrpe prakshepo nirvāpaḥ | tatpūrvako yāgo 'tra nirvāpaṣabdenopalakshyate |

dīkshaṇīyam | somayāge pravṛittasya yajamānasya saṃskāro dīkshaṇam | tasya ca saṃskārasya hetuḥ karmaviṣesho dīkshaṇīyāṣabdavācyaḥ | tasya karmaviṣeshasya vācakena ṣabdena tatkarmasādhanam upalakshyate | tato dīkshaṇīyākhyakarmasādhanam puroḍāṣam iti sāmānādhikaraṇyam upapannam |

11. prajāyate | tāv etau puroḍāṣacarupakshāv Āpastambena darṣitau | dīkshaṇīyāyās tantram prakramayati | āgnāvaishṇavam ekādaṣakapālaṃ nirvapaty, āgnāvaishṇavaṃ vā ghṛite carum | puroḍāṣo brahmavarcasakāmasya, ghṛite caruḥ prajākāmasya paṣukāmasya vā | ādityaṃ ghṛite caruṃ dvitīyam paṣukāmasyaike samāmanantīti |

12. āmāvāsyena | tad āhāṣvalāyanaḥ | darṣapūrṇamāsābhyām ishṭveshṭipaṣucāturmāsyair atha somena (4, 1, 1) iti | yajeteti ṣeshaḥ | ishṭir āgrayaṇeshṭiḥ | paṣur nirūḍhapaṣubandhaḥ | Āpastambo 'py āha | atha darṣapūrṇamāsāv ārabhate | tābhyāṃ saṃvatsaram ishṭvā somena paṣunā vā yajata iti |

esho ekā dīkshā | eshāpy ekā dīkshā | evam ukte saty anyāpi kācid dīkshāstīti sūcitam bhavati | ata evāṣvalāyana ishṭipūrvatvaṃ somapūrvatvaṃ cety ubhau pakshāv udājahāra | ūrdhvaṃ darṣapūrṇamāsābhyāṃ yathopapatty eke | prāg api somenaike (4, 1, 2) iti | upapattir dravyādisampattiḥ | tām anatikramyeti yathopapatti | darṣapūrṇamāsābhyām ūrdhvaṃ dravyādisampattau satyāṃ somena yajeteti keshāṃcin matam | tābhyām prāg api sampattau somapānam ity apareshām matam | Taittirīyāṣ ceshṭipūrvatvam abhipretya vasantādikālaviṣesheshv ādhānam āmnāya punaḥ somapūrvatvam abhipretya kālaniyamam anantareṇādhānam āmananti | atho khalu yad

evainaṃ yajña upanamed athādadhīta saivāsyarddhir (Tb. 1, 1, 2, 8) iti | Āpastambo 'pīdam eva somādhānam abhipretya vasantādikālaviṣeshapratīkshāṃ vārayati | nartūn sūrkshen na nakshatram iti | tasmāt pakshadvayam |

14. saptadaṣa sāmidhenīḥ | pra vo vājā abhidyava ityādyā ekādaṣasaṃkhyākā ṛico vahnisamindhanahetutvāt sāmidhenya ity ucyante | Āṣvalāyana 1, 2, 7 | tāsu: triḥ prathamām anvāha trir uttamām iti vacanāt, tāḥ pañcadaṣa sampadyante | prakṛitāv eva vihitāsu pañcadaṣasv ṛikshu codakaprāptāsu, ye samidhyamānasamiddhavatyau dve ṛicau tayor madhye dhāyyābhidheye ṛicau prakshepṭavye | tathā cāṣvalāyanaḥ | dīkshaṇīyāyāṃ dhāyye virājau (4, 2, 1) iti | tatra pṛithupājā amartya ity ekā, taṃ sabādho yatasruca iti dvitīyā | etac ca Prayogasaṃgrahakāreṇodāhṛitam | atha dīkshaṇīyāyāṃ dhāyye bhavataḥ | ṣocishkeṣaṃ tam īmahe pṛithupājās taṃ sabādha iti |

3.

5. ājyam | ājyaghṛitayor bhedaḥ pūrvācāryair udāhṛitaḥ | sarpir vilīnam ājyaṃ syād ghanībhūtaṃ ghṛitaṃ vidur iti | īshad vilīnam āyutam |

10. dīkshitavimitam | dīkshitasya praveṣārthaṃ viṣesheṇa nirmitaḥ prācīnavaṅṣo dīkshitavimitaḥ |

11. yoniḥ | Āpastambo 'py āha | ā vo devāsa īmaha iti | pūrvayā dvārā prāgvaṅṣam praviṣyeti |

19. mushṭī kurute | yajamāno hastayor mushṭiṃ kuryāt | tatprakāra Āpastambena spashṭam abhihitaḥ | athāñgulīr nyacati | svāhā yajñam manaseti dve svāhā diva iti dve svāhā pṛithivyā iti dve svāhoror antarikshād iti dve svāhā yajñaṃ vātād ā rabha iti mushṭī karotīti |

21. na pūrvadīkshiṇaḥ | dvayor vā bahūnāṃ vā yajamānānāṃ sambhūya somābhishavaḥ saṃsavaḥ | sa ca mahān doshaḥ | tasminn eva deṣe tasminn eva kāle matsaragrastair yajamānaiḥ pravartitatvāt | nadyā vā parvatena vā vyavadhānarahitayoḥ samīpavartinoḥ parasparamantradhvaniṣravaṇayogyayor deṣayoḥ spardhamānābhyāṃ yajamanābhyām pravartitau yau somayāgau tayor ayaṃ saṃsavākhyo doshaḥ | tathā ca Sūtrakāra āha | saṃsavo 'nantarhiteshu nadyā vā parvatena vā (6, 6, 11) iti | so 'yaṃ doshaḥ pūrvadīkshiṇo nāsti | ekasminn eva divase dvayor yajamānayor madhye yaḥ pūrvaṃ dīkshaṇīyeshṭiṃ karoti sa pūrvadīkshī |

saṃveṣāya tvopaveṣāya tvetyādimantreṇa yeyaṃ saṃsavaprāyaṣcittāhutiḥ seyam aparadīkshiṇaiva kartavyā na pūrvadīkshiṇety arthaḥ |

4.

1. puronuvākye | tad ubhayam adhvaryuṇā preshito hotānubrūyāt |

8. yājyānuvākye | yady apy arthānusāreṇānuvākyāyājye bhavata iti vidhātavyaṃ, tathāpy alpāctaram iti vyākaraṇasūtrānusāreṇa yājyāṣabdasya pūrvanipāto drashṭavyaḥ |

5.

1. gāyatryau | sa havyavāḷ amartya ity ekā gāyatrī, agnir hotā purohita ity aparā gāyatrī | te ubhe svishṭakṛidyāgasya saṃyājye kuryāt |

saṃyājyāṣabdārtham Āṣvalāyana āha | svishṭakṛitaḥ saṃyājye ity ukte sauvishṭakṛitī pratīyād (2, 1, 21) iti |

2. gāyatrī | tat savitur vareṇyam ity asyām ṛici yad gāyatrīchandas, tasya tejobrahmavarcasasādhanatvena tadrūpatvaṃ loke prasiddham |

4. ushṇihau | agne vājasya gomata ity ekoshṇik, sa idhāno vasush kavir ity aparā |

7. anushṭubhau | tvam agne vasūn iti dve anushṭubhau |

10. bṛihatyau | enā vo agnim iti dve bṛihatyau |

13. paṅktī | agniṃ tam manya iti dve paṅktī |

16. trishṭubhau | dve virūpe carata iti dve trishṭubhau |

19. jagatyau | janasya gopā iti dve jagatyau |

22. virājau | preddho agna, imo agna iti dve virājau |

6.

2. na vā ekena | tatra preddho agna ity asyām ṛicy ekonatriṅṣad aksharāṇy, imo agna ity asyām ṛici dvātriṅṣad aksharāṇy, atas tayor na virāṭtvam iti cet | maivam | na vā ekenākshareṇeti vākyenaiva parihṛitatvāt |

8. vicakshaṇavatīm | vicakshaṇety aksharacatushṭayātmako 'yam mantraḥ | tadyuktaṃ vākyam prayuñjīta | Devadattavicakshaṇa gām ānaya, Yajñadattavicakshaṇa gām badhānety evaṃ tatprayogaḥ | tad āhāpastambaḥ | canasitavicakshaṇa iti nāmadheyānteshu dadhāti, canasiteti brāhmaṇaṃ vicakshaṇeti rājanyavaiṣyāv iti |

7.

8. tasmād dakshiṇataḥ | yasmād atra devānāṃ digviṣeshajñāpanāya dakshiṇasyāṃ diṣy avasthitam Agniṃ yajati, tasmāt kāraṇād Vindhyaparvatasya dakshiṇabhāge vrīhyādyoshadhayo 'gre pacyamānā āyanti | tattatsvāmigṛiheshv āgachanti | Vindhyasyottarabhāge yava-

godhūmacaṇakādidhānyaprācuryam | tāni ca dhānyāni māghaphālgunayoḥ pacyanta iti paṣcādbhāvīni | dakshiṇadigbhāge tu yavādiprācuryābhāvāt pracurāṇi ca vrīhyādīni kārttikamārgaṣīrshayoḥ pacyamānatvād agre pāko 'bhihitaḥ |

14. yad uttamām | atra Pathyādīnāṃ catasṛiṇāṃ devatānām ājyena yāgaḥ | Adites tu caruṇeti drashṭavyam | tad āhāpastambaḥ | catura ājyabhāgān pratidiṣaṃ yajati, Pathyāṃ svastim purastād Agniṃ dakṣhiṇataḥ Somam paṣcāt Savitāram uttarato madhye 'ditiṃ havisheti |

8.

1. prayājāhutibhiḥ | samidho yajati, Tanūnapātaṃ yajatītyādinā vihitāḥ pañca prayājāhutayaḥ | tāsām prakṛitāv anushṭhānaprakāra Āpastambena darṣitaḥ | pañca prayājān prāco yajati pratidiṣaṃ vā | samidhaḥ purastāt Tanūnapātaṃ dakshiṇata iḍām paṣcād barhir uttarataḥ svāhākāram madhya iti |

10.

7. yajñamukhe | yajñamukhaṃ yajñopakramaḥ | sa ca sutyādine prātaranuvākādinā bhavishyati | tadapekshayā prāyaṇīyeshṭiḥ prathamaṃ yajñamukham |

11.

1. prayājavat | prāyaṇīyeshṭer darṣapūrṇamāsavikṛitatvāc codakena prayājā anuyājāṣ ca prāptāḥ | samidho agna ājyasya (Āṣvalāyana 1, 5, 15) ityādyā mantrasādhyāḥ prayājā, devam barhir (Āṣvalāyana 1, 8, 7) ityādyā mantrasādhyās trayo 'nuyājāḥ | prāyaṇīyākhyaṃ karma prayājopetam anuyājavarjitaṃ kartavyam iti ṣākhāntarīyā āhuḥ |

6. tāvataiva | tadānīṃ yajñasya samāptatvād uttarakālīnaṃ somakrayādikaṃ na pravarteta | eteshām ananushṭhānamātreṇa yajño 'samāpto bhavati, tata uttarānushṭhānaṃ nirvighnam pravartate |

7. nishkāsam | bhāṇḍagato leparūpo haviḥṣesho nishkāsaḥ | prāyaṇīyakarmasambandhinaṃ nishkāsaṃ kasmiṅṣcit pātre sthāpayet | tataḥ sutyādine somayāgasyāvasāna udayanīyeshṭigatena havishā saha taṃ nishkāsam abhinirvapet |

9. amushmin vā etena | atra brahmavādinaḥ kaṃcid dosham āhuḥ | prāyaṇīyam ity evaṃvidhanāmopetaṃ yat karmāsty, etena karmaṇā yajamānāḥ svargaloka eva samṛiddhim prāpnuvanti nāsmiñl loke | katham iti cet | prāyaṇīyam ity etan nāma manasā kṛitvā nirvapanti, caraṇakāle 'pi tathaiva caranti | caraṇam āhutiprakshepaḥ | tasya ca nāmno 'yam arthaḥ | anena karmaṇā yajamānā asmāl lokāt prayanty eva, na tv asmiñl loke kaṃcit kālam pratitishṭhanti | tasmāt prāyaṇīyanāma sampannam iti | ṣrauta itiṣabdo brahmavādyudbhāvitadoshasamāptyarthaḥ |

13. barsanaddhyai | barso maṇyākāro granthiviṣeshaḥ | tasya granther naddhir bandhanam | tatsiddhyartham |

14. tejanyāḥ | tejanī rajjuḥ |

12.

2. nānuvidyate | ṣubhakarmānukūlo nāsti | meshādisaṃkrāntyādivirahitatvān malamāsa ity abhipretya tasmin māse ṣishṭāḥ ṣubhakarmāṇi varjayanti | ata evedānīm api somavikrayī ṣishṭācārasyānukūlo naiva vidyate |

13.

11. yo vai bhavati | yaḥ pumān prauḍhe yajñe pravṛitto bhavati, tatrāpi yaḥ ṣreshṭhatām prayogapāṭavābhimānam aṣnute prāpnoti, sa tādṛiṣaḥ purushaḥ karmasamāptivyagratayā paṇḍitammanyatvena vā vaikalyaṃ kurvan kilbisham bhavati | pāpam prāpnoti |

12. mānuvocaḥ | tasmād yajamānā evam āhuḥ | he hotas tvam mānuvocaḥ | anyacittaḥ san puronuvākyām mā paṭha | he adhvaryo mā pracārīḥ | vyagratayā pracāram anyathānushṭhānam mā kārshīḥ | nu kshipraṃ kurvanto bhavantaḥ kilbisham mā yātayan | mā prāpnuvata |

26. varuṇadevatyaḥ | yāvatkālaṃ soma upanaddha vastrādinā baddhaḥ syāt | yāvac ca pariṣritāni prācīnavaṅṣādisthānāni prapadyate | tāvad esha somo varuṇadevatākaḥ | bandhanasya varuṇapāṣādhīnatvād, āvaraṇasyāpi varuṇādhīnatvāt |

14.

1. anyataro 'naḍvān | krayadeṣe somaṃ ṣakaṭe prakshipya prācīnavaṅṣasamīpe samānīya ṣakaṭabaddhayor anaḍuhor madhye kaṃcid anaḍvāhaṃ vimucyetaram avimucya rājānaṃ ṣakaṭād adhastād ṛitvija upāvahareyuḥ |

4. cakriyāṇām | laukikīnāṃ vaidikīnāṃ ca prajānāṃ svarūpam | yadvā cakri ṣakaṭam | tena cakriṇa yāntīti ṣakaṭam āruhya gachantyaḥ prajāṣ cakriyāḥ |

6. prāci tishṭhati | etat sarvam abhipretyāpastambaḥ saṃjagrāha | pra cyavasva bhuvas pata iti prāñco 'bhiprayāya pradakshiṇam āvartanta iti | agreṇa prāgvaṅṣam prāgīsham udagīshaṃ vā ṣakaṭam avasthāpyeti |

15.

4. svena chandasā | te ca yājyānuvākye Āṣvalāyanena darṣite | idaṃ vishṇur vi cakrame, tad asya priyam abhi pātho aṣyām (4, 5, 3) iti |

6. agnim manthanti | atrātithyeshṭimadhye 'gnimanthanam Āpastamba āha | ātithyam āsādya sambhārayajūṅshi vyācashṭe | yajamānaṃ vācayatīty eke | paṣuvan nirmanthyaḥ sāmidhenyaṣ ceti | Āṣvalāyano 'py āha | ātithyeḷāntā | tasyā agnimanthanam (4, 5, 1. 2) iti |

16.

20. prahriyamāṇāya | āhavanīye prakshipyamāṇo 'yam mathito 'gniḥ prahriyamāṇaḥ |

35. yajñena yajñam | uttamayā cānayā paridadhāti | anuvācanaṃ samāpayet | yad āhāṣvalāyanaḥ | yajñena yajñam ayajanta devā iti paridadhyāt | sarvatrottamām paridhānīyeti vidyād (2, 16, 7. 8) iti |

40. abrāhmaṇoktaḥ | athavā smṛitishv abrāhmaṇatvena pratipādito yo 'sti so 'yam abrāhmaṇoktaḥ | tad yathā | abrāhmaṇās tu shaṭ proktā iti Ṣātātapo 'bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayī || tṛitīyo bahuyājyākhyaṣ caturtho 'ṣrautayājakaḥ | pañcamaṃ prāhur eteshāṃ grāmasya nagarasya ca || anāgatāṃ tu yaḥ pūrvāṃ sādityāṃ caiva paṣcimām | nopāsīta dvijaḥ saṃdhyām brahmabandhuḥ sa garhitaḥ ||

17.

6. jushāṇena | prakṛitāv āmnātau: jushāṇo 'gnir ājyasya vetu, jushāṇaḥ soma ājyasya havisho vetv iti | tenaiva mantreṇa yajeta |

15. atiriktaṃ tat | ye ceme ṣirasi yogyāḥ prāṇā ye 'py amī nīcadeṣasthitāḥ prāṇās te sarve sam u vidre | sambhūyaikatra ṣirasy avatishṭheran | tac cātiriktam | yogyasthānīyād adhikam | ṣirorūpam ātithyaṃ karma cakshurādīnām eva prāṇānāṃ yogyasthānaṃ, na tv adhodeṣavartinām apānādīnāṃ tatrāvakāṣo 'stīty arthaḥ |

19.

4. abhi tyaṃ devam | tā etāṣ catasra ṛicaḥ ṣākhāntaragatā Āṣvalāyanapaṭhitā drashṭavyāḥ (4, 6, 3) |

5. saṃ sīdasva | anena mantreṇainam pravargyākhyam mahāvīraṃ kharaṣabdābhidheye saṃtāpanasthāne samasādayan | sthāpayeyur ity arthaḥ |

7. pataṃgam | pataṃgam iti saṃhitāyām āmnātayor dvayoḥ pratīke, yo naḥ sanutya iti dvayoḥ pratīke, bhavā no agna iti dvayoḥ |

9. catasra ekapātinyaḥ | ekasya mantrasya pātaḥ pratīkam ekapātaḥ | so 'yaṃ yāsv ṛikshu tā ekapātinyaḥ | ekaikasyā ṛicaḥ pratīkāny etāni militvā catasra iti tātparyārthaḥ |

20.

3. ayaṃ vai venaḥ | ṣarīramadhye 'vasthitaṃ nābhiṃ hastenābhinīya pradarṣayann ayaṃ vai vena ity ucyate | tasya nābher venatvaṃ katham iti cet | ucyate | asmān nābher ūrdhvā anye prāṇāṣ cakshurādayaḥ kecit prāṇaviṣeshā venanti | caranti | tathā nābher avāñco 'pānavāyvādayaḥ kecid venanti | caranti | tasmād venanty asmād avadhibhūtān nābher iti vyutpattyā venaṣabdavācyo nābhiḥ | nābhiṣabdavācyatvaṃ katham iti cet | tad ucyate | ayaṃ nābhiḥ prāṇādhāratvena svayam prāṇarūpaḥ sann itarān ūrdhvavartino 'dhovartinaṣ ca prāṇān uddiṣya pratyekaṃ nābher nābhaishīr ity evaṃ vadann iva maryādārūpatvenāvasthitaḥ | tasmād ayaṃ dehamadhyavartī nābhir bhavati | naiva bhītiṃ kurv ity abhipretya maryādātvenāvasthānam eva nābher nābhiṣabdapravṛittinimittam |

4. vi yat pavitram | Āṣvalāyana 4, 6, 3 |

21.

4. apaṣyaṃ tvā | etatsūktagatānāṃ tisṛiṇām ṛicām pṛithagviniyogam Āṣvalāyana āha | apaṣyaṃ tvety etasyādyayā yajamānam īkshate dvitīyayā patnīṃ tṛitīyayātmānam (4, 6, 3) iti |

16. yābhir amum āvatam | Dieses bezieht sich auf die zweite Hälfte der Verse I, 112, 1—23.

17. arūrucat | tasyāḥ pūrvoktasūkte sthānaviṣesha Āṣvalāyanena darṣitaḥ | prāg uttamāyā arūrucad ushasaḥ pṛiṣnir agriya ity āvapetottareṇārdharcena patnīm īksheta (4, 6, 3) iti |

20. iti nu pūrvam paṭalam | brahma jajñānam (1, 19) ity ārabhya pṛithivī uta dyaur ityantenoktaprakāreṇābhishṭavasya pūrvo bhāgo varṇitaḥ | atra bhāgadvayakalpanam ekaikasmin bhāge prathamottamayor ṛicor āvṛittyartham | ata evoktam | ādyāntyātritvasiddhyartham paṭaladvitayaṃ kṛitam | anyathābhishṭavasyaikyāt tritvaṃ tatraiva vai bhaved iti |

22.

1. athottaram | paṭalaṣabdaḥ samūhavācī | uttarabhāgastho mantrasamūhaḥ kathyata iti ṣeshaḥ |

2. samiddho agnir aṣvinā, samiddho agnir vṛishaṇāratir divaḥ. Āṣvalāyana 4, 7, 4.

ut tishṭha | tasyā viniyogam Āṣvalāyana āha | ut tishṭha brahmaṇas pata ity etām uktvāvatishṭhate (4, 7, 4) iti |

adhukshad iti saptadaṣī | tadviniyogam āha | dugdhāyām adhukshad (4, 7, 4) iti |

upa drava | tadviniyogaṃ cāha | āhriyamāṇa upa drava (4, 7, 4) iti | seyaṃ ṣākhāntaragatatvād Āṣvalāyanena paṭhitā |

ā suta ity ekonaviṅṣī | ā nūnam iti viṅṣī | anayor vyatyayena prayogam āha | āsicyamāna ā nūnam aṣvinor ṛishir iti gavya, ā sute siñcata ṣriyam ity āje (4, 7, 4) iti ||

sam u tya ity ekaviṅṣī | tad viniyogaṃ cāha | āsiktayor sam u tye (4, 7, 4) iti | seyam ṛicām ekaviṅṣatir gharmaduho dhenor dohanasyānurūpā, tāsv ṛikshu dohanocitānāṃ (ṣabdānāṃ) dṛiṣyamānatvāt |

3. ud u shya devaḥ | mahāvīram ādāyottishṭhatsv anyeshu hotod u shya deva ity anena mantreṇa tān anūttishṭhet | teshu gachatsu mantreṇānugachet |

kharam | kharaḥ pravṛiñjanasthānam |

tapto vām ity eshā ṣākhāntaragatatvāt Sūtrakāreṇa paṭhitā. 4, 7, 4.

4. agne vīhīti | pūrvoktayor yājyayoḥ pāṭhānte vaushaḍ iti yad uccāraṇaṃ so 'yam prathamo vashaṭkāraḥ | tata ūrdhvam agne vīhīty uccārya vaushaḍ iti yat paṭhanaṃ so 'yam anuvashaṭkāraḥ | etam mantraṃ hotā paṭhet | he agne vīhi | khāda | bhakshayety arthaḥ | gharmasya yajety adhvaryuṇā preshito hotā pūrvoktaṃ yājyādvayaṃ savashaṭkāraṃ yadā paṭhati tadānīm adhvaryur aṣvinā gharmam pātam iti mantreṇa juhoti | punar apy agne vīhīti hotrā paṭhite saty adhvaryuḥ svāhendrāya vaḍ iti juhoti | tad etat sarvam Āpastamba āha | āṣrāvya pratyāṣrāvite sampreshyati gharmasya yajety, aṣvinā gharmam pātam iti vashaṭkṛite juhoti, svāhendrāya vaḍ ity anuvashaṭkṛita iti |

5. yad usriyāsu | Āṣvalāyana 4, 7, 4.

6. trayāṇām | somo vallīraso, gharmaḥ pravargyahavir, vājinam āmikshānunishyādi nīram | eteshāṃ svishṭakṛidartham avadānaṃ na kuryuḥ |

7. viṣvā āṣā | Āṣvalāyana 4, 7, 4.

8. svāhākṛitaḥ | Āṣvalāyana 4, 7, 4.

9. pāvakaṣoce | hotur ekayarcā pravargyahaviḥṣeshabhakshaṇapratīkshāṃ vidhatte |

11. ā yasmin | Āṣvalāyana 4, 7, 4.

12. havir havishmaḥ | bahushu dineshu pūrvāhṇāparāhṇayoḥ pravargyākhyaṃ karmānushṭhīyate | tatrottame dine 'parāhṇakālīne pravargyākhye kāṃcid ṛicam adhikāṃ vidhatte: havir havishma iti |

13. sūyavasāt | antimāt prācīneshu pravargyeshu pūrvoktām adhikām aprakshipyaivānayā paridadhyāt | antime tu tām prakshipya paṣcādanayā paridadhyāt | tad āhāṣvalāyanaḥ | sūyavasād bhagavatī hi bhūyā iti paridadhyād, uttame prāg uttamāyā havir havishmo mahi sadma daivyam ity āvapeta (4, 7, 4. 5) iti |

14. yo gharmaḥ | pravargyahavirāṣrayabhūto mahāvīrākhyo mṛinmayapātraviṣesho yo 'sāv asti tac chiṣnam | prajananendriyarūpam | taptasya mahāvīrasya hastābhyāṃ grahītum aṣakyatvāt tadgrahaṇasamarthodumbarakāshṭhanirmitau ṣaphau ṣaphanāmānau yau vidyete, tau prajananendriyasya pārṣvavartinau ṣaphāv iva saṃdṛiṣyete ca | udumbarakāshṭhābhyāṃ ṣaphanāmakābhyām mahāvīrasya madhyabhāge dhṛitatvāt | tasyādhastād ādhārārtham udumbarakāshṭhanirmitopayamanīṣabdavācyā darvī yā vidyate, seyaṃ ṣarīrasambandhinī te ṣroṇikapāle ṣroṇidvayamadhyagatam asthidvayam |

15. vedamayo brahmamayaḥ | vedaṣabdenātharvavedaḥ sarvavedasamashṭiyuktir vocyate | brahmaṣabdena hiraṇyagarbhaḥ | amṛitaṣabdena paramātmā |

23.

2. upasadā vai | parakīyadurgasamīpāvasthānena durgāvarodharūpeṇaiva mahatyā senayā durgaveshṭanena |

prathamām upasadam | tatra yā te agne 'yāṣayā tanūr ity anena mantreṇa sādhyopasat prathamadine 'nushṭhitatvāt prathamā | yā te agne rajāṣayā tanūr ity anena mantreṇa sādhyā dvitīyadine 'nushṭheyatvād dvitīyā | yā te agne harāṣayeti mantreṇa sādhyā tṛitīyadine 'nushṭheyatvāt tṛitīyā |

7. tāvantam eva | evaṃ sati yāvān ahorātrayos saṃdhikālas tāvantam eva dvishate dveshiṇe lokaṃ sthānaviṣesham pariṣinashṭi | itarasmāt kālān niḥsāritatvena saṃdhyākāla evāsurāṇām pariṣishyate | atraikaikasmin dine dvir-dvir anushṭheyā upasado jyotishṭome trishu dineshv anushṭheyāḥ | agnicayane shaṭsu dineshu | ahīnasatrayor dvādaṣasu dineshu | tathā ca Taittirīyair āmnātam | tisra eva sāhnasyopasado dvādaṣāhīnasya yajñasya savīryatvāya (Ts. 6, 2, 5, 1) iti | tathā shaḍ upasado 'gneṣ cityasya bhavantīti ṣrutyantaraṃ drashṭavyam | Āṣvalāyanas tv evam āha | ekāhīnānāṃ tisraḥ shaḍ vā | ahīnānāṃ dvādaṣa caturviṅṣatiḥ saṃcare (4, 8, 13) iti | gavāmayanākhye saṃcara ity arthaḥ |

24.

6. tat tānūnaptram | tasmād idam ājyasparṣanākhyaṃ tānūnaptraṃ karmābhavat | idaṃ ca karmāpastambena vispashṭam abhihitam | ātithyāyā dhrauvāt sruci camase vā tānūnaptraṃ samavadyati caturavattam pañcāvattaṃ vāpataye tvā gṛihṇāmīty etaiḥ pratimantram anādhṛishṭam asīti yajamānasaptadaṣā ṛitvijas tānūnaptraṃ samavamṛiṣanty anu me dīkshām iti yajamāna iti |

8. tasmāt | yady apy etat tānūnaptrīkarmopasadbhyaḥ pūrvam anushṭheyaṃ, tathāpy upasatprayuktavijayaprasaṅgena buddhisthatvād atrābhihitam |

25.

1. samānabarhishī | ātithyākarmaṇy āstīrṇam barhir nāgnau prahṛitam | iḍāntatvena tatra karmasamāpanāt | tac cāpastambenoktam | iḍāntā saṃtishṭhate dhārayanti dhrauvam ājyam iti | ṣākhāntare ca barhishor anuvṛittir āmnātā | yad ātithyāyām barhis tad upasadāṃ tad agnīshomīyasyeti |

2. Varuṇaḥ parṇāni | Varuṇo 'tra praṣaṅsārtham evopādīyate na tu devatātvena, tadīyayor yājyānuvākyayor anabhidhāsyamānatvāt |

4. vratam upaiti | vrataṣabdenātra payaḥpānam ucyate |

5. trīn stanān | etāsāṃ stanasaṃkhyānām uktāḥ kālaviṣeshā Āpastambenodāhṛitāḥ | caturaḥ sāyaṃ duhyāt trīn prātar dvau sāyam ekam uttama iti |

6. paro varīyāṅsaḥ | ime pṛithivyantarikshadyusaptalokāḥ paro varīyāṅsaḥ | parastād ūrdhvabhāge 'tiṣayena varā atyantavistṛitāḥ | arvāg adhobhāge 'ṅhīyāṅsaḥ | atiṣayenāṇuvat saṃkucitāḥ | satyalokād aṇur dyulokaḥ | tasmād apy aṇur antarikshalokaḥ | tasmād apy aṇur bhūlokaḥ | evaṃ saty upasado 'pi parastād ūrdhvalokasthānīyāt prathamadinād ārabhya tattaddināntaradineshu stanasaṃkhyāhrāsenārvācīr upaity anutishṭhatīti yad asti, tad eshām eva lokānām abhijayāya bhavati |

7. upasadyāya | upasadyāyetyādyā āmnātās tisra ṛicaḥ pūrvāhṇe sāmidhenyaḥ | imām me agna ityādikā āmnātās tisra ṛico 'parāhṇe sāmidhenyaḥ |

8. jaghnivatīḥ | hantidhātvarthayuktā jaghnivatīḥ | tathāvidhā ṛica udāharati |

13. grīvāsu | grīvāsthānīyāsūpasatsu gaṇḍamālākhyarogasthānīyaṃ doshaṃ dadhyāt | utpādayet | tathā sati hotā yajamānasya glāniviṣeshāñ janitor utpādayitum īṣvaraḥ samartho bhavet |

15. tad u ha | tasminn evoktārthe kaṣcid vṛittānta ucyata iti ṣeshaḥ | Upāvināmakaḥ kaṣcid ṛishiḥ | sa tu Jānaṣruteyo Janaṣrutāyāḥ striyo 'patyam | sa pumān upasadāṃ kila vā upasannāmakānāṃ karmaṇām eva vidhāyake brāhmaṇe tad vākyam āha sma | kim āheti | tad ucyate | yasmāt kāraṇād aṣlīlasyāpi kurūpasya ṣrotriyasya vedaṣāstravido mukhaṃ tṛiptam iva dainyahīnatayā tṛiptiyuktam eva rebhavatīva vedaṣāstrapāṭhopetatvāc chaṅsad iva vy eva jñāyate | viṣeshenāvaṣyam pramīyate | ity etad ṛisher vacanam | tasya vacanasyābhiprāya ucyate | grīvāsthānīyā upasada ājyahavishkāḥ | ata eva ṣobhamānāḥ | loke 'pi ṣobhamānāsu grīvāsv adhyāhitam āṣritam mukhaṃ ṣrotriyaṣambandhi tṛiptyādyupetaṃ dṛiṣyate | tasmāt kāraṇāc chobhanagrīvāhitamukhasāmyam ājyahavishkatvam ity abhipretya sa ṛishis tad vākyam aha |

26.

1. aprayājam | tathā cāṣvalāyana āha | svishṭakṛidādi lupyate prayājā ājyabhāgau ca (4, 8, 8) iti | svishṭakṛidādishv antarbhāvād anuyājalopo yukta eva |

atrāgnīshomavishṇurūpāṇāṃ devānām bahutvenāṣrāvaṇārtham uttarasmād deṣād āhavanīyasya dakshiṇadeṣam praty asakṛid atikramaṇam prāptam | tad vārayitum āha | sakṛid etc.

2. sakṛit | vedyāhavanīyayor madhye sakṛid evātikramya dakshiṇadiṣy avasthito bahushu yāgeshu pratyekam āṣrāvaṇaṃ kuryāt | evaṃ saty upasadyajñasya sarvata ākramaṇam bhavati | sthairyam bhavati | anyathā punaḥ-punar uttarasyāṃ diṣi gamane labdhāvasaraḥ san yajño 'py apakrāmet | tasmāt sakṛid evātikramaṇaṃ yuktam | tad āhāpastambaḥ | dhrauvād ashṭau juhvāṃ gṛihṇāti catur upabhṛiti | ghṛitavati ṣabde juhūpabhṛitāv ādāya dakshiṇā sakṛid atikrānta upāṅṣuyājavat pracaratīti |

3. krūram iva | somasya rājño 'nte samīpe ghṛitena dravyeṇa tānūnaptrasaṃjnakaṃ karma caranty anutishṭhantīti yad asti, tad etat somasya rājñaḥ samīpe krūram iva vai ugram eva karma carantí |

4. āpyāyayanti | jalena prokshaṇam āpyāyanam | ṣamayanti |

udṛicam aṣīya | ud uttamā samāptivishayā ṛig yasyāṃ sutyāyāṃ seyam udṛik | vighnam antareṇa samāptiparyantam anutishṭheyam iti |

5. prastare nihnavate | yad yasmād evaṃ tat tasmād garbharakshārtham prastara etannāmake darbhamushṭau nihnavate | sampraṇamanti | namaskāropacāraṃ kuryur ity arthaḥ | nihnavaprakāra Āpastambena darṣitaḥ | atha nihnavate | dakshiṇe vedyante prastaraṃ nidhāya dakshiṇān pāṇīn uttānān kṛitvā savyān nīca eshṭā rāya iti |

28.

1. agnaye | prācīnavaṅṣagata āhavanīye 'vasthitasyāgneḥ saumikyām uttaravedyāṃ nayanaṃ yad asti, tad etad atrāgnipraṇayanam |

16. ayam u syā | brāhmaṇagato 'yaṃṣabdo 'tra strīliṅgatvena pariṇeyaḥ |

28. paitudāravāḥ | pītudāruḥ khadiravṛiksha ity eke | devadāruvṛiksha ity anye | guggulu prasiddhaṃ dhūpasādhanam | ūrṇāstukā avisambandhiromaviṣeshāḥ | sugandhitejanaṃ tṛiṇaviṣesho, yasya mūlāni gharmakāle pānīyamadhye sthāpyante |

29.

1. havirdhānābhyām | haviḥ somarūpaṃ dhatto dhārayata iti havirdhāne dve ṣakaṭe | tayoḥ svarūpam Āpastambo darṣayati |

prayuktapūrve ṣakaṭe naddhayuge apratihitaṣamye prakshālya tayoḥ prathamagrathitāu granthīn visrasya navān prajñātān kṛitvāgreṇa prāgvaṅṣam abhitaḥ pṛishṭhyām avyavanayan pariṣrite sachadishī avasthāpayatīti | tayor havirdhānayoḥ prācīnavaṅṣasya purobhāgam upakramyottaradeṣaparyantaṃ nayanam pravartanaṃ tad api sa evāha | prācī pretam adhvaram ity udgṛihṇantaḥ pravartayantīti |

5. prabāhuk | parasparasādṛiṣyena sahaiva vartamāne |

8. adhi dvayoḥ | havirdhānākhyayoḥ ṣakaṭayor upari somasyāvasthānāya gṛihākāreṇa parito veshṭanam upary āchādanaṃ yat kriyate, tad etad āchādanaṃ chadiḥṣabdavācyam | tādṛiṣe dve chadishī tayor havirdhānayor avasthāpya tayoṣ chadishor upari tṛitīyaṃ chadir havirdhānayor udāhṛitayor avasthāpyate |

15. rarāṭyām | havirdhānamaṇḍapasya cikīrshitasya prācyāṃ dvāri bandhanīyā darbhamālā rarāṭī | dvitīyārthe saptamī |

21. yajushā | tad etad Āpastambo darṣayati | vishṇoḥ pṛishṭham asīti teshu madhyamaṃ chadir adhyūhati | aratnivistāram navāyāmam iti |

22. tau yadaiva | adhvaryur dakshiṇasya havirdhānasya methīm īshāgrabhāgāvasthāpanakāshṭhaṃ sthāpayati | uttarasya tu pratiprasthātā karoti | tad etad ubhayam Āpastambo darṣayati | divo vā vishṇa ity adhvaryur dakshiṇasya havirdhānasya karṇātardam anu methīṃ nihanti tasyām īshāṃ ninahyaty evam uttarasya pratiprasthātā vishṇor nu kam ity uttarasyottaraṃ karṇātardam anv iti | tasmin methīnihananakāle paridadhyād iti | yady apy ayaṃ kālaḥ pariṣrayaṇakālāt prācīnaḥ | tathāpi tatsamīpavartitvāt pūrvavidhinā saha nātyantaṃ virodha ity etad darṣayati | atra hi te etc.

30.

1. agnīshomābhyām | yo 'yam agnih prācīnavaṅṣākhyāyāḥ ṣālāyā mukhe dvārabhāge pūrvasiddhāhavanīyarūpeṇāvatishṭhate | tasmāc chālāmukhīyād agneḥ sakāṣāt kiyān apy āgnīdhrīye dhishṇye netavyaḥ | somaṣ ca pūrvaṃ ṣālāmukhīyasamīpe 'vasthitas tenāgninā sahānītaḥ san punar api havirdhānamaṇḍape netavyaḥ | tad idam agnīshomapraṇayanam | tadarthaṃ hotāram praty adhvaryuḥ praishamantram brūyāt | tad etat sarvam Āpastamba āha | ṣālāmukhīye praṇayanīyam idhmam ādīpya sikatābhir upayamya | Agnīshomābhyām anubrūhīti sampreshyatīti | agniprathamāḥ somaprathamā vā prācīm abhipravrajanty āgnīdhrīye 'gnim pratishṭhāpyeti | sa ca somo jigāti gātuvid ity aparayā dvārā havirdhānaṃ rājānam prapādayatīti ca |

2. sāvīr hi | Āṣvalāyana 4, 10, 1.

12. āhutyām | āhutis tu Yajurvede vihitā | nayavatyarcāgnīdhre juhoti suvargasya lokasyābhinītyai (Ts. 6, 3, 2, 3) iti | sā cāpastambena spashṭīkṛitā | āgnīdhrīye 'gnim pratishṭhāpyāgne nayety ardham ājyaṣeshasya juhotīti |

23. hiraṇmayam | havirdhānasya ṣakatasyopari somasthāpanārthe kṛishṇājinam āstṛiṇanti | tathā cāpastamba āha | dakshiṇasya havirdhānasya nīḍe pūrvavat kṛishṇājināstaraṇaṃ rājñaḥ sādanam iti |

Pañcikā II.

1.

12. tasmāt palāṣasyaiva | tasmād yonitvāt palāṣākhyasyaiva vṛikshasya sambandhinā palāṣaṣabdena sarvavṛikshāṇām patram ācakshate | vyavaharanti | amushya nyagrodhasya palāṣam patram, amushya cūtavṛikshasya palāṣam patram |

2.

1. añjmo yūpam | ca sa praisho vikalpenāpastambena darṣitaḥ | yūpāyājyamānāyānubrūhīti sampreshyati | ajyamānāyānubrūhīti | añjmo yūpam anubrūhīti veti |

añjanaṃ tv Āpastambena darṣitam | athainam asaṃskṛitenājyena yajamāno 'grataḥ ṣakalenānakty aindram asīti cashālam añktvā supippalābhyas tvaushadhībhya iti pratimucya devas tvā savitā madhvānaktv iti sruveṇa saṃtatam avichindann agnishṭhām aṣrim anaktīti |

6. uc chrayasva | tad etad ucchrayaṇam Āpastambena darṣitam | yūpāyocchrīyamāṇāyānubrūhīti sampreshyaty, ucchrīyamāṇāyānubrūhīti vod divaṃ stabhānāntariksham pṛiṇety ucchrayatīti |

10. samiddhasya | ardham antarvedy ardham bahirvedi yūpasthāpanād āhavanīyapūrvadigāṣrayaṇam |

22. yadi ha vā api | yady api yajamāno mṛityunā nīta eva bhavati | tathāpi tatpādapāṭhena mṛityum parihṛityainaṃ saṃvatsarāyāyuḥpradāya kālātmane dadāti |

32. taṃ dhīrāsaḥ | atra prathamam añjmo yūpam anubrūhīti preshito yathāñjanti tvām iti prathamām anvāha | tathā yūpāyocchrīyamāṇāyānubrūhīti preshita uc chrayasvetyādyā ṛicaḥ pañcānubrūyāt | tathā yūpāya parivīyamāṇāyānubrūhīti preshito yuvā suvāsā ity etām anubrūyāt |

3.

1. tishṭhed yūpā3ḥ | karmaṇi samāpte sati paṣcād ayaṃ yūpaḥ kiṃ svasthāne tishṭhet | kiṃ vā taṃ yūpaṃ vahnau prahared ity evaṃvidhaṃ vicāram brahmavādina āhuḥ |

7. prastaraḥ | prastarākhyo darbhamushṭiḥ |

8. atha ye tebhyaḥ | pūrvasiddhebhyo 'nushṭhātṛibhya ṛi-

shibhyo 'vare ye kecid arvācīnā idānīṃtanā yajamānā āsan | te sarve yūpasya pratinidhitvena yūpaṣakalam etaṃ svarunāmakaṃ svalpaṃ kāshṭhakhaṇḍam apaṣyan | tasmād idānīṃtano yajamānas tasmin yūpapraharaṇakāle taṃ svarum anupraharet | etac ca ṣākhāntare ṣrūyate | devā vai saṃsthite some pra sruco 'haran pra yūpam | te 'manyanta: yajnaveṣasaṃ vā idaṃ kurma iti | te prastaraṃ srucāṃ nishkrayaṇam apaṣyan svaruṃ yūpasya | saṃsthite some pra prastaraṃ harati, juhoti svarum, ayajñaveṣasāya (Ts. 6, 3, 4, 9) iti |

tad etat svarupraharaṇam Āpastambena darṣitam | juhvāṃ svarum avadāyānūyājānte juhoti dyāṃ te dhūmo gachatv iti |

9. sarvābhyo vā eshaḥ | yo yajamāno dīkshate somayāge dīkshām prāpnoti | sa yajamānaḥ sarvadevatārtham ātmānam eva paṣutvenālabdhum upakramate |

10. dvirūpaḥ | ṣuklakṛishṇādivarṇadvayopetaḥ |

pīva iva | kiṃtu pīva iva ṣarīrapushṭyā sthūla eva paṣuḥ kartavyaḥ | loke hi paṣavaḥ pīvorūpā vai | medovṛiddhyā vai prāyeṇa sthūlarūpā eva bhavanti | yajamānas tu paṣvanushṭhānadine kṛiṣita iva | upasaddineshu svalpakshīrāhāreṇa tadānīṃ kṛiṣa eva bhavati |

12. acyutaḥ | avaṣyaṃ kartavyaḥ |

līpsitavyam | bhakshaṇāt pūrvam ādareṇa mahatā labdhum eshṭavyam api | tāv etau pūrvottarapakshau ṣākhāntare saṃgṛibītau | tasmāt tasya nāṣyam | purushā nishkrayaṇa iva hy. atho khalv āhur: Agnīshomābhyāṃ vā Indro Vṛitram ahann iti. yad agnīshomīyam paṣum ālabhate, vārtraghna evāsya sa, tasmād v āṣyam (Ts. 6, 1, 11, 6) iti |

4.

1. āprībhiḥ | teshām prayājādīnāṃ yājyāḥ prītihetutvād āprīṣabdenocyante | etac ca ṣākhāntare ṣrutam | āprībhir āpnuvaṅs tad āprīṇām āpritvam (Tb. 2, 2, 8, 6) iti | tābhir āprīsaṃjñakābhiḥ prayājādibhir āprīṇāti | devatāḥ sarvatra prīṇayet | tatprītyarthaṃ yājyāḥ paṭhed ity arthaḥ |

3. samidho yajati | saminnāmakadevatātvād yāgo 'pi samidha ity anena ṣabdenocyate | saminnāmakayāgaṃ kuryād ity arthaḥ | yadvā hautraprakaraṇatvāt samiddevatāvishayāṃ yājyāṃ paṭhed ity arthaḥ | tatprakāram Baudhāyana āha | yad ājānāti samidbhyaḥ preshyeti tam maitrāvaruṇaḥ preshyati hotā yakshad Agniṃ samidhā sushamidhā samiddham ity, atha hotā yajati: samiddho adya manusho duroṇe | tāv evam eva vyatishaṅgam uttareṇa maitrāvaruṇaḥ preshyati | uttareṇottareṇa hotā yajatīti || asyāyam arthaḥ | samidbhyaḥ preshyeti mantreṇādhvaryur maitrāvaruṇam preshyati | tadānīm ayam maitrāvaruṇaḥ praishasūktagatena hotā yakshad Agniṃ samidhety anena prathamamantreṇa hotāram preshyati | hotāpy āprīsūkte samiddho adyety etām prathamayājyām paṭhati | evam uttaratrādhvaryuḥ | maitrāvaruṇahotārau parasparasaṃnidhau svasvamantrayāgaṃ kuryātām iti |

4. samindhate | prakāṣayanti |

atra prayājānāṃ krameṇa samidhas tanūnapān narāṣaṅsa iḷo barhir dura ushāsānaktā daivyā hotārā tisro devyas tvashṭā vanaspatiḥ svāhākṛitaya ity etā devatāḥ | Vasishṭhaṣunakātribadhryaṣvarājanyānāṃ narāṣaṅso dvitīyā | anyeshāṃ tanūnapād dvitīyā |

5. Tanūnapātam | atrādhvaryupraishaprakāram Āpastamba āha | samidbhyaḥ preshyeti prathamaṃ sampreshyati preshya preshyatītarān iti || ato 'smin dvitīyaparyāye preshyeti mantreṇādhvaryur maitrāvaruṇam preshyati | sa ca maitrāvaruṇaḥ praishasūktagatena hotā yakshat Tanūnapātam ity anena dvitīyamantreṇa hotāram preshyati | sa tu hotāprīsūktagatāṃ Tanūnapād ity etāṃ dvitīyāṃ yājyām paṭhet |

6. Narāṣaṅsam | adhvaryupreshito maitrāvaruṇo hotā yakshan Narāṣaṅsam iti mantreṇa hotāram preshyati | hotā Narāṣaṅsasyeti yājyām paṭhet |

anayor ubhayor mantrayor adhikāribhedena vyavasthām Āpastamba āha | Narāṣaṅso dvitīyaḥ prayājo Vasishṭhaṣunakānāṃ [1]) Tanūnapād itareshāṃ gotrāṇām iti |

7. iḷaḥ | hotā yakshad Agnim iḷa īḷita iti preshito hotā ājuhvāna ity etāṃ yājyām paṭhet | ishyata iti vyutpattyānnam iṭṣabdavācyam |

8. barhiḥ | hotā yakshad barhiḥ sushṭarīmeti mantreṇa preshito hotā prācīnam barhir ity etāṃ yājyām paṭhet |

9. duraḥ | hota yakshad dura ṛishvā ityādinā mantreṇa preshito vyacasvatīr urviyety etāṃ yājyām paṭhet |

10. ushāsānaktā | hotā yakshad ushāsānakteti mantreṇa preshita ā sushvayantī ityādikāṃ yājyām paṭhet |

11. daivyā hotārā | hotā yakshad daivyā hotāreti mantreṇa preshito daivyā hotārā prathameti yājyām paṭhet |

12. tisro devīḥ | hotā yakshat tisra ityādimantreṇa preshita ā no yajñam iti yājyām paṭhet |

13. Tvashṭāram | hotā yakshat Tvashṭāram iti mantreṇa preshito hotā ya ime dyāvāpṛithivī iti yājyām paṭhet |

14. vanaspatim | hotā yakshad vanaspatim ityādimantreṇa preshita upāvasṛijeti yājyām paṭhet |

1) Kātyāyana 19, 6, 8.

15. svāhākṛitīḥ | hotā yakshad Agnim svāheti mantreṇa preshitaḥ sadyo jāta iti yājyām paṭhet |

5.

1. paryagnaye | paryagnikaraṇasya svarūpam Āpastambo darṣayati | āhavanīyād ulmukam ādāyāgnīdhraḥ pari vājapatiḥ kavir iti triḥ pradakshiṇam paryagni karoti paṣum iti || evam paritaḥ kriyamāṇāyāgnaye yogyā ṛico he maitrāvaruṇa tvam anubrūhi | anenaiva mantreṇādhvaryuḥ preshayet |

2. agnir hotā | paṣoḥ parito 'gnir ity asminn arthe paryagnīty ucyate | tasmin kriyamāṇe tṛicam maitrāvaruṇo 'nubrūyāt | tad āhāṣvalāyanaḥ | preshito maitrāvaruṇo 'gnir hotā na iti tṛicam paryagnaye 'nvāha (S, 2, 9) iti |

6. ata upapreshya | ataḥ paryagnikaraṇānuvacanād ūrdhvam adhvaryur upapreshyetyādikam praishamantram paṭhet | hotar devebhyo havīnshy upapreshya prerayeti tasyārthaḥ | atra maitrāvaruṇasya hotṛisamīpe varaṇīyatvād dhotṛiṣabda upalakshakaḥ | tathā sati maitrāvaruṇam praty adhvaryor mantro bhavishyati |

7. ajaid agniḥ | atra ṣāmitradeṣam prati nīyamānasya paṣoḥ purato ya ulmukākāro 'gnir gachati so 'gnir ajait | jayatu | paṣoḥ purastād agner gamanam ṣākhāntare ṣrūyate | agninā purastād eti rakshasām apahatyai (Ts. 6, 3, 8, 2) iti |

6.

1. daivyāḥ | maitrāvaruṇopapraishād ūrdhvam hotur adhrigupraisho Baudhāyanena darṣitaḥ | yad ājānāty upapreshya hotar havyā devebhya iti tam maitrāvaruṇaḥ preshyaty ajaid agnir ity, atha hotādhrigum anvāha daivyāḥ ṣamitāra iti || adhriguḥ kaṣcid devaḥ paṣuviṣasanasya kartā | tam prati hotā daivyāḥ ṣamitāra ityādikam praishamantram anubrūyād iti tasya sūtravākyasyārthaḥ |

3. upanayata | medhyā medhārhā duro dvāro havirmārgān viṣasanahetīr vopanayata | saṃnidhāpayata | medhapatibhyām yajñasvāmipatnīyajamānārtham agnīshomadevatārtham vā medham yajñam āṣāsānaḥ prārthayamānā he ṣamitāro yūpam upanayata |

11. stṛiṇīta barhiḥ | saṃjñapanasthānam nītasya paṣor adhastād upākaraṇasādhanayor barhishor anyatarad barhir he ṣamitāra upakshipata | paṣubhakshitānām oshadhīnām paṣvavayatvena pariṇatatvāt paṣor oshadhyātmatvam | atas tadbhāgapāṭhena paṣum sarvaushadhyātmānam karoti |

12. janitraiḥ | tadbhāgapāṭhenainam paṣum janitrais tajjanmasambandhibhiḥ paṣvantarair anujñātam kṛitvā paṣcād ālabhante |

14. ekadhā | ekavidhayā vichedarāhityenāsya tvacam āchyatāt | samantāc chinnām kuruta | nābhyā apiṣasaṣ chedāt pūrvam eva vapām utkhidatāt | uddharata | ūshmāṇam ucchvāsam antar eva vārayadhvāt | nivārayata | pihitāsyam saṃjñapayatety arthaḥ |

15. ṣyenam | ṣyenākṛitikam asya paṣor vakshaḥ kuruta | bāhū praṣasā prakṛishṭachedanau kuruta | doshaṇī prakoshṭhau ṣalā kṛiṇutāt | ṣalākākārau kuruta | ubhāv apy aṅsau kaṣyapākārau (kachapākārau) kuruta | ṣroṇī ubhe apy achidre anūne kuruta | kavashorū kavashākārāv ūrū | srekaparṇā karavīrapatrākārāv ashṭhīvantāv ūrū mūlayuktau kuruta | asya paṣor vaṅkrayo vakrāṇi pārṣvāsthīni shaḍviṅṣatir bhavanti | tāḥ sarvā anushṭhyānukrameṇa svasthānagatāny uccyāvayatāt | uddharata | gātram-gātram sarvam apy adanīyam aṅgam anūnam kṛiṇutāt | avikalam kuruta |

16. ūvadhyagoham | ūvadhyagoham purīshagūhanasthānam pārthivam khanatāt | pṛithivīsambandham eva khanata | atrovadhyaṣabdenaushadham evocyate | purīshasya paṣubhakshitaushadhivikāratvāt | oshadhīnām ceyam eva bhūmiḥ pratishṭhāṣrayaḥ | tat tathā saty enad ūvadhyam svakīyāyām eva pratishṭhāyām bhūmirūpāyām antataḥ paṣuviṣasanānte pratishṭhāpayati |

7.

1. tushaiḥ | purā devās tushair vrīhigatair heyāṅṣaiḥ phalīkaraṇais taṇḍulaleṣaiṣ ca darṣapūrṇamāsādihaviryajñeshu samāgatāni rakshāṅsi toshayitvā tebhyo yajñebhyo nirabhajan | havirbhāgarahitāny akurvan | mahāyajñe jyotishṭomādike samāgatāni rakshāṅsi paṣuraktena toshayitvā tasmād yajñān nirabhajan | niḥsāritavantaḥ | haviryajñebhyo niḥsāraṇam ṣākhāntare darṣapūrṇamāsaprakaraṇe mantravyākhyāne samāmnātam | rakshasām bhāgo 'sīty āha tushair eva rakshāṅsi niravadayate (Tb. 3, 2, 5, 11) iti | tad etad Āpastambenoktam | madhyame puroḍāṣakapāle tushān opya rakshasām bhāgo 'sīty adhastāt kṛishṇājinasyopavapatīti | mahāyajñān niḥsāraṇam agnīshomīyapaṣuprakaraṇe Taittirīyair āmnātam | rakshasām bhāgo 'sīti sthavimato barhir aktvāpāsyaty asnaiva rakshāṅsi niravadayate (Ts. 6, 3, 9, 2) iti | sthavimataḥ sthaulyayukte barhirmūlabhāga ity arthaḥ | etad api Sūtrakāreṇa spashṭīkṛitam | barhisho 'gram savyena pāṇinādatto 'tha madhyam yata ārohati tad ubhayato lohitenāṅktvā rakshasām bhāgo 'sīty uttaram aparam avāntaradeṣam nirasyeti |

6. īṣvaraḥ | athopāṅṣuvailakshaṇyena yady uccaiḥ kīrtayed asya kīrtayituḥ sambandhinīr vāco rakshobhāsho janitor janayitum ayam īṣvaro bhavati | rakshobhir bhāshyata iti rakshobhāsh ity asya strīliṅgasya dvitīyābahuvacanam rakshobhāsha iti | tad etad vāca ity asya viṣeshaṇam | asyoccaiḥ kīrtayitur yā vācaḥ santi tāḥ sarvā rakshaḥproktavāgrūpeṇotpādayitum ayam saṃkīrtayitā samartho bhavatīti |

10. vanishṭhum | he ṣamitāro daivyā manushyāṣ ca vanishṭhum vapāyāḥ samīpavartinam māṅsakhaṇḍam asya paṣoḥ sambandhinam, urūkam ulūkākhyapakshisadṛiṣam manyamānā viṣeshākāreṇa vijānanto, mā rāvishṭa | maiva lavanaṃ kuruta | ulūkasadṛiṣo vanishṭhur yathā vartate tathaivoddharata, na tu madhyataṣ chinnaṃ kurutety arthaḥ | evaṃ kurvatāṃ vo yushmākaṃ sambandhini toke putre tanaye tadīyāpatye ca ravitā ṣabdayitā net naiva ravat | ruyāt | yathāṣāstraṃ chedane kriyamāṇe bhavatāṃ gṛihe putrapautrādikaṃ nimittīkṛitya roditā na bhavishyatīty arthaḥ |

11. adhrigo | he adhrigo evaṃnāmakadeveshu ṣamitṛishu mukhyadevā yūyaṃ sarve ṣamīdhvam | viṣasanādinā paṣuṃ saṃskurudhvam | punar api viṣeshākāreṇocyate | suṣami sushṭhu ṣamanaṃ ṣāstrīyaṃ viṣasanaṃ yathā bhavati tathā ṣamīdhvaṃ ṣamayata | saṃjñapayata |

triḥ | tad etad Āṣvalāyana āha | adhrigvādi trir uktvā (3, 3, 4) iti |

12. tad yad arvāk | tathā sati paṣor arvāgbhāge yat kṛintanti, yac ca paraḥ parabhāga uttamāṅge kṛintanti | tasminn ubhayasminn api chedane yad ulbaṇaṃ ṣāstrārthād atiriktaṃ kriyate, yac ca vithuraṃ nyūnaṃ kriyate tat sarvam etat paṣuṣamitṛibhyo nigrabhītṛibhyaṣ ca samanudiṣati | tena mantrajapena samyak kathayati |

8.

1. kimpurushaḥ | kiṃnarāvāntarajātīyaḥ |
2. gauramṛigaḥ | yasya ṣṛiṅgāv api lomaṣau bhavataḥ |
6. ṣarabhaḥ | ashṭabhiḥ pādair upetaḥ siṅhaghātī mṛigaviṣeshaḥ |

9.

2. kiṃṣārūṇi | tasya vrīhibījasya sambandhīni yāni kiṃṣārūṇi busapalālādīni tāni paṣuromasthānīyāni | ye tushās taṇḍulaveshṭanarūpāḥ prathamāvaghātena parityājyāḥ sā tushasamashṭiḥ paṣutvaksthānīyā | ye phalīkaraṇās taṇḍulaṣvaityārthenāvaghātena heyā aṅṣās tat sarvam asṛik paṣuraktasthānīyam | yat pishṭaṃ taṇḍulapeshaṇena nishpannam piṇḍayogyaṃ rūpaṃ ye ca kiknasāḥ sūkshmāḥ pishṭāvayavās tat sarvam paṣumāṅsasthānīyam | yat kiṃcitkaṃ sāram | svārthe kapratyayaḥ | kiṃcid anyad vrīhisambandhi kāṭhinyarūpaṃ sāraṃ tad asthi | tat paṣor asthisthānīyam |

4. puroḷāṣasatram | tasmāt puroḍāṣānushṭhānaṃ lokyam prekshaṇīyam iti yājñikā āhuḥ | ata eva praishamantre puroḍāṣaṅ alaṃ kuru (Ts. 6, 3, 1, 2) ity āmnātam |

6. sarvābhiḥ | yaḥ pumān yajñārthe dīkshito bhavati | esha sarvābhir api devatābhiḥ svakīyahavirdānārtham ālabdhaḥ svīkṛito bhavati | tasmād etadīyasya dravyasya devatābhir avaruddhatvād dīkshitasya gṛihe nāṣnīyād ity eva pūrvapakshiṇa āhuḥ | tatra hotā yady agnīshomāv amuñcatam ity etaṃ yājyāyāṣ caturthapādam paṭhet | tadā tena pāṭhena sarvābhyo devatābhyo yajamānaṃ hotā mocayati | tasmāt kāraṇād vapāhome nishpanne sati tadgṛihe bhoktavyam | tarhi tasmin vapāhomottarakāle sa dīkshito yajamāno bhavati | pūrvaṃ tu dīkshita eva na tu yajamānaḥ | idānīṃ yāgasya nishpannatvād ayaṃ yajamānaḥ | tathā sati devatāvarodhān muktasya gṛihe bhoktuṃ ṣakyam iti siddhāntina āhuḥ |

8. ita iva ca | esha medho yajñayogyaḥ puroḍāṣo 'pīta iva ceta iva ca asmān manushyād asmād aṣvād gor aver ajāc ca bhūmyāḥ samāhṛitaḥ | evaṃ sati itas tata ānayanasāmyāt puroḍāṣasyeyam agnīshomapratipādikā yājyā yogyety arthaḥ |

9. puroḷāṣasvishṭakṛitaḥ | puroḍāṣambandhisvishṭakṛito yājyāṃ vidhatte | svadasva etc.

11. iḷām | iḷopahūtā saha divetyādinā sūtragatena (Āṣvalāyana 1, 7, 7), upahūtaṃ rathaṃtaraṃ saha pṛithivyā (Tb. 3, 5, 8, 1) ityādinā ṣākhāntarāmnātena mantreṇa vā, iḷākhyāṃ devatām upahvayate | gaur vā asyai ṣarīram (Ts. 1, 7, 2, 1) iti ṣrutyantarād ishṭadevatāyāḥ paṣurūpatvam |

10.

1. Manotāyai | atha hṛidayādyaṅgarūpasya pradhānahavisho 'vadānakāle kiṃcit sūktaṃ vidhātum praishamantraṃ vidhatte | Manotāyai etc. | devānām manāṅsy otāni dṛiḍham pravishṭāni yasyāṃ devatāyāṃ sā Manotā | tadarthaṃ hṛidayādyekādaṣāṅgarūpaṃ havir avadīyate |

2. tvaṃ hy agne | tvaṃ hy agna ityādikaṃ trayodaṣarcaṃ sūktam | tan maitrāvaruṇo brūyāt | tad āha Baudhāyanaḥ | yad ājānāti Manotāyai havisho 'vadīyamānasyānubrūhīti tadā maitrāvaruṇo Manotām anvāha tvaṃ hy agne prathama iti |

8. vanaspatim | vanaspatir vṛikshaḥ | tathāvidhaṣarīrayuktāṃ devatāṃ yajet | tatprakāra Āpastambena darṣitaḥ | juhvām upastīrya sakṛit pṛishadājyasyopahṛitya dvir abhighārya vanaspataye 'nubrūhi vanaspataye preshyeti sampraishau vashaṭkṛite juhotīti |

11. iḷām | pūrvavad vyākhyeyam | puroḍāṣeḍā pūrvakhaṇḍe (2, 9, 11) 'bhihitā | iha tu paṣviḍeti viṣeshaḥ |

11.

1. atha saptamādhyāye paṣupraishaprātaranuvākau vaktavyau | tatra paryagnikaraṇastutyarthām ākhyāyikām āha |

yajñaveṣasam | yajñavighātam |

āprīto | paṣāv āprīte prayājais tarpite sati |

2. paryagni | tatra paryagnikaraṇam Āpastambo vipashṭayati | āhavanīyād ulmukam ādāyāgnīdhraḥ pari vājapatiḥ kavir iti triḥ pradakshiṇam paryagni karoti paṣum iti || anuvacanam pūrvam evāgnir hotā na (2, 5, 2) ityādinā darṣitam | paryagnikaraṇād ūrdhvam paṣoḥ ṣāmitradeṣam praty ānayanaṃ vidhatte | taṃ vā etc.

4. tasyolmukam | tad etad ubhayam Āpastambena spashṭīkṛitam | āhavanīyād ulmukam ādāyāgnīdhraḥ pūrvaḥ pratipadyate ṣamitā paṣuṃ nayati | uror antarikshety antarā cātvālotkarāv udañcam paṣuṃ nayatīti |

5. nidānena | sūkshmadṛishṭinirūpaṇena |

6. barhir adhastāt | tad etac chākhāntare samantrakam āmnātam | pṛithivyāḥ sampṛicaḥ pāhīti barhir upāsyaty askandāyāskannaṃ hi tad yad barhishi skandaty, atho barhishadam evainaṃ karoti (Ts. 6, 3, 8, 2) iti | tad etad Āpastambena spashṭīkṛitam | abhiparyagnikṛite deṣa ulmukaṃ nidadhāti | sa ṣāmitras taṃ dakshiṇena pratyañcam paṣum avasthāpya pṛithivyāḥ sampṛicaḥ pāhīti barhir upāsyaty upākaraṇayor anyatarat tasmin saṃjñapayanti pratyakṣirasam udīcīnapādam iti |

8. ūvadhyagoham | ūvadhyam purīsham | tasya gohaṃ gopanasthānaṃ tat kuryuḥ | paṣoḥ purīshasthāpanārthakhananasya kāla Āpastambena darṣitaḥ | ūvadhyagoham pārthivaṃ khanatād ity abhijñāyovadhyagohaṃ khanatīti || hotā tv adhrigupraishamantre yadovadhyagoham iti vākyam paṭhati tadā khaned ity arthaḥ |

10. kushṭhikāḥ | udaravartino bhakshitās tṛiṇādayaḥ |

12.

1. vapām | tasya paṣor vapām udaragatāṃ vastrasadṛiṣīm utkhidyoddhṛitya homārtham āharanti | tāṃ ca vapām adhvaryur abhighārayan praishamantram brūyāt | tad etad Āpastambo viṣadayati | tvām u te dadhire havyavāham iti sruveṇa vapām abhijuhoti | prādurbhūteshu stokeshu stokebhyo 'nubrūhīti sampreshyatīti |

2. tad yat stokāḥ | tat tasyāṃ vapāyāṃ tadānīm eva klinnāyām ārdrāyāṃ ṣrapyamāṇāyāṃ yadā stokā nīrabindavaḥ ṣcotanti nirgatyādhaḥ patanti | tadānīṃ sarvadevānām priyatvād ime stokāḥ svayam anabhiprītā asmāsu prītirahitā devān gachān gamishyanti | tathā sati mahad etad asmākam bhayakāraṇam | tan mā bhūd ity abhipretya stokaprīṇanārtham idam praishānuvacanam |

3. jushasva | tasyānuvacanasya kāla Āṣvalāyanena darṣitaḥ | vapāyāṃ ṣrapyamāṇāyām preshitaḥ stokebhyo 'nvāha jushasva (3, 4, 1) iti | atrānuvacanavaktā maitrāvaruṇaḥ | tad āha Baudhāyanaḥ | yad ājānāti stokebhyo 'nubrūhīti tadā maitrāvaruṇaḥ stokīyā anvāha jushasva saprathastamam iti |

13.

1. svāhākṛitīnām | svāhākṛitiṣabdenāntimaprayājadevatā ucyante |

2. yā evaitāḥ | vapāsambandhistokārtham preshito maitrāvaruṇo jushasvetyādyā yā evaitā anvāha, etā eva svāhākṛitīnām puronuvākyā bhavanti | na tv anyāḥ santi | anena vapāpraṣaṅsā sūcitā | praishasūkte hotā yakshad Agniṃ svāhājyasyeti prayājāntimo yaḥ praisha āmnātaḥ sa esha praishaḥ | āprīsūkte yeyam uttamā yājyārūpeṇāmnātā saiva svāhākṛitidevatānāṃ yājyā |

5. paṣoḥ paryagnikaraṇāt pūrvam prayājakāle daṣaiva prayājā ishṭāḥ | antimaprayājas tv avasthāpitaḥ | tad uktam Āpastambena | daṣeshṭvaikādaṣam ayājyam [1]) avaṣinashṭīti | so 'yam avaṣishṭo 'ntimaprayājo jushasva saprathastamam ityādi stokānuvacanād ūrdhvaṃ vapāhomāt prāg ijyate | ato vyavahitatvād antimaprayājavishayaḥ | puronuvākyāpraishayājyāpraṣno yuktaḥ | vapāsamīpavartitvād eva stokānuvacanamantrāṇām etadīyapuronuvākyātvaṃ copapannam | anushṭhānasya vyavadhāne 'pi praishayājye tattadanuvākokte evokte eveti samarthyate |

14.

3. pañcāvattā | dvividhā yajamānāṣ caturavattinaḥ pañcāvattinaṣ ceti | caturbhir avadānair yuktaṣ caturavattī | pañcabhir yuktāḥ pañcāvattinaḥ | evaṃ sthite vapā pañcabhir avadānair yuktā kartavyā | tatra pañcāvattino yajamānasya svata eva pañcāvadānāni prāptāni | yas tu caturavattī tasyāpi pañcāvadānāni vapāyāṃ kuryāt |

4. ājyasya | ājyasyājyenety arthaḥ | tad etad Āpastambena spashṭam uktam | juhvām upastīrya hiraṇyaṣakalam avadhāya kṛitsnāṃ vapām avadāya hiraṇyaṣakalam uparishṭāt kṛitvābhighārayati | evam pañcāvattā bhavati | caturavattino 'pi pañcāvattaiva syād iti |

15.

2. saptabhiḥ-saptabhiṣ chandobhiḥ | tāṣ ca ṛicaḥ sarvā Āṣvalāyanenāpo revatīḥ kshayathā (4, 13, 7) ityādigranthenodāhṛitāḥ | tatropaprayanta ityādishu chando gāyatram | tvam agne vasūn ityādishv anushṭup chandaḥ | abodhy agnir ityādishu trishṭup chandaḥ | enā vo agnim ityādishu bṛihatī chandaḥ | agne vājasyetyādishūshṇik chandaḥ | janasya gopā ityādishu jagatī chandaḥ | agniṃ tam manya ityādishu paṅktiṣ chandaḥ | tāny etāni sapta chandāṅsy āgneye kratau prātaranuvāke drashṭavyāni || prati shyā sūnarītyādishu gāyatrī chandaḥ | usho bhadrebhir ityādishv anushṭup | idaṃ ṣreshṭham ityā-

1) °kādaṣayājyam die Handschriften.

dishu trishṭup | praty u adarṣītyādishu bṛihatī | ushas tac citram ā bharetyādishūshṇik | etā u tyā ityādishu jagatī | mahe no adyetyādishu pañktiḥ | tāny etāny ushasye prātaranuvāke sapta chandāṅsi || esho ushā ityādishu gāyatrī | yad adyetyādishv anushṭup | ā bhāty agnir ityādishu trishṭup | imā u vām ityādishu bṛihatī | aṣvinā vartir ityādishūshṇik | abodhy agnir jma ityādishu jagatī | prati priyatamam ityādishu pañktiḥ | tāny etāny āṣvine prātaranuvāke sapta chandāṅsi |

5. abhavan | bhūtim utkarsham prāptāḥ |

8. mahati rātryai | rātryāḥ pūrvasyaupavasathyākhyasya dinasyāgnīshomīyapaṣvanushṭhānayuktasya yā rātriḥ | tasyā rātreḥ sambandhini ṣeshe mahaty avatishṭhamāne sati prātaranuvākākhya ṛiksamūho vaktavyaḥ | tad uktam bhavati | yasmin kāle prārabdhaḥ prātaranuvākas tamasopaghātāt puraiva samāpayituṃ ṣakyaḥ syāt tadā prārabdhavya iti |

13. Nirṛitiḥ | Nirṛitiḥ kācid rākshasarūpā mṛityudevatā | yāni vayāṅsi ye ca ṣakunayaḥ | etat sarvam mṛityudevatāyā mukham | atra vayaḥṣabdena pakshisāmānyam ucyate ṣakuniṣabdena pakshiviṣeshaḥ | yeshāṃ saṃcārād adhvanīshṭānishṭasūcakatayā manushyā vyavaharanti te ṣakunayaḥ |

14. upākuryāt | adhvaryor upākaraṇam praishamantrapāṭhaḥ |

15. atra kālaviṣeshaḥ ṣākhāntare 'py āmnātaḥ | purā vācaḥ pravaditoḥ prātaranuvākam upākaroti | yāvaty eva vāk tām ava runddhe (Ts. 6, 4, 3, 1) iti | upākaraṇaṃ cāpastambena spashṭīkṛitam | purā vācaḥ purā vā vayobhyaḥ pravaditoḥ prātaranuvākam upākaroti | prātaryāvabhyo devebhyo 'nubrūhi, brahman vācaṃ yacha, pratiprasthātaḥ savanīyāṃ nirvapa, subrahmaṇya subrahmaṇyām āhvayeti sampreshyatīti |

16.

1. ādishṭām | kenacin mantreṇa pratipāditām |

3. sarvābhiḥ | tad etad Āṣvalāyanenābhihitam | antareṇa yugadhurāv upaviṣya preshitaḥ prātaranuvākam anubrūyān mandreṇāpo revatīḥ kshayathā hi vasva upaprayanta iti sūkte (4, 13 6) iti |

4. prātaryājñam | prātaranuvākarūpam |

6. tvir anūktā | iyaṃ trishṭubrūpatvāc catuṣcatvāriṅṣadaksharā | tasyāṃ trir āvṛittāyāṃ dvātriṅṣadadhikaṣatāksharāṇi sampadyante | teshu jagatyādīny adhikāksharāṇi gāyatryādīni nyūnāksharāṇi sarvachandāṅsi sampādayituṃ ṣakyante |

17.

6. duroktoktaḥ | duruktenāpavādena janair vyavahṛitaḥ | ṣamalagṛihīto malinena lokaviruddhena svīkṛitaḥ |

8. sahasrāṣvīne | prabalo 'ṣva ekenāhnā yāvanti yojanāni gachati tāvadyojanaparimito deṣa āṣvīnaḥ | sa ca sahasrasaṃkhyayā guṇitaḥ sahasrāṣvīnaḥ |

9. aparimitām | ṣataṃ sahasram ityādisaṃkhyāparimāṇam parityajya madhyarātrād ūrdhvam upakramya sūryodayāt prācīnakāle yāvatīr anuvaktuṃ ṣaktir asti tāvatīr anubrūyāt |

12. saptāgneyāni | prātaranuvāke trayo bhāgāḥ | tatra prathamo bhāga āgneyaḥ | tasmiṅṣ ca gāyatry anushṭup trishṭub bṛihaty ushṇig jagatī pañktir iti saptabhiṣ chandobhir yuktā ṛico 'nubrūyāt |

14. saptoshasyāni | yathā prathamabhāgasyāgnir devatā tathā dvitīyabhāgasyoshā devatā | tasmād ushaḥpratipādikāsv ṛikshu pūrvavad gāyatryādīni sapta chandāṅsi drashṭavyāni | grāme bhavā grāmyāḥ paṣavas te ca sapta | tathā ca Baudhāyanaḥ | sapta grāmyāḥ paṣavo 'jāṣvo gaur mahishī varāho hasty aṣvatarī ceti | Āpastambamatānusāriṇas tv evaṃ varṇayanti | ajāvikaṃ gavāṣvaṃ ca gardabhoshṭranaras tathā | sapta vai grāmyapaṣavo gīyante kavisattamair iti |

16. saptāṣvināni | tṛitīyabhāgasyāṣvinau devatā | tatsambandhinīḥ saptachandoyuktā ṛico 'nubrūyāt | loke gānarūpā yā vāg asti sā saptadhāvadat | shaḍjarishabhādisvaropetā pravṛittā | tāvad eva vaidikavāg apy avadat sāmni kṛishṭaprathamadvitīyādīnāṃ saptasvarāṇām adhīyamānatvāt |

17. trivṛitaḥ | yathā guṇatrayamelanarūpā rajjus trivṛit | evam ete pṛithivyantarikshadyulokāḥ parasparamilitās trivṛitaḥ |

18.

1. katham anūcyaḥ | kim ekaikasmin bhāge gāyatryādīni chandāṅsy anukrameṇaivānuvaktavyāni | āho svid anyathety ekaḥ saṃṣayaḥ | anukramapakshe 'pi kim pāde-pāde 'vasānaṃ kṛitvānuvacanīyam | āho svit tattadardhe 'vasānaṃ kṛitveti dvitīyaḥ saṃṣayaḥ |

2. yathāchandasam | anukrameṇāvasthitāni gāyatryādīni chandāṅsy anatikramyeti yathāchandasaṃ chandaḥkrameṇaivāyam anuvacanīyaḥ |

3. pacchaḥ | ekaikasmin pāde 'vasāyety arthaḥ |

4. ardharcaṣaḥ | ekaikasminn ṛico 'rdhe 'vasāyāvasāya prātaranuvāko 'nūcyaḥ | evakāraḥ pūrvapakshavyāvṛittyarthaḥ | yathaivetyādinārdharcaṣa ity etad eva spashṭīkriyate | etam ardhaṃ yathaiva yenaiva prakāreṇaitad anv adhyayanakālīnaṃ gurūccāraṇam anu | yathādhyayanakāle pratyardham avasāyāha paṭhati | tathaiva prātaranuvākānushṭhānakāle 'pi | na tv atra ṛigante praṇavaprakshepādivat kiṃcin nūtanaṃ kartavyam asti |

5. yad vyūḷhaḥ | chandasāṃ yo 'yam anukramāḥ so 'yam Anu-

kramaṇikākāreṇa darṣitaḥ | atha chandāṅsi gāyatryushṇiganushṭubbṛihatīpaṅktitrishṭubjagatyatijagatīṣakvaryatiṣakvaryashṭyatyashṭidhṛity-atidhṛitayaṣ caturviṅṣatyaksharādīni caturuttarāṇīti | caturviṅṣatyaksharopetāṃ gāyatrīm ārabhyottarottaraṃ chandaṣ caturbhiṣ-caturbhir aksharair adhikam ity arthaḥ | tam etaṃ chandasāṃ kramaṃ viparyasya prātaranuvāke kramāntaram ūhitam | gāyatry anushṭup trishṭub bṛihaty ushṇig jagatī paṅktir iti | so 'yaṃ kramo 'smābhir Āṣvalāyanoktakrameṇa pūrvam evodāhṛitaḥ (2, 15, 2) | tasmāt prātaranuvākoktakramasya viparyayeṇohanād ayaṃ vyūḍhaḥ sampannaḥ | so 'yam anucitaḥ | tasmāt katham avyūḍho bhavatīti praṣna ākshepe vā yad evetyādikam uttaram bhavati | yasmād eva kāraṇāc chandaḥkrame 'nushṭhānakrame vāsya prātaranuvākasya madhyād bṛihatīchando naiti nāpagachatīty abhijño brūyāt | tena kāraṇenāyam avyūḍhaḥ sampanna ity avagantavyam |

8. somapāḥ | Vasvādīnāṃ Vashaṭkārāntānāṃ devatānāṃ somayāgena prītiḥ | hotā yakshad Agnim ityādimaitrāvaruṇapraishamantreshu samiddho adyetyādiyājyāsu cābhihitāḥ samidādyā ekādaṣa prayājadevatāḥ | devam barhiḥ sudevam ityādimaitrāvaruṇapraishamantreshu devam barhir vasuvana ityādiyājyāsu cābhihitā barhirādyā ekādaṣānuyājadevatāḥ | samudraṃ gacha svāhetyādimantroktāḥ samudrādaya ekādaṣopayājadevatāḥ sarvā api somapānavarjitāḥ paṣum eva bhajante | tāsām paṣunā tṛiptiḥ |

11. kratūn | kratuṣabdaḥ somayāgasambandhinaḥ prātaranuvākabhāgān upalakshayati |

19.

1. satram | dvādaṣāham ārabhya uparitanaṃ trayodaṣarātrādikam bahuyajamānakaṃ karma satram ity ucyate |

5. saṃtatam | tasminn aponaptrīyasūkte prātaranuvākavat prasaktam ardharce 'vasānaṃ nivārayituṃ nairantaryaṃ vidhatte |

6. saṃtatavarshī | parjanyo megho nairantaryeṇa vṛishṭimān | yāvatī vṛishṭir apekshitā sā sampūrṇā bhavatīty arthaḥ |

7. avagrāham | tasmiṅs-tasminn ardharce pāde vā avagṛihyāvagṛihya punaḥ-punar avasānaṃ kṛitvā yady anubrūyāt | tadā prajopakārārtham pravṛittaḥ parjanyaḥ jīmūtavarshī syāt | jīmūtaḥ parvataḥ | jīmūtau meghaparvatāv ity uktatvāt | anupayukte parvata eva varshati na tūpayukteshu sasyeshv ity arthaḥ | yasmād evaṃ tasmād avagraho na kāryaḥ kiṃtu saṃtatam evānūcyam || tasmin sūkte prathamāyā ṛica āvṛittisahitaṃ sāṃtatyaṃ vidhīyate |

8. tasya | asya sūktasya prathamāyās trir āvṛittiḥ, sāṃtatyena sarvasyāpi sūktasya sāṃtatyaṃ sidhyati | prathamāyāṃ sāṃtatyam Āṣvalāyano darṣayati | adhyardhakāram prathamām ṛigāvānām utta-

rāḥ (5, 1, 2) iti | trir āvṛittāyāḥ prathamāyā ardhatrayeṇāvasānaṃ kṛitvā paṭhet | uttarāsām ṛicām avasānaṃ kṛitvā pāṭhaḥ kartavya ity arthaḥ |

20.

1. tā etāḥ | pra devatrety ārabhya navasaṃkhyākā ṛico yāḥ santi tāsāṃ dvayor ṛicor madhye 'ntarāyo vichedo yathā na bhavati tathānubrūyāt |

2. hinotā | adhyayanakrameṇāvarvṛitatīr iti daṣamī | tām parityajya taduttarabhāvinīṃ hinotā na iti daṣamīṃ kṛitvānubrūyāt || parityaktāyās tasyā anuvacane kālaviṣeshaṃ vidhatte |

3. āvarvṛitatīḥ | atrāyam prayogakramaḥ | sutyādināt pūrvasmin dine 'gnīshomīyam paṣum anushṭhāya, vasatīvarīsaṃjñitāḥ somābhishavakāle savanīyā apa ānīya, vedyām avasthāpya, madhyarātrād ūrdhvam nidrām parityajya, āgnīdhradhishṇyādīṅs tattanmantrair abhimṛiṣya, somādīnām pātrāṇy āsādya, prātaranuvākārthaṃ hotāraṃ sampreshya, prātaranuvākānte ṣṛiṇotv agnir iti mantreṇa hutvā, tata ekadhanā apa ānetuṃ gachann aponaptrīyasūktārthaṃ hotāraṃ sampreshyaty: ekadhanā apa ānayeti | so 'yam prayogakrama ādhvaryavasūtreshu drashṭavyaḥ | tatra hotāram praty aponaptrīyavishaye praisham Āpastambo darṣayati | yatrābhijānāty abhūd ushā ruṣatpaṣur iti tat pracaraṇyā juhoti, ṣṛiṇotv agniḥ samidhā havam ma ity aparaṃ caturgṛihītaṃ gṛihītvā sampreshyaty apa ishya hotar maitrāvaruṇasya camasādhvaryav ādravaikadhanina ādravata neshṭaḥ patnīm udānayonnetar hotṛicamasena vasatīvarībhiṣ ca cātvālam praty āssveti || asmāt praishād ūrdhvaṃ hotā sūktam anubrūyāt | tad āhāṣvalāyanaḥ | parihite 'pa ishya hotar ity ukto 'nabhīhiṃkṛityāponaptrīyā anvāha (5, 1, 1) iti | tatra pūrvoktadaṣamīsahitā ṛico 'nūcyaikadhaninaḥ purushāḥ preshitāḥ santa ekadhanākhyā apo ghaṭair gṛihītvā yadā jalasamīpād āvartante tadānīṃ tāsv ekadhanāsv apsv āvṛittāsu satīshu tadāvṛittim pratīkshamāṇo hotā pūrvam parityaktām āvarvṛitatīr ity etām ṛicaṃ tasmin kāle 'nubrūyād ity arthaḥ |

4. prati yad āpaḥ | tā ekadhanākhyā āpo grahaṇasthānāt pratinivṛitya taiḥ purushair ānīyamānā yadā hotrā dṛiṣyante | tadānīm prati yad āpa ity etām ṛicam anubrūyāt |

5. ā dhenavaḥ | hotrā dṛishṭās tā ekadhanākhyā āpo yadā cātvālasamīpam praty āgachanti | tadānīm upāyatīshu samīpam āgachantīshu tāsv ā dhenava ity etām ṛicam brūyāt |

6. sam anyāḥ | pūrvatronnetar hotṛicamasena vasatīvarībhiṣ ca cātvālam praty āssvety Āpastambasūtroktaḥ praisha udāhṛitaḥ | tata unnetā hotṛisambandhinaṃ camasaṃ vasatīvaryākhyāḥ pūrvadinānītā apaṣ cātvālasamīpe samānayati | maitrāvaruṇasya camasādhva-

ryav ādraveti preshitatvān maitrāvaruṇasya paricārakaṣ camasādhvaryur api tadīyaṃ camasaṃ cātvālasamīpe samānayati | tena hotṛicamasena vasatīvaryo gṛihyante maitrāvaruṇacamasenaikadhanāṣ ca gṛihyante | tato vasatīvarīsahite hotṛicamase maitrāvaruṇacamasagatāsv ekadhanāsv adhvaryuṇā samīpanītāsu saṃyojayituṃ samāgatāsu sam anyā yantītyādikām ṛicam anubrūyāt | tam etam anuvacanakālam Āpastambo viṣadayati | hotṛicamasena vasatīvarībhyo nishicyopari cātvāle hotṛicamasaṃ ca maitrāvaruṇacamasaṃ ca saṃsparṣya vasatīvarīr vyānayati sam anyā yantīty abhijñāya hotṛicamasān maitrāvaruṇacamasa ānayati | maitrāvaruṇacamasād. dhotṛicamasa etad vā viparītam iti |

7. āpo vai | pūrvedyuḥ sampāditā vasatīvaryākhyā yā āpo yāṣ ca paredyuḥ sampāditā ekadhanākhyās tā ubhayavidhā api yajñanirvahaṇe pūrvabhāvitvārtham anyonyaṃ spardhāṃ kṛitavatyaḥ |

samajñapayat | saṃjñānam parasparam aikamatyam prāpayat |

10. aver apaḥ | he adhvaryo dvividhā apaḥ kim aveḥ | labdhavān asi |

14. tīvrāntam | tīvram avaṣyambhāvi phalam ante yasya somasya so 'yaṃ tīvrāntaḥ | avighnena somayāge samāpte sati sarvathā phalaty evety arthaḥ | bahuramadhyam | bahulam aṅgādikam anushṭhānam madhye prārambhasamāptyor antarāle yasyāsau bahuramadhyaḥ | ṛitvigvaraṇam ārabhyodavasānīyeshṭeḥ pūrvaṃ dīkshaṇīyādyaṅgakarmabhir upāṅṣvantaryāmagrahādibhiṣ ca pradhānair anushṭhānabābulyam prasiddham |

16. anuparyāvṛityāḥ | anu pṛishṭhataḥ paryāvṛityāḥ paritaḥ saṃcaraṇayogyā dvividhā āpaḥ |

18. īṣvaro ha | nanu yāgakartṛitvād yajamānasyaivānuvrajanaṃ yuktaṃ na tu hotur ity āṣaṅkyāha | īṣvaro etc. | yady api hotā yāgakartā na bhavati | athāpy anuvrajantaṃ hotāraṃ yaṣaḥ kīrtir artor īṣvaro ha | prāptuṃ samarthaiva | tasmāt kīrtihetutvād anubruvataiva hotrā tāsām apām anugamanaṃ kartavyam |

21. yo 'madhavyaḥ | yaḥ pumān pūrvam amadhavyo madhurarasaṃ somaṃ nārhati sa yadi yaṣo 'rtoḥ somayāganimittāṃ kīrtim prāptuṃ samartho bhavitum ichet | sa pumān pūrvoktām anubruvann anuprapadyetety anvayaḥ |

21.

1. ṣiro vā etat | pūrvasmin khaṇḍe dvividhāsv apsu vedyāṃ sāditāsv aponaptrīyānuvacanasya samāpanam uktam | tatra sādanaprakāra Āpastambena darṣitaḥ | aparayā dvārā havirdhānam apaḥ prapādayati pūrvayā gataṣriyaḥ pūrvayā yajamānaḥ prapadyate | dakshiṇasya havirdhānasya pradhure pracaraṇīyaṃ sādayati | yaṃ kā-

mayeta paṇḍakaḥ syād iti tam pracaraṇyopaspṛiṣed etasyaiva havirdhānasyādhastāt puro'ksham maitrāvaruṇacamasam uttarasyāṃ vartanyām puraṣcakraṃ hotṛicamasam uttarasya havirdhānasyādhastāt puro'kshaṃ vasatīvarīḥ paṣcādaksham ekadhanā etad vā viparītam | sado yajamāno 'nuprapadyata iti || evaṃ sāditāsv apsv aponaptrīyā ṛicaḥ samāpya hotāvatishṭhate | tato 'dhvaryur dadhigraheṇāṅṣugraheṇādābhyagraheṇopāṅṣugraheṇāntaryāmagraheṇa kramāt pracarati | tāvad ayaṃ hotā vācaṃ niyamyaivāste | tad idaṃ vidhatte | ṣiro vā etc.

prāṇāpānau | upāṅṣvantaryāmagrahau prāṇāpānasthānīyau | esha te yoniḥ prāṇāya tvā | esha te yonir apānāya tvā (Ts. 1, 4, 2. 3) iti tadīyamantrayoḥ ṣravaṇāt |

2. ṣaṣvat tathā syāt | avaṣyaṃ yajamānaprāṇavigamo hotus tadvadhapratyavāyaṣ ca bhavet |

3. anumantrayeta | anvīkshya mantraṇam anumantraṇam | tatas tam abhiprāṇet | tam upāṅṣugraham abhilakshyocchvāsaṃ kuryāt |

22.

1. tad āhuḥ | antaryāmagrahahomād ūrdhvam mahābhishavaṃ kṛitvaindravāyavam ārabhya pavamatyantargrahārtham (?) tattatpātreshu somaṃ gṛihītvā sāditeshu vaiprushān homān hutvā bahishpavamānārtham prasarpayeyuḥ | prasarpaṇaprakāram Āpastamba āha | saptahotāram manasānudrutyāhavanīye saṃgrahaṃ hutvodañcaḥ prahvā bahishpavamānāya pañcartvijaḥ samanvārabdhāḥ sarpanti | adhvaryum prastotānvārabhate prastotāram pratihartā pratihartāram udgātodgātāram brahmā brahmāṇaṃ yajamāna iti | Āṣvalāyano 'py āha | adhvaryumukhāḥ samanvārabdhāḥ sarpanty ā tīrthadeṣāt | tatstotrāyopaviṣanty udgātāram abhimukhāḥ | tān hotānumantrayate 'traivāsīno yo devānām iha (5, 2, 6) iti | tato hotuḥ sarpaṇaṃ nivārayitum pūrvapaksham upanyasyati | tad āhuḥ etc.

bahishpavamānaḥ | udgātṛibhir geyam upāsmai gāyatā nara ityādikaṃ stotram bahishpavamānaṣabdenocyate |

3. yat sarpet | yady ayaṃ hotā taiḥ saha sarpet | tadānīṃ svakīyām ṛicam eva sāmno 'nuvartmānam pṛishṭhagāminīṃ kuryāt | tac cāyuktam | ṛica ādhāratvāt sāmna ādheyatvāt paṣcādbhāvitvam | ata eva Chandogā āmananti | tad etasyām ṛicy adhyūḷhaṃ sāma | tasmād ṛicy adhyūḷhaṃ sāma gīyate (Chāndogya 3, 6, 1) iti | tataḥ purogāminyā ṛicaḥ paṣcādgāmitvam ayuktam |

10. āsurī | atha savanīyapuroḍāṣeshu yeyam maitrāvaruṇī payasyāsti tatsadbhāva Āpastambena darṣitaḥ | prāgvaṅṣe pratiprasthātā savanīyāṃ nirvapati | sarve yavā bhavanti lājārthān parihāpyendrāya

harivate dhānā Indrāya pūshaṇvate karambhaṃ Sarasvatyai Bhāratyai parivāpam Indrāya puroḍāṣam Mitrāvaruṇābhyām payasyām iti |

Dīrghajihvī | dīrghā jihvā yasyāḥ sā Dīrghajihvī | asurajātāv utpannatvād āsurī | tathā ca Talavakārā āmananti | Dīrghajihvī vā āsury āseti |

tad vyamādyat | tatra prātaḥsavanaṃ vishajihvālehanena vyamādyat | vividham mattam abhūt | sarvasyāpi savanaprayogasya viparyāso jātaḥ |

payasyām | payasi bhavāmikshā payasyā |

23.

5. ekādaṣakapālān | Āpastambas tv anyaṣākhābhedam anuṣritya pakshadvayaṃ apy udāharati | ashṭau puroḍāṣakapālāny ekādaṣa mādhyaṃdine dvādaṣa tṛitīyasavane sarvān aindrān ekādaṣakapālān anusavanam eke samāmanantīti |

8. svadhāḥ | annam |

24.

1. havishpañktim | havishāṃ dhānādidravyarūpāṇām pañktiḥ samūho yasmin somayāge so 'yaṃ havishpañktiḥ | tādṛiṣaṃ yajñaṃ yo veda sa tathaiva tādṛiṣena yajñena samṛiddho bhavati | bhṛishṭā yavataṇḍulā dhānāḥ | tad āhāpastambaḥ | kapālānām upadhānakāle prathamakapālamantreṇa dhānārthaṃ lājārthaṃ kapāle adhiṣritya taṇḍulān opya dhānāḥ karoti vrīhīn opya lājān karoti puroḍāṣam adhiṣrityāmikshāvat payasyāṃ karoti | udvāsanakāle dhānā udvāsya vibhāgamantreṇa vibhajyārdhā ājyena saṃyauty ardhā pishṭān ātmāvṛitā saktūn karoti | manthaṃ saṃyutaṃ karambha ity ācakshate lājān parivāpa iti | na vai lājebhyaḥ sruvān saṃharatīti |

2. aksharapañktim | pañcasaṃkhyākānām aksharāṇāṃ samūho 'ksharapañktiḥ | su ity ekam aksharam, mad iti dvitīyam aksharam, pad iti tṛitīyam aksharaṃ, vag iti caturtham aksharaṃ, de iti pañcamam aksharam | tāny etāny aksharāṇi hotṛijapādau prayoktavyāni | tathā ca sampradāyavida āhuḥ | etad dhotṛijapākhyasya cādito 'ksharapañcakam | ekaikam aksharaṃ cātra parasya brahmaṇo vapuḥ || su pūjitam mat prahṛishṭam pat sarvavyāpi tac ca vak | sarvasya vaktṛi brahmaiva de phalānām pradātṛi tad iti |

3. nārāṣaṅsapañktim | bhakshitāpyāyitānāṃ sāditānāṃ camasānāṃ nārāṣaṅsaḥ saṃjñā | ata uktam ācāryeṇa | āpyāyitāṅṣ camasān sādayanti te nārāṣaṅsā bhavantīti || bhakshiteshu camaseshu punaḥpūraṇam āpyāyanam |

4. savanapañktim | paredyur yakshyamāṇasya yajamānasya samīpe pūrvedyur devatās tadīyaṃ yajñam pratīkshamāṇā vasanti |

tasmād upa samīpe vasanty asmin divasa iti pūrvadivasa upavasathaḥ | upavasathākhye pūrvadivase yaḥ paṣur agnīshomīyaḥ so 'py atra savanasamīpavartitvāt savanatvena gaṇyate | prātaḥsavanādīni tu trīṇi prasiddhāny eva savanāni | savanebhya ūrdhvam anushṭheyo 'nūbandhyākhyaḥ paṣur api pūrvavat savanatvena gaṇyate | ataḥ pañcānāṃ savanānām pañktyā samūhena yukto yo yajña esha eva savanapañktiḥ |

5. pañcamahavihsvarūpāyāḥ payasyāyāḥ (nämlich yājyā) ṣākhāntarād upasaṃhartavyā |

11. puroḷāṣasvishṭakṛitaḥ | savanīyapuroḍāṣasambandhinaḥ svishṭakṛito yājyāṃ vidhatte | havir etc.

25.

2. saha nau | he Vāyo nāv āvayor ubhayoḥ saha somapānam astu | tavārdham mamārdham |

4. indraturīyaḥ | Indrasya turīyabhāgo yasmin grahe so 'yam indraturīyaḥ |

6. tasmād dhāpi | yasmāt sārathirūpasyendrasya caturthabhāgaḥ pūrvam prattaḥ | tasmād dha tata eva kāraṇād etarhy apīdānīm api bharatāḥ | bharaḥ saṃgrāmaḥ | taṃ tanvanti vistārayantīti bharatā yoddhāraḥ | satvanāṃ sārathīnāṃ vittiṃ vetanāṃ jīvitarūpām prayanti | prakarsheṇa sampādayanti | te ca saṃgrahītāraḥ sārathayas turīye haiva yuddhalabdhasya dravyasya caturthabhāga eva vadante | asmākam etāvad ucitam iti kathayanti | tadaucitye yuktim āha | amunaiva pūrvoktenānūkāṣena dṛishṭāntena | sa eva dṛishṭānto yad ada ityādinā spashṭīkriyate | yasmāt kāraṇād Indro Vāyoḥ sārathir iva bhūtvā adaṣ caturthāṅṣarūpaṃ somātmakaṃ dhanam udajayat | tasmāl loke 'pi tathaiva pravṛittam ity arthaḥ |

26.

5. vyṛiddham | yasmin karmaṇi yājyāyāḥ sakāṣāt puronuvākyāksharair abhyadhikā | tat karma vyṛiddhaṃ samṛiddhirahitam | pūrvapakshiṇaṣ cātra nyūnāṃ yājyām puronuvākyām adhikāṃ kurvanti | tasmād etan matam ayuktam | yatra vai yasmiṅs tu karmaṇi puronuvākyāyāḥ sakāṣād abhyadhikā yājyā bhavati | tat karma samṛiddham | api ca yatra karmaṇi yājyānuvākye same bhavataḥ | tad api karma samṛiddham | sāmyapakshe 'nyo 'pi guṇo 'sti | tat katham iti | tad ucyate | prāṇasya ca vācaṣ ca prāṇavācor madhye yasya yasya vastunaḥ kāmāyāpekshitaphalasiddhaye tat tathā kuryāt | tena pūrvoktaprakāreṇānushṭubgāyatrījanyam anushṭhānam pūrvapakshī kurvīta | tat sarvaṃ viphalam | tatraiva yājyānuvākyayoḥ sāmyānushṭhāna eva upāptam | ṣīghram prāptam bhavati | tasmāt sāmyapa-

ksha evādaraṇīya ity arthaḥ | sāmyapakshe pūrvapakshyabhipretam prayojanaṃ kathaṃ sidhyed ity āṣaṅkyāha | vāyavyā etc.

6. vāyavyā | dvayoḥ puronuvākyayor madhye yā pūrvā puronuvākyā sā vāyavyā vāyudevatākā | vāyav ā yāhi darṣatety asyām ṛci Vāyoḥ ṣravaṇāt | yā tūttarā puronuvākyā seyam aindravāyavī | indravāyū ime sutā ity asyām ṛcīndravāyvoḥ ṣravaṇāt | evam yājyayor api drashṭavyam | ubhayor yājyayor madhye yā pūrvā sā vāyavyā | agram pibā madhūnām ity asyām ṛci sutaṃ vāyo divishṭishv iti Vāyoḥ ṣravaṇāt | yottarā yājyā saindravāyavī | ṣatenā no abhishṭibhir ity asyām ṛci niyutvāñ indrasārathir itīndraḥ ṣrūyate | vāyo sutasyeti Vāyur api ṣrūyate | tasmād iyam aindravāyavī |

27.

1. dvidevatyāḥ | dve devate yugmarūpe yeshāṃ grahāṇāṃ te dvidevatyāḥ | Indraṣ ca Vāyuṣ cety ekaṃ yugmam | Mitraṣ ca Varuṇaṣ ceti dvitīyaṃ yugmam | yāv Aṣvinau tau tṛitīyaṃ yugmam | ta ete dvidevatyagrahāḥ prāṇā vai | indriyarūpā eva | vāg va aindravāyavaṣ cakshur maitrāvaruṇaḥ ṣrotram āṣvinaḥ | (Ts. 6, 4, 9, 4) iti ṣrutyantarāt | te ca grahā ekapātrā grahītavyāḥ | Indravāyvor ekasmin pātre grahaṇam Mitrāvaruṇayor ekasminn Aṣvinor ekasminn iti | yasmāt prāṇarūpāṇāṃ grahāṇām ekapātratvam | tasmād vākcakshuḥṣrotrarūpāḥ prāṇā ekanāmānaḥ | prāṇā ity evam eteshāṃ nāma | te ca grahā homakāle dvipātrā hotavyāḥ | tattadgrahapātreṇādhvaryur juhoti, pratiprasthātā pātrāntareṇa juhoti | yasmād dhomakāle pātradvayam | tasmāc cakshurādayaḥ prāṇāḥ svasvagolakeshu dvandam | dvau-dvau bhūtvā vartante | ayam arthaḥ ṣrutyantare praṣnottarābhyāṃ āmnātaḥ | brahmavādino vadanti kasmāt satyād ekapātrā dvidevatyā gṛihyante dvipātrā hūyanta iti | yad ekapātrā gṛihyante tasmād eko 'ntarataḥ prāṇo, dvipātrā hūyante tasmād dvaudvau bahishṭāt prāṇāḥ (Ts. 6, 4, 9, 3) iti || homakāle dvipātratvam Āpastambena spashṭīkṛitam | havirdhānaṃ gachan sampreshyati Vāyava Indravāyubhyām anubrūhīty upayāmagṛihīto 'si vārkshasadasīty ādityapātreṇa pratiprasthātā droṇakalaṣād aindravāyavasya pratinigrāhyaṃ gṛihītvā na sādayaty aindravāyavam ādāyādhvaryur droṇakalaṣāc ca pariplavayā rājānam | ubhau nishkramya dakshiṇato 'vasthāya dakshiṇam paridhisaṃdhim anvavahṛityādhvaro yajño 'yam astu devā iti pariplavayāghāram āghārayaty āṣrāvya pratyāṣrāvite sampreshyati Vāyava Indravāyubhyām preshyeti vashaṭkṛite juhoti punar vashaṭkṛite juhutaḥ | evam uttarābhyāṃ grahābhyam pracarata iti |

2. yenaivādhvaryuḥ | adhvaryoḥ pradānamantra Āpastambena darṣitaḥ | graham adhvaryur ādāya kshipraṃ hotāram abhidrutya mayi vasuḥ purovasur iti grahaṃ hotre prayachati | etenaiva hotā pratigṛihya dakshiṇa ūrāv āsādya hastābhyāṃ nigṛihyāsta iti |

8. sarvataḥ parihāram | sarvāsu dikshu parito haraṇaṃ kṛitvā | ṣiraḥ pradakshinīkṛityety arthaḥ | yasmāc chrotrarūpasyāṣvinasya parito haraṇam | tasmāc chrotreṇa sarvataḥ ṣriṇvanti | purataḥ pṛishṭhataḥ pārṣvayor vācaṃ vadantīṃ svārtham abhidadhānāṃ vācaṃ ṣriṇvanti | yathā hotur īdṛiṣam bhakshaṇaṃ tathādhvaryor api ṣākhāntare ṣrutam | vāg vā aindravāyavaṣ cakshur maitrāvaruṇaḥ ṣrotram āṣvinaḥ | purastād aindravāyavam bhakshayati tasmāt purastād vācā vadati | purastān maitrāvaruṇaṃ tasmāt purastāc cakshushā paṣyati | sarvataḥ parihāram āṣvinaṃ tasmāt sarvataḥ ṣrotreṇa ṣriṇoti (Ts. 6, 4, 9, 4) iti |

28.

1. anavānam | dvidevatyagraheshu yājyām paṭhan hotānavānaṃ yajet | mantramadhya ucchvāsam akṛitvā yajet | dvidevatyānām prāṇarūpatvād ayaṃ nairantaryapāṭhaḥ prāṇānāṃ saṃtatāvasthāpanāya bhavati | tatas teshāṃ vyavachedo na bhavati | saṃtatir avyavachedaṣ cety eka evārtho 'nvayavyatirekābhyām ucyate || itareshu graheshu yājyānte vashaṭkāreṇa sakṛid dhutvā somasyāgne vīhīty anuvashaṭkāreṇa punar yajanti | ataḥ prasaktam anuvashaṭkāramantraṃ nishedhati | prāṇa vai etc.

4. dvir āgūrya | āgūḥṣabdena pratijñābhidhīyate | maitrāvaruṇo dvir āgūrya dviḥ pratijñāya dviḥ preshyati | dvāv asya praishamantrau | hotā yakshad Vāyum agregām ity eko, hotā yakshad Indravāyū arhanteti dvitīyaḥ | Āṣvalāyanaḥ 5, 5, 3 | tayor ubhayor apy ādāv ayaṃ hotā yakshad iti dviḥ pratijānāti | dvayor mantrayor ante hotar yaja hotar yajeti dviḥ preshyati | hotā tv agram pibā madhūnām ityādike dve yājye paṭhitum ādau ye yajāmaha iti sakṛid eva pratijānīte dvayor yājyayor ante vaushaḍ vaushaḍ iti dvir vashaṭkaroti | tac ca nyāyena dvitīyamantrādāv api ye yajāmaha ity āgūḥkaraṇam apekshitaṃ tac ca na kriyate | tasmād dhotur dvitīyayājyādāv āgūḥ kā nāma syād iti praṣnaḥ || dvitīyayājyādau mā bhūd evāgūr ity etad uttaraṃ vipakshabādhapūrvakaṃ darṣayati | prāṇā vai etc.

29.

1. ṛituyājāḥ | madhumādhavādaya ṛitudevā yatrejyante ta eta ṛituyājāḥ |

ṛitugrahāṣ ca dvādaṣasaṃkhyākāḥ | tatrādyeshu shaṭsu kaṃcid viṣeshaṃ vidhatte |

2. shaḷ ṛituneti | adhvaryuṇā preshito maitrāvaruṇaḥ praishasūktagatair mantraiḥ krameṇa hotrādīn preshyati | tena preshitā

hotrādaya ṛitunā somam ity evaṃ yajeyuḥ | eteshāṃ shaṇṇām ṛituyājānām prāṇasvarūpatvād dhotrādayaḥ shaḍ api yajamāne prāṇaṃ sthāpayanti || saptamam ārabhya daṣamānte viṣeshaṃ vidhatte |

3. catvāra ṛitubhiḥ | adhvaryuṇā preshito maitrāvaruṇaḥ praishasūktagataiḥ saptamādibhiṣ caturbhir mantrair hotrādīn krameṇa caturaḥ preshyati | ta ṛitubhiḥ somam iti bahuvacanāntaprayogeṇa catvāro 'pi yajeyuḥ |

4. dvir ṛituneti | adhvaryupreshito maitrāvaruṇaḥ praishasūktagatābhyām ekādaṣadvādaṣābhyām mantrābhyām preshyati | tena preshitau dvāv adhvaryuyajamānāv ṛitunā somam ity evam ekavacanāntaprayogeṇa yajetām | antyayor dvayor yāgayor vyānasvarūpatvāt tadyāgena vyānam eva yajamāne sarve 'py ṛitvijaḥ sthāpayanti | anenaiva krameṇa maitrāvaruṇam praty adhvaryoḥ praisha Āpastambena darṣitaḥ | ṛitunā preshyati trishv ādyeshv adhvaryuḥ sampreshyaty evam pratiprasthātā | pātrayor mukhe paryāvṛityartubhiḥ preshyati dvayor adhvaryur evam pratiprasthātā | punaḥ paryāvṛityartunā preshyati sakṛid adhvaryur evam pratiprasthāteti |

30.

1. prāṇā vai | savanīyapaṣupuroḍāṣapracārād ūrdhvaṃ tadaṅgam iḍopahvānam avasthāpya dvidevatyagrahapracāraḥ kṛitaḥ | tata ūrdhvaṃ tadgrahaṣeshabhakshaṇam api prāptam | tatreḍopāhvānagrahaṣeshabhakshaṇayoḥ kim pūrvaṃ kim aparam iti kramasya jñātum aṣakyatvāt taṃ kramaṃ vidhatte | prāṇā vai etc.

dvidevatyānāṃ vāgādiprāṇarūpatvam pūrvam evoktam | iḍādevatā ca gaur vā asyai ṣarīram (Ts. 1, 7, 2, 1) iti ṣruteḥ paṣurūpā | tatraivaṃ sthite prathamato dvidevatyagrahaṣeshān bhakshayitvā paṣcād iḍopahvānaṃ kuryāt |

tad etad iḍāpātre bhāgam avadāya kriyamāṇam upahvānam | yā tu hotur haste sampāditāvāntareḍā tatprāṣanasya hotṛicamasabhakshaṇasya ca paurvāparyaṃ vicārya niṣcinoti | tad āhur etc.

5. prāṇā vai | dvidevatyagrahaṣeshasya bindor hotṛicamase prakshepaṃ vidhatte | prāṇā vai etc.

saṃsravān | saṃsravā bindavaḥ | tatprakshepeṇa dvidevatyarūpān prāṇān ātmany eva ṣarīre hotṛicamasarūpe hotā prakshipati |

31.

1. na vyāvartanta | ekasya vargasya sāmarthyādhikyam itarasya nyūnam ity evaṃ vyāvṛittiṃ na prāptāḥ |

tūshṇīṃṣaṅsam | sarveshv api ṣastreshv ṛicaḥ paṭhyante | asmiṅs tu ṣastre na paṭhyanta iti tūshṇīṃṣaṅsaḥ | ṛikpāṭharāhityena gūḍham eshāṃ devānāṃ taṃ tūshṇīṃṣaṅsam asurā nānvavāyan | nānugatavantaḥ | etadanushṭhānam avijñāya na kṛitavanta ity arthaḥ |

5. tūshṇīṃṣaṅsam | tatprakāra Āṣvalāyanena darṣitaḥ | su mat pad vag de pitā mātariṣvāchidrā padā dhād achidrokthā kavayaḥ ṣaṅsan | somo viṣvavin nīthāni neshad bṛihāspatir ukthamadāni ṣaṅsishat | vāg āyur viṣvam āyuḥ | ka idaṃ ṣaṅsishyati sa idaṃ ṣaṅsishyatīti japitvānabhihiṃkṛitya ṣoṅsāvom ity uccair āhūya tūshṇīṃṣaṅsaṃ ṣaṅsed upāṅṣu sapraṇavam asaṃtanvan | esha āhāvaḥ prātaḥsavane ṣastrādishu (5, 9, 1) iti | asyāyam arthaḥ | ṛitupātrabhakshaṇānantaraṃ hotur mukhata āsīno 'dhvaryuḥ parāṅmukhaḥ sann āvartate | tadānīṃ hotā sumadityādi sa idaṃ ṣaṅsishyatītyantaṃ mantraṃ japitvābhihiṃkāram akṛitvā ṣoṅsāvom ity anena mantreṇādhvaryum uccair āhūya bhūr agnir ityādikam praṇavasahitam upāṅṣu paṭhet | praṇavena sahāsaṃtatam avichedaṇaṃ kuryāt | esha ṣoṅsāvom iti mantre 'dhvaryor āhvānarūpatvād āhava ity ucyate | sa ca prātaḥsavane ṣastrādishu pravartata iti |

6. upa vā vadet | yaḥ ko 'py anyaḥ purusho nindec chaped vā | upavādo nindā | anuvyāhāraḥ ṣāpaḥ |

33.

1. āhāvaḥ | ṣoṅsāvom ity anena mantreṇa ṣaṅsanakāle hotādhvaryum āhvayati | so 'yam āhāvaḥ | agnir deveddha ityādibhir dvādaṣabhir vakshyamāṇaiḥ padair yuktā tatsamūharūpā nivit | pra vo devāyāgnaya ityādikaṃ saptarcaṃ sūktam |

yaḥ pūrvam uktas tūshṇīṃṣaṅso ye ca nivitsūkte tad etat trayam ājyanāmakaṣastrasya rūpam | tad uktaṃ sampradāyavidbhiḥ | tūshṇīṃṣaṅsanivitsūktair ājyaṣastraṃ triparvakam iti |

34.

7. rathīr adhvarāṇām | ṣākhāntare tu tadīyarathapradarṣanapūrvakam eva mantro vyākhyātaḥ | rathīr adhvarāṇām ity āha | esha hi devarathaḥ (Ts. 2, 5, 9, 2) iti |

8. atūrtaḥ | bhūlokavartī vahnir atūrtaḥ | kenāpy atīrṇaḥ | mārgamadhye tiryañcam mārgasyāvarodhakatvenāvasthitam prauḍhaṃ dāvāgniṃ kaṣcid api tarītuṃ na samarthaḥ |

35.

2. viharati | viharaṇam pṛithakkaraṇam | dvayoḥ pādayor madhye vihāraṃ vichedaṃ kṛitvā paṭhet |

5. parovarīyāṅsam | paraḥ parasminn uttarabhāge 'tiṣayena sthūlam īdṛiṣaṃ vajraṃ sūktapaṭhanena sampādayati | prathamāyā ṛica uttarārdhe pade | tatpādayoḥ samasanam | tad api vajrasādṛiṣyārtham | vajrasya hy ārambhaṇato 'ṇimā mūle saukshmyam ity arthaḥ | vajraṣabdena khaḍgādirūpam āyudham abhidhīyate | tasya hi mūle mushṭibandhanasthāne sūkshmatā bhavati | upari tu vistāraḥ |

daṇḍaçabdena gadā vivakshitā | sāpi hastagrahaṇasthāne mūle sūkshmā prahārasthāne 'gre sthūlā | paraçur api tathāvidhaḥ | yathāyaṃ trividho vajra evam idam api sūktam prathamapādaviharaṇena sūkshmam uttarārdharcapādasamāsena sthūlam |

36.

1. sadaḥ | tadānīṃ devāḥ saumikavedyām prāgvaṅçasya pūrvasyāṃ diçi yeyaṃ sado'bhidhānā çālā tām eva svasya nivāsasthānaṃ kṛitavantaḥ |

āgnīdhram | tato devā nirgatāḥ santa āgnīdhrābhidhāṃ çālām prāptavantāḥ |

3. te vai prātaḥ | ta eva devāḥ prātaḥsavane yāny ājyanāmakāni çastrāṇi tair evā samantāj jayam prāpnuvanta āgachan | yasmād evaṃ tasmād ā samantāj jayanty ebhir iti vyutpattyā çastrāṇām ājyanāma sampannam | anenaiva nyāyena Sāmavede pañcadaçāny ājyānīti vākyena vihitānām pañcadaçastomayuktānāṃ stotrāṇām ājyanāmatvaṃ drashṭavyam |

4. tāsāṃ vai hotrāṇām | praçāstā brāhmaṇācchaṅsy achāvāka ity ete çastriṇo hotrakā yady api purushās tathāpi tadīyatanuvivakshayā tāsām ityādi strīliṅganirdeçaḥ | yās tanavaḥ pūrvam asurān apāghnata | tāsām eva hotraṇāṃ hotrakatanūnām āyatīnāṃ sadaḥ praveshṭum āgachantīnāṃ sarvato jayam prāpnuvatīnām madhye 'chāvākīyāchāvākasambandhinī tanur ahīyata | hīnābhūt | sadaḥ samāgantuṃ nāçaknod ity arthaḥ | tadanugrahārthaṃ tasyāṃ tanvām Indrāgnī adhyāstām | adhishṭhāya nivāsaṃ kṛitavantau |

aindrāgnam | indrāgnī ā gatam ityādikaṃ tacchastram |

6. achāvākīyām | so 'sya yajamānasyāchāvākīyāṃ kuryāt | achāvākasambaddham aindrāgnaçastram paṭhet | tenaiva pāṭhena sā tadīyā tanur ahīnā vyavahartuṃ samarthā bhavati |

37.

1. devarathaḥ | athājyaçastrasya bahishpavamānastotrottaratvam praügaçastrasyājyastotrottaratvaṃ vidhatte | devaratho etc.

yo yajño 'sty esha devānāṃ ratha eva | tasya ratharūpasya yajñasyājyam praügaṃ ca yac chastradvayaṃ tad antarau raçmī | açvabandhanarajjū | rathasyopary avasthitena sārathinā dhriyamāṇatvāt tayor abhyantaratvam | yasmād evaṃ tasmād yady ājyaçastreṇa bahishpavamānam anu paçcāc chaṅset | praügaçastreṇa ājyastotram anuçaṅset | tadānīṃ devarathasyaiva sambandhināv abhyantarau raçmī pragrahau viharati | viçesheṇa sampādayati | tac cālobhāya vyāmoharāhityāya sampadyate | raçmirāhitye dushṭābhyām açvābhyāṃ yatra kvāpi durgame deçe rathanayane sati rathabhaṅgarūpo vyāmohaḥ syāt | tan mā bhūd iti çastradvayaṃ krameṇa prayoktavyam |

4. tad āhuḥ | tat tasminn ājyaçastre brahmavādina āhuḥ | codayanti | yathaiva stotraṃ sāmagair uktaṃ tathaiva bahvṛicaiḥ çastraṃ vaktavyam | stutam anuçaṅsatīti vidhānāt | atra tu sāmagā upāsmai gāyatā naraḥ pavamānāyetyādishu pāvamānīshu pavamānadevatākāsv ṛikshu bahishpavamānākhyena stotreṇa stuvate | bahvṛicas tu hotā pra vo devāyāgnaya ityādikam ājyaçastraṃ çaṅsati | tathā sati katham asya hotuḥ pāvamānya ṛico 'nuçastā bhaveyuḥ | na hi Pavamānaḥ çastradevatā kiṃtv Agnir iti codyam |

9. sampadā | anushṭupsu gāyatrītve sampādite sati tayā sampadā vaiyadhikaraṇyaparihārād anukūlaçaṅsanam bhavatīti parihāram brūyāt || sampādanaprakāraṃ darçayati |

10. saptaitāḥ | ādyāntyayor ṛicos trir āvṛittau satyāṃ svabhāvataḥ saptānām anushṭubhām ekādaçatvaṃ sampadyate | agna indraç ceti yājyā virāṭchandaskā sā dvādaçy anushṭub iti gaṇanīyā | yady api tasyā virājas trayastriṅçadaksharatvād ekam aksharam anushṭuptvād atiricyate | tathāpy alpena vaikalyena chandastvaṃ nāpaitīti nyāyaḥ pūrvam (1, 6) apy udāhṛitaḥ | evaṃ sati dvādaçasv anushṭupsu dvādaça pādān apanīyāvaçishṭaiḥ pādais tripadā gāyatryo dvādaça sampādanīyāḥ | apanītaiç ca pādaiç catasro gāyatrya ity anena prakāreṇa shoḍaçasaṃkhyākā gāyatrya eva sampadyante |

38.

2. upāṅçu | oshṭhaspandanam eva parair dṛiçyate na tu çabdaḥ çrūyate tādṛiçam upāṅçutvam |

3. purāhāvāt | adhvaryur āhvayate yena çoṅsāvom iti mantreṇa tasmāt pūrvabhāvī hotṛijapaḥ | tathā cāçvalāyanenodāhṛitam | japitvānabhihiṃkṛitya çoṅsāvom ity uccair āhūya (5, 9, 1) iti || āhāvād ūrdhvaṃ yat kiṃcit paṭhyate tat sarvaṃ çastrasyaiva sambandhi bhavet | āhāvamantreṇa çastrānujñānasya pṛishṭatvāt | ato hotṛijapasya çastrāntarbhāvaṃ nivārayitum pūrvakālīnatvam |

4. parāñcam | asmin kāle 'dhvaryuḥ parāṅ bhavati | hotur vimukho bhavati | tathā catushpadī gaur iva hastau bhūmāv avasthāpyāsīno bhavati | tādṛiçam adhvaryuṃ sambodhyābhimukho yathā bhavati tathā hotā çoṅsāvom iti mantreṇāhvayate | yasmād āhvānakāla īdṛiço 'dhvaryus tasmāl loke 'pi catushpādo gavādayaḥ parāñcaḥ sambhogāvasthāyām parasparābhimukhyarahitā bhūtvā retaḥ siñcanti || āhāvād ūrdhvam adhvaryoç catushpāttvam parityajya samyagutthānaṃ vidhatte | samyañ etc.

5. samyañ | ūrdhvatvenāvasthānaṃ samyaktvam |

39.

3. tira iva | yathā kuḍyagṛihādivyavahitam anyair adhīyamānaṃ vākyam īshat pratīyate na tu spashṭam | tadvat tūshṇīṃçaṅso

'py aspashṭo yathā bhavati tathā ṣaṅset | tad idaṃ tira ivety ucyate | hotṛijapād īshad uccair ity arthaḥ |

4. shaṭpadam | shaṭpadaṃ shaḍbhāgam | bhūr Agnir jyotir ity eko bhāgaḥ | jyotir Agnir iti dvitīyo bhāgaḥ | evam uttaratrāpi drashṭavyam | tathāvidhaṣaṅsane purushasāmyam bhavati | purushasya shaḍvidhatvam eva shaḷaṅga ity anena spashṭīkriyate | purushāvayavashaṭkaṃ ṣākhāntare darṣitam | shoḍhāvihito vai purusha ātmā ca ṣiraṣ ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti | dvau hastau dvau pādāv ity aṅgacatushṭayam | ātmaṣabdo madhyadehavācī | bhāgatrayopete tūshṇīṃṣaṅse tattadbhāgamadhyeshv avasāne shaḍbhāgatvam Āṣvalāyana āha | bhūr Agnir jyotir jyotir Agnom | Indro jyotir bhuvo jyotir Indrom | Sūryo jyotir jyotiḥ svaḥ Sūryom iti tripadas tūshṇīṃṣaṅsaḥ | yady u shaṭpadaḥ pūrvaiḥ jyotiḥṣabdair agre 'vasyet (5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisūktāt purato rocate dīpyate iti puroruksabdena nivid ucyate |

9. jātavedasyām | jātavedā devatā yasyāḥ purorucaḥ sā jātavedasyā | jātavedaḥṣabdarūpaṃ nyaṅgaṃ nitarām aṅgaṃ cihnaṃ yasyāḥ purorucaḥ sā jātavedonyaṅgā | tasyāḥ puroruco 'ntime bhāge so adhvarā karati jātavedā iti jātavedaḥṣabdaḥ paṭhyate |

10. tad āhuḥ | tṛitīyasavanasya jātavedasam praty āyatanatvam āgnimārutaṣastre devatvād avagantavyam | tathā ca sampradāyavida āhuḥ | jātavedās tu devo 'yaṃ vartata āgnimāruta iti |

40.

2. dīdivāṅsam | yady apy adhyayanakrameṇeyam ṛik pañcamī tathāpi dvitīyātvena prayoktavyā | brāhmaṇakramasyānushṭhānārthatvāt |

atrādhyayanakramād anyam anushṭhānakramam abhipretyāṣvalāyana āha | anubrāhmaṇaṃ vānupūrvyam (5, 9, 23) iti || adhyayanakrameṇa caturthīm anushṭhānāya tṛitīyātvena vidhatte | sa naḥ etc.

3. ṣarmavad āsmā ayāṅsi | So alle Handschriften ausser I. O. 697, welche āyāṅsi hat. I. O. 1977 liest ayāṅsi mit zwei wagerechten Strichen über dem ersten a. Sāyaṇa las āsmā āyāṅsi. Denn er sagt: āṅpūrvasya yama uparama ity asya dhātoṣ chāndasaṃ rūpam | āsmā ity ākāraṣ ca chāndasaḥ |

8. yājyayā | agna indraṣ ceti yeyaṃ yājyā pūrvam uktā tayā yajati | yāgārthaṃ yājyām paṭhet | yājyā ca prattir vai pradānarūpaiva | tathā ca havisha ādāne pradāne krameṇa puronuvākyāyājyādhīne ṣrutyantare ṣrūyete | puronuvākyayā datte pra yachati yājyayā (Ts. 2, 6, 2, 5) iti |

11. ity adhyātmam | ātmānaṃ ṣarīram adhikṛitya vartata

ity adhyātmam | asmin khaṇḍe ṣarīrarūpatvena praṣaṅsanam ājyaṣastrasyoktam | uttarakhaṇḍe tv adhidaivataṃ devatāvishayam ājyaṣastrapraṣaṅsanam ucyate |

Pañcikā III.

1.

1. grahoktham | praügākhyaṃ yac chastram asti tad grahokthaṃ vai | aindravāyavādigrahāṇām ukthaṃ grahoktham | tadīyadevatāpraṣaṅsārūpam ity arthaḥ | navetyādinā grahasambandha eva spashṭīkriyate | prātaḥsavana aindravāyavamaitrāvaruṇādayo dhārāgrahā navasaṃkhyākā gṛihyante | grahītā tv adhvaryuḥ | tathā bahishpavamānākhye stotra udgātāro navabhir navasaṃkhyākābhir ṛigbhiḥ stuvate | upāsmai gāyatety ekas tṛicaḥ | davidyutatyeti dvitīyaḥ | pavasveti tṛitīyaḥ | eteshu trishu tṛiceshu navasaṃkhyākā ṛico vidyante | tā āvṛittirahitā gīyante | evaṃ stome bahishpavamānastotra udgātṛibhiḥ stute saty adhvaryur daṣamaṃ graham āṣvinākhyaṃ gṛihṇāti | yady apy ādhvaryavayor mantrabrāhmaṇakāṇḍayor āṣvinagraho dhārāgraheshu tṛitīyatvenāmnātaḥ | tathāpy asau daṣamatvena grahītavyaḥ | āṣvino daṣamo gṛihyate taṃ tṛitīyaṃ juhvata iti ṣrutyantaravacanāt | tathā ca graheshu daṣamaḥ sampannaḥ | tathaivetarāsām bahishpavamānastotragatānām ṛicāṃ hiṃkāro daṣamatvena gaṇanīyaḥ | tathā sati grahāṇāṃ stotrāṇāṃ ca saṃkhyāsāmyam bhavati | tad idaṃ so sā sammeti vākyenocyate | ukāro nipātaḥ sammuccayārthaḥ san strīliṅgābhyāṃ tacchabdābhyāṃ sambadhyate | tathā sati sātra grahasaṃkhyā sā ca stotriyasaṃkhyety uktam bhavati | sammety atra dvitīyo makāraṣ chāndasaḥ | tasminn apagate sati samā tulyety uktam bhavati | evaṃ sati yathā bahishpavamānastotrasya grahasambandhaḥ | tathā praügaṣastrasyāpi grahasambandho drashṭavya ity abhiprāyaḥ |

2. vāyavyam | Vāyur devatā yasya tṛicasya so 'yaṃ vāyavyaḥ | vāyav ā yāhi darṣatetyādikaḥ | taṃ ṣaṅset | tena ṣaṅsanena vāyavyo graha ukthavāñ chastravān bhavati | yady api vāyavyaḥ pṛithaggraho nāsti tathāpy aindravāyavasya grahasya pūrvo bhāgo vāyavya ity ucyate | sa ca prathamam ā vāyo bhūshety anena kevalavāyudevatākena mantreṇa gṛihyate, tena vāyavyo bhavati | paṣcād indravāyū ity anenendrasahitavāyudevatākena gṛihyate, tenaindravāyavo 'pi bhavati | ata eva Vāyave dvir grahaṇaṃ Taittirīyā adhīyate | sakṛid Indrāya madhyato gṛihyate dvir Vāyave (Ts. 6, 4, 7, 3) iti | tatra prathamabhāgarūpo vāyavyo grahaḥ kevalena vāyavyatṛicena ṣastravān sampadyate |

3. aindravāyavam | Indraș ca Vāyuș ca militvā devatā yasya tṛicasya so 'yam aindravāyavaḥ | indravāyū ime sutā ityādikaḥ | taṃ ṣaṅsot | tacchaṅsanenaindravāyavagrahasyottarabhāgaḥ ṣastravān bhavati |

4. maitrāvaruṇam | Mitro Varuṇaș ca militvā devatā yasya tṛicasya so yam maitrāvaruṇaḥ | mitraṃ huve pūtadaksham ityādikaḥ |

5. āṣvinam | Aṣvinau militvā devatā yasya tṛicasya so 'yam āṣvinaḥ | aṣvinā yajvarīr isha ityādikaḥ |

6. aindram | Indro devatā yasya tṛicasya so 'yam aindraḥ | indrā yāhi citrabhānav ityādir aindras tṛicaḥ | tena ṣukragrahamanthigrahayor ubhayoḥ ṣastravattvam |

7. vaiṣvadevam | omāsaș carshaṇīdhṛita ity esha vaiṣvadevas tṛicaḥ | tenāgrayaṇagrahasya ṣastravattvam | tathāpi viṣvedevadevatākatvād vaiṣvadevam | evaṃ sarvatra grahaṣastrayor ekadevatākatvaṃ drashṭavyam |

8. sārasvatam | pāvakā naḥ sarasvatītyādikaḥ sārasvatas tṛicas || nanu pūrvavad atrāpi grahasya ṣastravattvaṃ kuto nopanyasyata ity āṣaṅkyāha |

9. na sārasvataḥ | ādhvaryavamantrakāṇḍe sārasvatamantrasyāpaṭhitvād brāhmaṇe vidhyabhāvāc ca grahābhāvaḥ || tarhi grahokthe 'sminn asya sārasvatasya tṛicasya kimarthaṃ ṣaṅsanam āmnātam ity āṣaṅkyāha |

10. vāk tu | Sarasvatī hi vāgdevatā grahāṇāṃ ca vācā gṛihyamāṇatvāt sārasvatatvam | tena sarve 'pi grahāḥ ṣastokthāḥ paṭhitaṣastrā bhavanti |

3.

2. kiṃ sa | asya yajamānasya yo hotā syāt sa tasya pāpabhadraṃ kim ādriyeta | pāpam anishṭaphalam bhadram ishṭaphalam | tādṛiṣaṃ kim phalaṃ sampādayituṃ samartha iti praṣnaḥ | atraiva janmany enaṃ yajamānam prati yathā hotā kāmayeta tathā kartuṃ ṣaknotīty uttaram |

3. vāyavyam | evaṃ kāmayamāno hotāsya yajamānasya sambandhinaṃ vāyavyaṃ tṛicaṃ lubdhaṃ vyāmūḍhaṃ yathā bhavati tathā ṣaṅset | lubha vimohana iti dhātuḥ | vyāmohaprakāra ucyate | ekām ṛicaṃ vā tadīyam ekam padaṃ vātīyāt | stambhayet | na paṭhed ity arthaḥ | tāvatā tattṛicasvarūpaṃ lubdhaṃ vyāmūḍham bhavati |

10. etad evāsya | hotāsya yajamānasya sambandhi tad eva praügaṣastraṃ yathāpūrvaṃ guroḥ samīpe purā yena krameṇa paṭhitaṃ tathaiva ṛiju kḷiptam | kasyacid avayavasyānyathātvābhāvād ṛijutvam | tathā kḷiptaṃ sampāditaṃ kṛitvā ṣaṅset |

4.

1. tad āhuḥ | sāmagānāṃ yāny ājyastotrāṇi tadṛica āgneyya āmnātāḥ | agna ā yāhītyādishu sāmagair ājyastotrapāṭhāt | hotā tu vāyav ā yāhīty anayā vāyavyayā praügaṣastram prārabhate | atas tena vilakshaṇadevatākena ṣastreṇāgneyya ṛicaḥ katham anuṣastā bhavanti | anukūlaṣaṅsanābhāve stutam anuṣaṅsati (Tb. 2, 2, 6, 3) iti ṣākhāntaraṃ virudhyetety ākshepaḥ |

3. pravān iva | prakarshavān eva sann adhikajvālayā dahaty agnir iti yad asti tat prakarshātmakaṃ vāyusambandhi rūpam | vāyunā jvālādhikyodayā |

4. dvaidham iva | jvālādvayam iva kṛitvā yadā dahati | tadā dvitvasāmyāt taj jvālādvayam indravāyusambandhi rūpam bhavati |

5. yad uc ca bṛishyati | jvalato 'gner aunnatyam uddharshaḥ | jvālāṣāntyā nīcatvaṃ niharshaḥ | tad ubhayam mitrāvaruṇasambandhi rūpam | mitraṃ dṛishṭavato harsheṇonnatatvāt tan mitrarūpam | varuṇasambandhinīnām apāṃ nīcagāmitvād itarad Varuṇasya rūpam |

6. sa yad Agniḥ | so 'gnir ghorasaṃsparṣa ugrasaṃsparṣa iti yad asti tad asyāgner varuṇasambandhi rūpam | Varuṇasyogratvāt | ghorasaṃsparṣaṃ santaṃ sprashṭum aṣakyam api tam Agniṃ ṣītārtāḥ prāṇino mitrakṛityā | mitrasya kṛitiḥ kāryaṃ samīpe 'vasthānām | tenaivainam upāsate | ṣītaparihārāya hastāv udaram pṛishṭhaṃ ca vahnisamīpe pratāpayanto vahniṃ sevante | tad etat sevanam asyāgner mitrasambandhi rūpam |

9. yad enam ekaṃ santam | agner āhavanīyādisthāneshv āgnīdhrādidhishṇyeshu ca bahudhā viharaṇaṃ yad asti tad Viṣveshāṃ devānāṃ rūpam | teshām api bahutvāt |

5.

1. devapātram | atha ṣastrayājyānte paṭhanīyaṃ vashaṭkāraṃ vidhatte | devapātram etc.

vaushaḷ iti mantro vashaṭkāraḥ | sa ca devapātram | devānām pānasādhanam |

2. anuvashaṭkaroti | somasyāgne vīhīty ayam mantro 'nuvashaṭkāraḥ | tam paṭhet | tatra loke 'daḥ kiṃcid idaṃ nidarṣanam asti | katham iti | tad ucyate | yathā manushyāḥ svakīyān aṣvān vā svakīyā gā vā punarabhyākāram paunaḥpunyena tṛiṇodakādibhir abhimukhīkṛityābhimukhīkṛitya tarpayanti | kaṇḍūyanena priyaṣabdena vā lālayitvā yatheshṭaghāsam prayachanti | evam evaitenānuvashaṭkāreṇa punaḥ-punar devatā abhimukhīkṛitya yajamāno havishā tarpayati |

5. asaṃsthitān | yeshāṃ dvidevatyagrahāṇām arthe hotā nā-

nuvashaṭkaroti | te dvidevatyāḥ somā asaṃsthitā asamāptāḥ | devatārthahomasyāsamāpteḥ | katham ṛitvijas tān dvidevatyān bhakshayantīty eke codyam āhuḥ | darṣapūrṇamāsādishu svishṭakṛidbhāgena tataḥ pūrveshāṃ havishāṃ saṃskāro bhavati | tataḥ somasyāpi saṃskārāya ko nāma svishṭakṛidbhāga iti dvitīyaṃ codyam |

7.

2. sa yam evoccaiḥ | sa hotā yam eva mantram uccair yathā bhavati bali ca yathā bhavati tathā vashaṭkaroti | sa mantrarūpo vashaṭkāro vajra ity ucyate | atroccaiḥṣabdena dhvaner ādhikyam ucyate baliṣabdenākshharapārushyam | tadubhayayukto vajraḥ |

4. atha yaḥ samaḥ | yo vashaṭkāraḥ pūrvoktabalitvādidosharahito yathādhītas tathoccāritaḥ | saṃtato yājyayā saha vichedarahitaḥ | niḥṣeshena hānam parityāgo yasyā ṛicaḥ sā nirhāṇā | tathāvidhā kācid ṛig yājyārūpā yasya vashaṭkārasya so 'yaṃ nirhāṇarcaḥ | yājyāpāṭhahīna ity arthaḥ | tadvailakshaṇyād anirhāṇarcaḥ | sampūrṇayājyāpāṭhopeta ity arthaḥ | kīdṛiṣo vashaṭkāraḥ | dhāmachad iti | dhāma yajñasthānam | tatra yathā rakshāṅsi na praviṣanti tathā chādayati sa dhāmachat |

6. yenaiva shaṭ | shaṭṣabdo vashaṭkāram abhidhatte | Bhīmaseno Bhīma itivad ekadeṣena vyavahārāt | yenaivoccāraṇena shaḍ avarādhnoti vashaṭkāro 'varādhaṃ samṛiddhyabhāvam prāpnoti | nīcoccāraṇena vashaṭkārasya samṛiddhyabhāvaḥ | sa tathoccārito vashaṭkāro rikta ity ucyate | uccadhvaniyogye tadabhāve riktaprāyatvāt |

7. tasyāṣāṃ neyāt | tasmāt tasya vashaṭkārasyāṣāṃ neyāt | na prāpnuyāt | ichām api na kuryāt kim uta prayogam ity arthaḥ |

9. yathaivāsya | asya yajamānasya yena svareṇa yājyām brūyāt tenaiva svareṇa vashaṭkāram api brūyāt | tathā saty enaṃ kṛitayajñaṃ yajñarahitena sadṛiṣam phalarahitaṃ karoti |

8.

2. vāg ity eva | uparishṭād vakshyamāṇasya mantrasya pratīkam idam | vāg oja ityādiko yo mantraḥ sa eva ṣamanopāyo na tv anya kaṣcid asti |

3. mā pramṛikshaḥ | pramṛishṭaṃ vinashṭam mā kārshīḥ |

4. tad u ha smāha | tad u ha tatraivānumantraṇe brahmavādī kaṣcid āha sma | kim āheti | tad ucyate | etat pūrvoktam mantravākyaṃ dīrghaṃ sad api vajraṃ ṣamayitum aprabhu | na kshamam |

9.

1. tam praishaiḥ | tadānīm utkrāntaṃ yajñam praishair hotā yakshad Agniṃ samidhety evam ādyaiḥ praishamantrais tasya yajñasya praisham āhvānam aichan |

2. tam purorugbhiḥ | Vāyur agregāḥ (Āṣvalāyana 5, 10, 4) ityādyāḥ sapta purorucaḥ | praügatṛicānāṃ saptānām prarocanahetutvāt |

6. mahad vāva | nashṭaṃ vastu prayatnena tatra-tatrānvishyatīti nashṭaishī | tādṛiṣaḥ purusho dvividhaḥ | tatra kaṣcin mahad vāva nashṭād vastuno 'dhikam evābhīchati | nashṭād alpaṃ vānyaḥ kaṣcid ichati | tayor madhye yataro vāva eva purusho jyāya iva mahad evechati | sa eva purushas tayor madhye sādhīyo 'tyantaṃ sādhu vastv ichati | alpaṃ kāmayamānas tu na tathety arthaḥ || astv evaṃ laukikanyāyaḥ kim prakṛita ityāṣaṅkyāha |

7. ya u eva | ya u eva yas tu praishavaktā praishamantrān varshīyaso-varshīyaso 'tipravṛiddhān veda | sarveshu praishamantreshu pravṛiddhatvārthaṃ vīpsā prayuktā | praishamantrāḥ kasmāt pravṛiddhā iti cet | puronuvākyānāṃ saṃnihitatvāt tābhyo 'dhikā varshīyāṅsa ity avagantavyam | sa u eva dīrghatvābhijña eva tān praishamantrān sādhīyo veda | atiṣayena samyag veda | nanu laukikanyāyodāharaṇe nashṭavastuno 'nveshaṇam udāhṛitam, iha tu praishamantrāṇāṃ abhivṛiddhir uktety ato laukikenāsaṃgatam iti cet | saṃgatam evaitat | hi yasmād ye praishāḥ santi te nashṭaishyam | nashṭasya yajñasyānveshaṇahetavaḥ |

10.

3. yad antataḥ | antataḥ ṣastrasyāntime deṣe | ekām ṛicaṃ ṣishṭvā nividaḥ paṭhitavyāḥ | yasmād etā antimadeṣabhāginyaḥ | tasmāl loke 'pi garbhā amuto nivāsasthānān mātur udaramadhyād arvāñco 'dhobhāgagatāḥ prajāyante |

5. peṣā vā ete | peṣā alaṃkārāḥ | veñ tantusaṃtāna iti dhātor vayanaṣabdotpattiḥ | kuvindasya yat prārambhe vayanaṃ tat pravaṇam | loke yathaiva vāsasaḥ pravayaṇato vayanaprārambhe peṣo 'laṃkāraṃ kuryāt | varṇāntaropetais tantubhir alaṃkāraḥ | tathaiva prātaḥsavane ṣastrāṇām purato nivitpaṭhanam bhavati | tac ca vastrasthānīyānām ukthānām prathamabhāge 'laṃkārāya sampadyate | ṣastramadhye tatpaṭhanaṃ vastramadhye varṇāntareṇālaṃkārasamam | avaprajjano vastrasyāntabhāgaḥ | tatra yathā varṇāntareṇālaṃkāras tādṛig ukthānām ante nivitpaṭhanam |

11.

2. pacchaḥ | tāsāṃ nividāṃ dvādaṣapadarūpāṇām ekaikasmin pāde 'vasānaṃ vidhatte | paccho vai etc.

devāḥ purā yajñam pacchaḥ pādaṣaḥ samabharan | ekaikam bhāgaṃ krameṇa sampāditavanta ity arthaḥ | tasmād etā nivido 'pi pādaṣaḥ ṣaṅsanīyāḥ |

4. na nividaḥ | dvādaṣasu nivitpadeshu kasyāpi padasyātikramaṃ nishedhati | na nividaḥ etc.

ekam api padaṃ na parityajed ity arthaḥ |

6. na nividaḥ pade | viparihāro viparyāsaḥ | nividaḥ sambandhi yat padadvayaṃ tan na vipariharet | viparītatayā na paṭhet |

7. samasyet | padayoḥ saṃṣleshaṇe yajñasyāyuḥ saṃhṛitam bhavet | yajño vinaṣyed ity arthaḥ | tato yajamāno mriyeta | tasmāt padadvayaṃ na saṃṣleshayet || anena nishedhena sarveshām padānām parasparaviṣleshaṇaprāptau madhyamayor dvayoḥ saṃṣlesham vidhatte | predam etc.

9. na ṭṛicam | nivitpadānām prakshepasyāṣrayasūkte kaṃcin niyamaṃ vidhatte |

tisra ṛico yasmin sūkte tat tṛicam | catasra ṛico yasmin sūkte tac caturṛicam | tādṛiṣam ubhayavidhaṃ sūktam atikramya nividdhānaṃ nivitpadānām prakshepaṃ na manyeta | na cintayet | etad uktam bhavati | tricaturmātrarcāt sūktād arvācīne sūkte nividaṃ na dadhyāt | kiṃtūbhayasminn eva dadhyād iti | nividaḥ sambandhi yad ekaikam eva padaṃ tad eva praty ṛicam prati sūktaṃ ca samartham bhavati | yasmād īdṛiṣaṃ sāmarthyam ity uktārthopasaṃhāraḥ | adhike sūkte nivitpadeshu prakshipteshu nividaiva stotrātiṣaṅsanaṃ kṛitam bhavati | ṛicaṃ nāpeksheta tad ity arthaḥ |

10. ekām pariṣishya | sūkte yeyam ṛig antyā tām avasthāpya tataḥ pūrvam eva tṛitīyasavane nividam prakshipet |

12. na sūktena | yat sūktaṃ nividdhānārhaṃ nividam atikramya tena sūktena na padyeta | nivitprakshepam parityajya kevalaṃ tat sūktaṃ na paṭhed ity arthaḥ || pramādān nivitprakshepavismṛitau punas tatsūkte nividam prakshipya pāṭho bhrāntyā prasaktaḥ | taṃ nishedhati |

13. yena sūktena | nividam atikramya parityajya nivitprakshepayogyena yena sūktena padyeta anushṭhānam prāpnuyāt | tad vismṛitanivitkaṃ sūktam punar nopanivarteta | bhūyo nividam prakshipya na paṭhet | tatra hetur ucyate | tad vismṛitanivitkaṃ sūktaṃ vāstuham eva | vāstuṣabdena nividaḥ sthānam ucyate | tasya sthānasya ghātakaṃ tat sūktaṃ tataḥ punaḥpāṭhasya na yogyam |

13.

2. athāsya | athāgnyādīnāṃ vasvādīnāṃ ca chandovibhāgānantaram asya Prajāpateḥ svabhūtam anushṭubākhyaṃ yac chanda āsīt | tām anushṭubham udantam abhi yajñasya kaṃcit prāntadeṣam abhilakshyodauhat | apasāritavān | kutra deṣa iti | tad ucyate | achāvākīyām abhīti | achāvāka vadasvety evam adhvaryuṇokto 'chāvāko yām brūte seyam ṛig achāvākīyā | tām abhilakshyodūḍhavān | anushṭubham achāvākīyāṃ kṛitavān ity arthaḥ |

paryāharat | sa tu tasmin somayāge 'graṃ ṣreshṭham prārambharūpaṃ yan mukham asti tad abhilakshyānushṭubham paryāharat | tatra nītavān ity arthaḥ |

4. sve vai | yasmāt sa Prajāpatiḥ svakartṛika eva somayāge tatsavaneshv anushṭubho mukhyatām akalpayat | tasmād idānīm api yatra kvāpi yāge yajño yajamānavaṣo bhavati sa yajño 'pi kalpata eva | avaikalyenānushṭhāsyāmīty abhipretyānushṭubhaḥ savanānām ādau prayoge sati yajñasya yajamānavaṣatvam | tatra yajño vaikalyarahito bhavatīty arthaḥ |

5. vaṣī | svavaṣaḥ |

14.

1. bahishpavamāne | bahishpavamānākhye stotre prātaḥsavane sambandhiny upāsmai gāyatā nara ityādyṛigāṣrayaṇena sāmagaiḥ stūyamāne sati so 'yam Agner mṛityuprāptikālaḥ | tadānīm Agnir mṛityum parihartum anushṭupchandaskayā pra vo devāyāgnaya ity etayarcājyaṣastram prārabdhavān | tat tenānushṭupprayogeṇa so 'gnis tadānīm eva mṛityum paryakrāmat.| atikrāntavān | tato 'gninā hotrājyaṣastre ṣasyamāne sati tam Agnim mṛityur asīdat | prāptavān | tadā so 'gnir mṛityum parihartuṃ vāyav ā yāhītyādikena saptatṛicātmakena praügaṣastreṇānushṭhānam pratyapadyata | prārabdhavān |

2. tam mādhyaṃdine | prātaḥsavanān nirākṛito mṛityur uccā te jātam andhasa ityādike mādhyaṃdinapavamānastotre gīyamāne sati tasmin kāle tam Agniṃ hotāram asīdat | prāptavān | tadānīṃ so 'gnir hotā mṛityuparihārāyānushṭupchandaskayā ā tvā ratham ity etayarcā marutvatīyaṣastram prārabdhavān | tat tenānushṭupprayogeṇa tadānīm eva mṛityum atikrāntavān | mādhyaṃdinapavamānān nirākṛito mṛityur mādhyaṃdinasavanasambandhini marutvatīyaṣastre ṣasyamāne sati ṣaṅsitāram Agniṃ hotāram prāpsyāmīti vicārya tatra bṛihatīchandaskāsv ṛikshu gīyamānāsu tam Agniṃ sattum prāptuṃ nāṣaknot | tatra hetur ucyate | bṛihatīchandaskā ṛicaḥ prāṇasvarūpā eva | tat tena kāraṇena prāṇān eva vyavaitum viyojayitum mṛityur nāṣaknot | prāṇābhimāninībhir bṛihatībhiḥ prāṇānāṃ rakshitatvāt | bṛihatyaṣ ca marutvatīyaṣastrānantarabhāvini nishkevalyaṣastre bahavo vidyante tāṣ ca sarvasminn eva mādhyaṃdine savane mṛityupraveṣaṃ nivārayanti | yasmād evam bṛihatyo mṛityupraveṣaṃ nivārayituṃ samarthāḥ | tasmān mādhyaṃdinaprayoge hotā bṛihatīchandaskāsv ṛikshu stotriyeṇaiva tṛicena ṣastram prārabheta | yasmiṅs tṛice sāmagaiḥ stotraṃ gīyate so 'yaṃ tṛicaḥ stotriyaḥ | tena tṛicena prārambhe sati tatratyānām bṛihatīnām prāṇarūpatvāt prāṇān evābhilakshya ṣastraprārambhaṃ kṛitavān bhavati |

3. taṃ tṛitīyapavamāne | trishu pavamāneshu bahishpava-

mānaḥ prathamo mādhyaṃdinapavamāno dvitīya ārbhavapamānas tṛtīyaḥ | mādhyaṃdinasavane praveshṭum aṣakto mṛityuḥ svādishṭhayety etasminn ārbhavākhye tṛitīyapavamānastotre tṛitīyasavanagate sāmagair gīyamāne sati tam Agnim mṛityur asīdat | so 'py Agnis taṃ vārayitum anushṭupchandaskayā tat savitur vṛiṇīmaha ity etayarcā vaiṣvadevākhyaṃ ṣastram prārabhata |

yajñāyajñīye | yajñā-yajñā vo agnaya ity asyām ṛicy utpannaṃ sāma yajñāyajñīyam | tatsāmasādhye tannāmake stotre sāmagair gīyamāne sati tṛitīyapavamānān nirākṛito mṛityus tam Agniṃ hotāram prāptavān | tato 'gnir hotā mṛityuparihārāya vaiṣvānarāya pṛithupājase vipa ityādinā vaiṣvānarīyeṇa sūktena marutvatīyaṣastraprārambhaṃ kṛitavān |

15.

1. Indro vai | atha marutvatīyaṣastram ārabhyate | tatrāyaṃ saṃgrahaṣlokaḥ || pratipadanucarāv anupragātho harinihavo 'tha Bṛihaspater dhruvaṣ ca | dhruvavidhivihitās tathātha dhāyyā vitananam atra marutvatīyasūkte || tatrā tva ratham iti marutvatīyasya pratipadanushṭuptām praṣaṅsitum āha | Indro vai etc.

tasmāt | yasmād evaṃ tasmāl loke 'pi pūrvedyur amāvāsyāyām pitṛibhyaḥ kriyate | uttaram ahar uttarasminn ahani pratipaddine darṣapūrṇamāsayāgadine devān yajante |

2. te 'bruvan | Indraṃ labdhvāvasthitās te devāḥ parasparam idam abruvan | abhishuṇavāmaiva | vayaṃ sarvathā somasyābhishavaṃ karavāma | tathā vāva tenaiva prakāreṇāṣishṭham āṣutamam atiṣīghraṃ yathā bhavati tathā no 'smān Indra āgamishyatīti | tad vacanam aṅgīkṛitya te sarve 'bhyashuṇvan | abhishavaṃ kṛitavantaḥ | tādṛiṣās te devā ā tvā rathaṃ yathotaya ity anenaiva mantreṇa tam Indram anushṭubhaḥ sakāṣād abhishavadeṣam praty āvartayan | atra kiṃcid āvṛittivācakam ā vartayāmasīti padadvayaṃ ṣrūyate | tatsāmarthyād Indrasyāvṛittir abhūt | idaṃ vaso sutam andha ity asmin mantrapāde sutakīrtyām abhishavavācinā sutaṣabdenaibhyo devebhya Indra āvir abhūt | prakaṭo 'bhūt | indra nedīya ed ihīti mantragatena samīpāgamanavācinā nedīya ihīti padadvayenainam Indraṃ yāgadeṣamadhyam prāpitavantaḥ | anenārthavādena tattanmantravidhir unneyaḥ | etad evābhipretyāṣvalāyana āha | marutvatīyaṃ ṣastraṃ ṣaṅsed adhvaryo ṣoṅsāvom iti mādhyaṃdine ṣastrādishv āhāvaḥ | ā tvā rathaṃ yathotaya idaṃ vaso sutam andha iti marutvatīyasya pratipadanucarāv indra nedīya ed ihītīndranihavaḥ pragāthaḥ (5, 14, 12) iti || yena tṛicena ṣastram prārabhyate so 'yaṃ tṛicaḥ pratipad ucyate | tadanantarabhāvī tṛico 'nucaraḥ | atrā tvā ratham idaṃ vasav ity etau tṛicau pratipadanucarau drashṭavyau | tata ūrdhvam indranihavākhya indra nedīya iti pragātha ṛigdvayātmako drashṭavya ity arthaḥ |

16.

1. Indraṃ vai | pūrvoktam indra nedīya ityādikam pragāthaṃ ṣaṅsitum ākhyāyikām āha | Indraṃ vai etc.

17.

1. brāhmaṇaspatyam | athāsmin marutvatīyaṣastre pra nūnam brahmaṇas patir ityādikam pragāthaṃ vidhatte | brāhmaṇaspatyam etc.

dvayor ṛicoḥ samūhaḥ pragāthaḥ | tathā cāṣvalāyana āha | tṛicāḥ pratipadanucarā dvṛicāḥ pragāthāḥ (5, 14, 7) iti | ṛigdvayam evānushṭhānakāle tṛicarūpeṇa pragrathyate, tasmād ayam pragātha ity ucyate |

3. tau vā etau | samāmnāte dve eva ṛicau pragrathanena tṛicarūpatayā sampādyete | pragrathanaprakāra ucyate | pra nūnam ity eshā bṛihatīchandaskā | dvādaṣāksharеṇa tṛitīyapādenāshṭāksharaiṣ cānyair yuktatayā shaṭtriṅṣadaksharasampatteḥ | seyam ṛik sakṛit paṭhanīyā | punar api tatratyam ashṭāksharaṃ caturthapādaṃ dvir āmnāya shoḍaṣākshаro 'rdharcaḥ sampādanīyaḥ | itarasyām ṛici prathamapādo dvādaṣākshаro dvitīyapādo 'shṭāksharaḥ | etat sarvam militvā dvitīyā bṛihatī sampadyate || tatratyam antimam ashṭāksharapādaṃ dvir abhyasya samāmnāta uttarārdhe dvādaṣāksharam prathamapādam ashṭāksharam uttarapādaṃ ca paṭhitvā tṛitīyā bṛihatī ca sampādanīyā | ayam eva pragrathanaprakāra indra nedīya ed ihīty atrāpi pragāthe yojanīyaḥ || tāv etau pragāthau punarādāyam punaḥpunaḥ paṭhitam eva pādam ādāyādāya ṣasyete | sāmagais tu mādhyaṃdinapavamāne pragāthāv etāv astutau | tair astutayor hotrā ṣaṅsanam ayuktam | na hy atra kvacid api sāmagair astutam mantrajātam punaḥ-punar ādāya ṣasyamānaṃ dṛishṭam | evaṃ sati kasmāt kāraṇād astutayor atra ṣaṅsanam iti codyavādina āhuḥ || etac codyam anāsthāya parihāram anuktvaiva codyāntaram udbhāvayati |

4. pavamānoktham | marutvatīyaṣastraṃ yad asti tad etat pavamānoktham mādhyaṃdinapavamānasambandhi ṣastram | atra mādhyaṃdinapavamānastotra uccā te jātam andhasa ityādishu shaṭsu gāyatrīshu prathamaṃ stuvate | tataḥ punānaḥ sometyādishu shaṭsu bṛihatīshu stuvate | yady api dvṛicātmakaḥ pragāthas tathāpi pūrvoktanyāyena pragrathya tisro bṛihatyaḥ sampādanīyāḥ | tāsu ca rauravasāma prāg udgātavyaṃ tata upari yaudhājayasāma gātavyam | evaṃ sati tisro bṛihatyaḥ sāmadvayārthaṃ dvir āvartyamānāḥ shaṭ sampadyante | tathā pra tu dravetyādishu tisṛishu trishṭupsu stuvate |

evaṃ sati sa esha mādhyaṃdinapavamānas trichandā bhavati | gāyatrībṛihatītrishṭubrūpāṇāṃ trayāṇāṃ chandasāṃ sadbhāvāt | tathā sa pavamānaḥ pañcadaṣastomopetaḥ | tasya ca stomasya prakāraṣ Chandogabrāhmaṇa evam āmnāyate | pañcabhyo hiṃkaroti sa tisṛibhiḥ sa ekayā sa ekayā | pañcabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa ekayā | pañcabhyo hiṃkaroti sa ekayā sa ekayā sa tisṛibhiḥ (Tāṇḍya 2, 4, 1) iti | asyāyam arthaḥ | tṛicātmakam ekaṃ sūktaṃ trir āvartanīyam | tatra prathamāvṛittau prathamāyā ṛicas trir abhyāso vidheyaḥ | dvitīyāvṛittau madhyamāyāḥ | tṛitīyāvṛittau caramāyāḥ | evam pratisāma sāvṛittābhiḥ pañcadaṣabhir ṛigbhir upetatvāt pañcadaṣastoma iti || evaṃ saty atra codyavādina āhuḥ | he hotas ta esha yathoktalakshaṇaḥ pavamānaḥ katham marutvatīyaṣastreṇānuṣasto bhavati | anuṣaṅsanaṃ ca nyāyyam | yathā vāva stotram evaṃ ṣastram iti nyāyāt | ato 'tra stotraṣastrayor vailakshaṇyam ayuktam iti codyāntaram || tatra dvitīyasya codyasya tāvad uttaraṃ darṣayati |

5. ye eva | ā tvā ratham ity asmin marutvatīyaṣastrasya pratipadrūpe tṛice prathamā ṛig anushṭup | ye evottare pratipadaḥ pratipadrūpe dve ṛicau gāyatryau vidyete yaṣ cānya idaṃ vaso sutam andha ity anucarākhyas tṛico gāyatraḥ | etābhir eva pañcabhir gāyatrībhir asya hotuḥ pavamānastotragatā gāyatryo 'nuṣastā bhavanti | indra nedīya iti yo 'yam indranihavaḥ pragātho yaṣ ca pra nūnam brahmaṇas patir iti brāhmaṇaspatyaḥ pragāthaḥ | etābhyām uttarābhyām pavamānastotragatā bṛihatyo 'nuṣastā bhavanti | pragrathanena bṛihatīsampādanasyobhayatra samānatvāt | yatra trishṭubhām anuṣaṅsanaṃ tad uparishṭād abhidhāsyate || atha prasaṅgāt prathamacodyasyāpi parihāraṃ darṣayan punaḥ-punarādānasyopayogaṃ darṣayati |

6. tāsu vā etāsu | punānaḥ somety asmin pragāthe yā bṛihatyaḥ pragrathanena sampāditās tāsv evaitāsu bṛihatīshu rauravākhyena yaudhājayākhyena ca sāmnā punaḥ-punaḥ paṭhitam eva pādam ādāya stuvate | tasmād etāv indranihavabrāhmaṇaspatyapragāthau sāmagair astutāv api santau hotrā punaḥ-punaḥ paṭhitam eva pādam ādāya ṣasyete | tathā ca saty ayaṃ hotā svakīyena ṣastreṇa stotram anugachati || idānīṃ trishṭubhām anuṣaṅsanaṃ darṣayati |

7. ye eva trishṭubhau | yathā sāmidhenīshu prakshipyamāṇānām ṛicāṃ dhāyyeti saṃjñā | evam atrāpi | tathā saty agnir netā bhaga iva kshitīnām ity ekā dhāyyā, tvaṃ soma kratubhir ity aparā | ye eva trishṭupchandaske dhāyye vidyete yac ca trishṭupchandaskaṃ janishṭhā ugra ityādikaṃ nividdhānaṃ sūktam | nividām padāni dhīyante prakshipyante yasmin sūkte tan nividdhānam | tābhir eva sūktagatābhir dhāyyāsahitābhis trishṭubbhir asya hotuḥ stotragatās trishṭubho 'nuṣastā bhavanti |

18.

1. dhāyyāḥ | marutvatīyaṣastre prakshepaṇīyā ṛico vidhatte | dhāyyāḥ etc.

agnir netety ekā | tvaṃ soma kratubhir iti dvitīyā | pinvanty apa iti tṛitīyā | tāḥ ṣaṅset |

9. tad dhaike | tad dha tatraiva tṛitīyadhāyyāvishaye kecid evam āhuḥ | tān vo maho maruta ity etāṃ vaishṇavīṃ tṛitīyāṃ dhāyyāṃ ṣaṅset | na tu pinvanty apa ity etām |

13. vṛishṭivani | atra pinvanty apa iti padaṃ ṣrūyate | tat secanārtham | pivi secana ity asmād dhātor utpannatvāt | ata idam padaṃ vṛishṭivani | vṛishṭisambhajanakārīty arthaḥ | pinvanty apo maruta ity atra maruta iti padam mārutam Marutāṃ vācakam padam | tad api vṛishṭyanukūlam | purovātasya vṛishṭyaṅgatvāt | atyaṃ na mihe vi nayanti vājinam iti tṛitīyapāde vinītavat padam asti | vinayantīty asya nayatidhātujanyatvāt | tena ca vinayena vṛishṭipātanaṃ lakshyate | kiṃca yad vinītavat padaṃ tad vikrāntavad ity amum artham ācashṭe | dhātūnām anekārthatvāt | tathā sati yad vikrāntavat padaṃ tad vaishṇavam | vishṇusambandhi | idaṃ vishṇur vi cakrama iti ṣrutyantarāt | tathā sati vaishṇavyās tṛitīyasyā upasadaḥ sambaddham api bhavatīty arthaḥ | tasminn eva tṛitīyapāde vājinam iti padaṃ vidyate | tatrendro vājiṣabdārthaḥ | vṛishṭidvārānnapradatvena vājo 'nnam asyāstīti vaktuṃ ṣakyatvāt | uktena prakāreṇa tasyām evaitasyām pinvanty apa ity ṛici catvāri padāni vṛishṭer anukūlāni vṛishṭivani mārutaṃ vaishṇavam aindraṃ ceti | tasmād atra pūrvoktadosho nāstīty arthaḥ |

14. sā vā eshā | yeyam pinvanty apa ity ṛig asti saishaiva tṛitīyasavanabhājanā | jagatīchandaskatvāj jāgatasya tṛitīyasavanasya yogyā | tādṛiṣī satī hotrā madhyaṃdine ṣasyate | tasmād eva kāraṇād idaṃ loke dṛiṣyate | sāyaṃkāle goshṭhe vraje ye paṣavas tishṭhanti te sāyaṃgoshṭhāḥ | bharatānām ṛitvijām paṣavas tādṛiṣaḥ santo madhyaṃdine saṃgavinīṃ saṃgavakālayogyāṃ ṣālām āyanti | prāpnuvanti | ye paṣavaḥ kshīraṃ duhanti te sāyaṃ gṛihe samāgachanti | ye tu na duhanti te sāyaṃ vraja eva nivasanti | ubhayavidhā api te madhyāhnakāle gharmakālīnasaṃtāpanivāraṇāya nirmitāṃ saṃgavakālayogyāṃ ṣālām āgachanti | tad etan madhyāhnapaṭhanimittam iti |

19.

1. marutvatīyam | yasmin pragāthe Marutaḥ ṣrūyante so 'yam marutvatīyaḥ pragāthaḥ | pra va indrāya maruto brahmārcatety asmin pragāthe Marutaḥ ṣrūyante | tam imaṃ ṣaṅset | paṣūnām prāvaraṇarāhitye 'py araṇye saṃcārakāle vāyavo 'nugṛihya na tān bādhante | tatsambandhān Marutām paṣutvam |

5. tasyārdhāḥ | tasya sūktasya sambandhinīshv ṛikshu bhāgadvayaṃ kṛitvā dvayor bhāgayor madhya indro marutvān ity etāṃ nividam prakshipet | nanv etasminn ekādaṣarce sūkte samabhāgo na sambhavatīti cet | tarhi prathamabhāge kāṃcid adhikāṃ ṣastvā tata ūrdhvam prakshipet | ekām bhūyasīshu [1]) ṣastvety uktatvāt |

7. svargasya | yeyaṃ nivid asti tad etat svargākramaṇam | sopānasthānīyam | tasmād yathā loke sopānārohaṇe ṣrameṇa punaḥpunaḥ ṣvāsaṃ karoti tadanukāriṇaṃ svaraṃ kṛitvā tathaiva paṭhet | evampāṭhe saty asya yajamānasya yaḥ pumān priyaḥ syāt sa pumān enaṃ yajamānam upaiva samīpa eva nigṛihṇīta | svīkuryāt || iti nu esha eva prayogaḥ svargakāmasyāvagantavyaḥ | vakshyamāṇaprayogeṇa sāṃkāryaparihārāya svargakāmasyety uktiḥ |

8. yaḥ kāmayeta | kshatriyajātyā vaiṣyajāter vadhaṃ kāmayamāno yajamāno nividā sūktaṃ trir viṣaṅset | tad uktam bhavati | sūktasyādau madhye cānte ca nividaṃ dadhyāt | tad uktaṃ sūktavichedakaṃ ṣaṅsanam iti |

10. ya u kāmayeta | yas tu hotā enaṃ yajamānam ubhayataḥ pūrvottarabhāgayoḥ sambandhinīr viṣaḥ prajāḥ paryavachinadāni parito vichinnāḥ karavāṇīti kāmayeta | svasmāt pūrvabhāvinyaḥ pitṛipitṛivyamātulādayo yāḥ prajāḥ, svasyottarabhāvinyaḥ putrajāmātrādayo yāḥ prajās tāsāṃ sarvāsām avachedaṃ karavāṇīty arthaḥ | yadvā | ubhayato mātṛipakshe pitṛipakshe ca vidyamānānām prajānām avachedaṃ virodhaṃ karavāṇīty evaṃ yo hotā yajamānaṃ dveshṭi | sa hotā nividam ubhayato nivida ādāv ante ca vyāhvayīta | vividham āhvānaṃ kuryāt | ādāv api ṣoṅsāvom ity etam āhvānamantram paṭhed ante 'pi tathā paṭhed ity arthaḥ | tathā saty enaṃ yajamānam pūrvāparabhāgayor mātṛipakshapitṛipakshayoṣ ca prajābhiḥ sahāvachinatti |

20.

1. atha haite | athānantaraṃ tarhi tadā prabhṛity ete ha Maruta eva ṣastrabhāgino 'bhūvann iti ṣeshaḥ | tataḥ pūrvam mādhyaṃdinasavane nishkevalyanāmake ṣastre kevalendradevatāke ubhe āsatuḥ | na tu tatra Marutām praveṣa āsīt | tasmād idānīm praveṣa indrakṛita upakāraḥ | Der Text besagt: "bisher waren diese beide ṣastra ausschliesslich dem Indra angehörige gewesen", d. h. es war kein besonderes Marutvatīyaṣastra vorhanden.

2. marutvatīyam | Maruto 'sya santīti taiḥ sahito marutvān | tadīyaṃ graham adhvaryur gṛihṇāti | hotā pra va indrāya bṛihata ity etam marutvatīyam pragāthaṃ ṣaṅsati, janishṭhā ugra ityādikam

1) ekabhūyasīḥ, Āṣvalāyana 5, 14, 20.

marutvatīyaṃ sūktaṃ ṣaṅsati, indro marutvān ityādikām marutvatīyāṃ nividaṃ sūkte prakshipati | grahagrahaṇādisūktaṣaṅsanānte marutsambaddhā sā Marutām bhaktir bhāgaḥ |

21.

1. Indro vai | atha nishkevalyākhyaṃ ṣastraṃ vidhātavyaṃ | tasya cāyaṃ saṃgrahaṣlokaḥ || stotre yo-yo 'nurūpaṣ ca dhāyyā prāgāthikaṃ tathā | nividdhānīyasūktaṃ ca nishkevalye prakīrtitam iti |

sa Prajāpatiḥ | tataḥ Prajāpatir idam abravīt | madīye mahattve tvayā svīkṛite saty anantaram ahaṃ ko nāma bhavishyāmīti | tata Indra idam abravīt | he Prajāpate svātmānam uddiṣya nivedanena ka iti yad evaitad avocas tad eva tvam bhaveti | tata ārabhya Ka ity etannāmavān Prajāpatir abhūt | etat kaṣabdavācyatvaṃ sarvatra prasiddham | ata eva ṣrutyantare pratigrahamantrabrāhmaṇa evam āmnāyate | ka idaṃ kasmā adād ity āha | Prajāpatir vai kaḥ | Prajāpataya eva tad dadāti (Tb. 2, 2, 5, 1) iti | kaṣabdasya sukhavācitvāt tena Prajāpater vyavahāre sati sukhī Prajāpatir ity uktam bhavati | prajāpatigatam mahattvaṃ svīkṛityendro yasmān mahān abhavat tasmān mahendranāma sampannam | ṣrutyantare 'py etad āmnātam | Indro Vṛitram ahan, taṃ devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan mahendrasya mahendratvam (Ts. 6, 5, 5, 3) iti |

2. uddhāram | he devā uddhāram | utkarshaṃ nimittīkṛitya yaḥ puṅsām pūjāviṣesho kriyate sampādyate so 'yaṃ satkāra uddhāraḥ | taṃ satkārabhāgam me madartham uddharata | pṛithak kuruteti | yathetyādinā laukikadṛishṭānta ucyate | yo vai bhavati yaḥ pumān bhavaty aiṣvaryam prāpnoti, yaṣ ca ṣreshṭhatāṃ vidyācārādiprayuktavaiṣishṭyam aṣnute | sa prāptaiṣvaryo viṣishṭaṣ ca sarveshām madhye mahān bhavati | sa tādṛiṣaḥ purusha etarhy apīdānīm api yathā viṣishṭapūjārūpam bhāgam ichati tathāyam Indro 'pīty adhyāhāraḥ |

pṛishṭham | sāmnām madhye pṛishṭhastotranishpādakam bṛihadrathaṃtaravairūpādikam | tato devā asmā Indrāya tam uddhāram māhendragrahādikaṃ yajñād udaharan | tad etac chākhāntare 'py āmnātam | sa etam māhendram uddhāram ud aharata Vṛitraṃ hatvānyāsu devatāsv adhi. yan māhendro gṛihyata, uddhāram eva taṃ yajamāna ud dharate 'nyāsu prajāsv adhi (Ts. 6, 5, 5, 3) iti |

4. tān īkshataiva | anugrahadṛishṭyāvalokitavān eva |

22.

1. vāvātā | madhyamajātīyā | rājñāṃ hi trividhāḥ striyaḥ | ta-

trottamajāter mahishīti nāma | madhyamajāter vāvāteti | adhamajāteḥ parivṛiktir iti | ata evāṣvamedhe 'ṣvam prati rājastrīṇāṃ kartavyaviṣesha etair nāmabhir āmnātāḥ | bhūr iti mahishī bhuva iti vāvātā suvar iti parivṛiktī (Tb. 3, 9, 4, 5) iti |

tasmāt striyaḥ | tasmāl loke 'pi priyāḥ striyaḥ sarvam avagantavyaṃ vṛittāntam patyāv avagantum ichante | yasmād viviktāvasare sarvam avagantuṃ suṣakam | tasmād u tasmād eva kāraṇāt priyā stry anurātraṃ rātrisamaye viviktavelāyām patyau sarvam avagantum ichate |

6. tasmāt | yasmād vāvātāyāḥ sambandhaḥ kṛitaḥ | tasmāt kāraṇād yad vāvānety eshāpy ṛiñ nishkevalyaṣastre dhāyyātvena ṣaṅsanīyā |

7. senā | pūrvatrāsyendrasya priyā jāyā vāvātā Prāsahā nāmeti yeyam uktā seyaṃ lokavyavahāre senā vai yuddhārthodyatasenārūpeṇa vartate | indrajāyāyāḥ senābhimānitvāt | tac ca ṣākhāntare samāmnātam | Indrāṇī vai senāyai devatā (Ts. 2, 2, 8, 1) iti | Ko nāma Ka ity anena nāmnā yuktaḥ Prajāpatis tasyā Indrajāyāyāḥ ṣvaṣuraḥ | Prajāpater indrotpādakatvāt | tathā cānyatra ṣrūyate | Prajāpatir Indram asṛijatānujāvaraṃ devānām (Tb. 2, 2, 10, 1) iti | tat tathā sati yasya laukikasya purushasya yuddhārthino yā svakīyā senā jayatv iti kāmo bhavati | etasmin kāme sati sa pumāṅs tasyāḥ svakīyāyāḥ senāyā ardhāt tishṭhann ardhabhāge 'tīte bhūmāv avasthitaḥ kiṃcit tṛiṇam madhya ādāya mūlato 'grata ubhayataḥ parichidyetarām parakīyāṃ senām abhilakshyāsyet | bāṇavat kshipet | tatrāyam mantraḥ | Prāsahe Kas tvā paṣyatīti | he prāsahākhya indrajāye Kaḥ Prajāpatis tvadīyaḥ ṣvaṣuras tvāṃ cakshushā paṣyatīti | anena mantreṇa tṛiṇe kshipte sati parasenāyā bhaṅge dṛishṭānta ucyate | tat tasmin vivakshitārthe yathaivādo nidarṣanam bhavati tathā kathayāmaḥ | anūcānānām īṣānāṃ vā gṛiheshu yuvatiḥ snushā ṣvaṣuraṃ dṛishṭvā tasmāl lajjamānā lajjām prāpnuvatī nilīyamānā vastrāvaguṇṭhanahastādyaṅgasaṃkocena tirohiteva satī yathā gṛihābhyantaram āgachati | evam eva sā parakīyā senābhimantritatṛiṇarūpāstraprakshepeṇa bhajyamānā satī tatratatrāraṇyaparvatādishu nilīyamānā tirohitā satī svakīyaṃ deṣam eti | kutrāyam itarasenābhaṅga ity āṣaṅkya yatraivam ityādinā pūrvokta evārthaḥ spashṭīkṛitaḥ |

8. virāḍ yājyāstu | tato devās trayastriṅṣadaksharāṃ virāṭchandaskām pibā somam ity etāṃ yājyām prārthitavantaḥ || yady apy asyā yājyāyās trayastriṅṣad aksharāṇi sākshān na dṛiṣyante tathāpi saṃyogāksharādivibhāgena saṃkhyā pūraṇīyā |

10. avirājā | hotā virāḍvyatiriktagāyatryādichandoyuktāṃ yājyām paṭhitvā tadante vashaṭkuryāt |

23.

1. tisṛibhiḥ stuvanti | yasmāt saṃyogaḥ sambhūtas tasmāt sāma yuktābhis tisṛibhir ṛigbhiḥ sāmagāḥ stuvanti | yajñe stotraṃ kurvanti | tasyaiva vyākhyānaṃ tisṛibhir udgāyantīti | audgātraṃ karma kurvantīty arthaḥ | ata eva ṣākhāntare ṣrūyate | ekaṃ sāma tṛice kriyate stotriyam iti | yady api chandaḥsāmanāmake grantha ekasyām ṛici sāmotpannaṃ tathāpy uttarākhye grantha āmnāteshu tṛiceshu prayogakāle sāma gātavyam | tatra prathamāyām ṛici yonirūpāyāṃ yat sāmotpannaṃ chandaḥsāmagranthe samāmnātaṃ tad avalokya tatsādṛiṣyena dvitīyatṛitīyayor ṛicor gānaṃ samūhanīyam | etad api ṣākhāntare vihitam | yad yonyāṃ tad uttarayor gāyatīti | tasmād audgātraṃ karma tisṛibhir nishpadyate |

2. sāman bhavati | ṛiksāmayor ekatvaveditā yaḥ sa sarvair abhyarhitaiḥ sadṛiṣo bhavati |

3. yo vai | yaḥ pumān bhūtim aiṣvaryam prāpnoti yaṣ ca vidyāvṛittābhyāṃ ṣreshṭhatvam prāpnoti sa sarvo 'pi sāman bhavati | sarveshu svakīyatvabuddhyā samadṛishṭir bhavati | anyathā sarve janās tam asāmanyaḥ pakshapātīti nindanti |

4. te vai | ta eva vakshyamāṇāḥ ṣastrāvayavāḥ pañcasaṃkhyākā anyat pṛithag eva ṣastrarūpam bhūtvā vartante | tathā hiṃkārādayaḥ pañca sāmāṅṣā vaiṣvadevāvayavā anyat pṛithag eva sāmasvarūpam bhūtvā vartante | te ca ṣastrasāmanī svasvāvayavopete ubhe kalpetām | svavyāpārasamarthe bhavataḥ | āhāvaḥ ṣoṅsāvom iti mantraḥ | stotriye tṛice prathamamadhyamottamās tisra ṛicaḥ | yājyānte paṭhitavyo vashaṭkāraḥ | tad etat pañcakaṃ ṣastrasvarūpam | udgātrā paṭhitavyaḥ sāmna ādau him ity evaṃ ṣabdo hiṃkāraḥ | prastotrā gātavyaḥ sāmāvayavaḥ prastāvaḥ | udgātrā gātavya udgīthaḥ | pratihartrā gātavyaḥ pratihāraḥ | ante sarvair gātavyo bhāgo nidhanam | tad etat pañcakaṃ stotrasvarūpam | ataḥ sāmasādṛiṣyena nishkevalyaṣastram praṣastam |

7. ātmā vai | yena tṛicena sāmagāḥ stuvanti sa stotriyas tṛico nishkevalyaṣastrasya prārambhe ṣaṅsanīyaḥ | sa cātmā vai gṛihasthasthānīya eva | stotriyaṃ tṛicam anu dvitīyo yas tṛicaḥ ṣasyate so 'yam anurūpaḥ | sa ca prajā putrapautrādisthānīyaḥ | yeyaṃ dhāyyā ṣastre prakshepaṇīyā sā patnīsthānīyā | yaḥ pragāthaḥ sa paṣusthānīyaḥ | yan nividdhānīyaṃ sūktaṃ tad gṛihasthānīyam |

24.

1. stotriyam | abhi tvā ṣūra nonuma ity asmin pragāthe tṛicaṃ sampādya sāmagāḥ stuvanti | so 'yaṃ stotriyaḥ | tam ādau ṣaṅset |

2. madhyamayā | atyuccatvam atinīcatvaṃ ca yasyāṃ vāci nāsti sā madhyamā | yāvatā dhvaninā devayajanadeṣasthāḥ ṣriṇvanti, na tadbahirdeṣasthās, tāvantaṃ dhvaniṃ kuryāt |

3. anurūpam | stotriyeṇa sadṛiṣas ṭrico 'nurūpaḥ | sa cātrābhi tvā pūrvapītaya indra stomebhir āyava ity esha pragāthaḥ | ubhayoḥ pragāthayoḥ samānachandastvāt samānadevatākatvāc cānurūpatvam |

5. dhāyyām | tato yad vāvānety etasyā dhāyyāyāḥ ṣaṅsanaṃ vidhatte |

7. apratīvādinī | patyuḥ pratikūlaṃ vadatīti prativādinī | tadviparyayeṇānukūlavādinī bhavati || pibā sutasya rasina ity etam pragāthaṃ vidhatte | pragātham etc.

13. pratishṭhitatamayā | drutavilambitatvādidosharahitayā ṣrāvyeṇa dhvaninopetayā vācā |

25.

1. Sauparṇam | tasmād etat somāharaṇapratipādakaṃ granthajātaṃ Sauparṇam ākhyānam iti paurāṇikā ākhyānavidaḥ kathayanti |

2. jāgatā hi | na ca dīkshātapasor jagatyā samānītayoḥ satoḥ paṣūnāṃ tadubhayakāraṇatvaṃ katham iti ṣaṅkanīyam | paṣūnāṃ jāgatatvena jagatīdvārā dīkshāsambandhasambhavāt | jāgatatvaṃ katham iti cet | jagatyā paṣūnām ānītatvād iti drashṭavyam | ata eva ṣākhāntare jagatīm prakṛityaivam āmnātam | sā paṣubhiṣ ca dīkshayā cāgachat, tasmāj jagatī chandasām paṣavyatamā, tasmād uttamā, tasmāt paṣumantaṃ dīkshopa namati (Ts. 6, 1, 6, 2) iti |

3. trishṭubho loke | sthāne |

26.

1. preti | praṣabda eko mantraḥ | āṣabdo dvitīyo mantraḥ | tadubhayapradarṣanārtham itiṣabdadvayam | ubhayasamuccayārthaṃ cakāradvayam | kshemeṇa somam prāpnuhi punar api kshemeṇāgaohety ayam āṣīrvādo mantradvayasyārthaḥ |

2. sā patitvā | gāyatrī patitvotpatanena somam prāpya Gandharvān svānabhrājādīn somarakshakān āsphoṭanāyudhapradarṣanādinā bhīshayitvā bhītyā teshv apasṛiteshu svayam pakshirūpā satī svakīyābhyām padbhyām mukhena ca somaṃ samyag gṛihītavatī | svānabhrājādīnāṃ somapālakatvam ādhvaryave somaprakaraṇe mantratadbrāhmaṇābhyām avagamyate | Svāna Bhrājāṅghāre Bambhāre Hasta Suhasta Kṛiṣānav, ete vaḥ somakrayaṇās tān rakshadhvam (Ts. 1, 2, 7) iti mantraḥ | Svāna Bhrājety āhaite vā amushmiṅl loke somam arakshan (Ts. 6, 1, 10, 4) iti brāhmaṇam |

3. ṣalyakaḥ | tac ca nakhaṃ ṣalyako markataṣarīraparimitaḥ ṣalalyākhyo mṛiga āsīt | yasya mṛigasya puchasamīpe bahavo romaviṣeshāḥ prādeṣaparimitās tīkshṇāgrā lohamayā utpadyante sa ṣalyakaḥ | yasmād ayaṃ nakhād utpannas tasmāt sa nakham iva | tīkshṇāgraromopetaḥ | tatra chinnanakhapādapradeṣe yad vaṣam medo 'sravat sā vaṣā medhyā kācid ajā avyādipaṣushv āsīt | tasmād gāyatryā utpannatvāt sā vaṣā havir iva | devatāyogyaṃ havir evāsīt | tac ca havishṭvaṃ ṣākhāntare ṣrūyate | tām aviṃ vaṣām Ādityebhyaḥ kāmāyālabhanta (Ts. 2, 1, 2, 3) iti | atha nakhachedanāya Gandharveṇa visṛishṭo bāṇaḥ so 'pi nakhasaṃghaṭṭanena kuṇṭhitāgro bahudhā bhagno bhūmau patitaḥ | tasya bāṇasya yaḥ ṣalyaḥ kṛishṇāyasanirmito bāṇāgre sthāpitaḥ | tasya ca ṣalyasya yad anīkam mukhaṃ saṃghaṭṭanena kuṇṭhitam āsīt | so 'yaṃ ṣalyatadanīkobhayātmako bāṇabhāgo nirdaṅṣī daṅṣanāsamarthaḥ sarpo 'bhavat | jalamadhye saṃcarato dundubhākhyasya sarpasya visharahitatvād daṅṣanasāmarthyaṃ nāsti | tasya kuṇṭhitāgrasya lohasya yo 'yaṃ saho vegas tasmāt sahaso bāṇavegāt svaja ubhayataḥṣirāḥ sarpo 'bhavat | tasya bāṇasya mūle yāni parṇāni kaṅkapatrāṇi te manthāvalā abhavan | ye jīvaviṣeshā vṛikshaṣākhāsv adhomukhā avalambante te manthāvalāḥ | tasmin bāṇe yāni snāvāni patrabandhanārthāḥ snāyuviṣeshās te gaṇḍūpadā abhavan | avaskārādisthāneshu ye sarpavaj jāyante te gaṇḍūpadāḥ | tasmin bāṇe yat tejanaṃ lohapatravyatiriktaṃ kāshṭhaṃ so 'ndhāhir abhavat | dṛishṭirahitaḥ sarpo 'bhūt |

27.

1. samāvajjāmībhyām | jāmīṣabdo jātivācī | tulyajātibhyām ity arthaḥ |

2. pūrvābhyāṃ savanābhyām | ayam arthaḥ sarvo 'pi ṣākhāntare saṃgṛihyāmnātaḥ | brahmavādino vadanti: kasmāt satyād gāyatrī kanishṭhā chandasāṃ satī yajñamukham parīyāyeti. yad evādaḥ somam āharat, tasmād yajñamukham pary ait, tasmāt tejasvinītamā. padbhyāṃ dve savane samagṛihṇān, mukhenaikaṃ. yan mukhena samagṛihṇāt tad adhayat, tasmād dve savane ṣukravatī: prātaḥsavanaṃ ca mādhyaṃdinaṃ ca. tasmāt tṛitīyasavana ṛijīsham abhi shuṇvanti, dhītam iva hi manyanta. āṣiram ava nayati saṣukratvāya (Ts. 6, 1, 6, 3) iti |

28.

3. etad vai tat | ko 'sau gāyatryā labdho bhāga iti | sa ucyate | marutvatīyasya ṣastrasyottare pratipadau | ā tvā ratham ity asmin prārambharūpe tṛice prathamāyā uttare ye dve ṛicau pratipadau prārambharūpe vidyete | yaṣ ca idaṃ vaso sutam ity anucararūpas tṛi-

caḥ | tad evaitad ṛikpañcakam mādhyaṃdinasavane gāyatryai trishṭubhā dattam | tāṣ ca pañcarco gāyatrīchandaskāḥ | tato gāyatrīpraveṣāt sā trishṭub ekādaṣāksharā bhūtvā mādhyaṃdinasavanaprayogam udayachat | niravahat | Vgl. 3, 17, 5.

29.

1. te devāḥ | evaṃ tāvat tṛitīyasavanam avatārayituṃ somāharaṇakathā varṇitā | atha tṛitīyasavanam ucyate | tatra vaiṣvadevāgnimārutayoḥ kḷiptiḥ saṃgṛihyate || syād vaiṣvadeve Savituḥ punas tu dyāvāpṛithivyārbhavavaiṣvadevikā | vaiṣvānarīyam Marutāṃ ca ṣaṅsanaṃ syur jātavedasyam ihāgnimārute || tṛitīyasavanasyādāv ādityagrahaṃ vidhatte | te devā etc.

4. ta Ādityāḥ | vaiṣvadevaṣastrasya tat savitur vṛiṇīmaha ity eshā savitṛidevatākā pratipat prārambharūpā kartavyā, damūnā deva ityādikā grahasya yājyā | sā ca saṃhitāyām anāmnātatvāt Sūtrakāreṇa (5, 18, 2) paṭhitā | tasyāṃ ca amadann enam ishṭaya iti madidhātuḥ prayuktaḥ | tasmād iyam madvatī |

5. pibavat | savitā devaḥ somam pibatv ity etan nivida ādau prayujyamānam padam pibavat padam | tathānte prayujyamānaṃ savitā deva iha ṣravad iha somasya matsad iti madvat padam apy udāharaṇīyam | tayor ubhayoḥ padayoḥ savanadvayarūpayor vilakshaṇatvāt Savituḥ pānam iti vilakshaṇam iti drashṭavyam |

atha tasmin vaiṣvadevaṣastra ekayā ca daṣabhiṣ ca svabhūta ity etāṃ vāyudevatākām ṛicaṃ vidhatte | bahvyaḥ etc.

30.

1. ārbhavam | pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidhety etad dyāvāpṛithivīyaṃ sūktaṃ takshan rathaṃ suvṛitam ity etad ārbhavaṃ sūktaṃ vidhatte | ārbhavam etc.

2. tebhyaḥ prātaḥsavane | sa Prajāpatir anyā devatāṣ ca tebhya Ṛibhubhyaḥ prātaḥsavane vāci kalpayishan | somapānaṃ kalpayitum aichan |

3. anirukte | niḥṣeshenokto devo niruktaḥ | tādṛiṣo yayor dhāyyayor nāsti te anirukte | na khalv anayor ṛicor īdṛiṣo deva iti sahasā nirṇetuṃ ṣakyate |

tasmād u ṣreshṭhī | tasmād u tasmād eva kāraṇāl loke 'pi ṣreshṭhī kaṣcid dhanapatir yaṃ svakīyam bhṛityam itarair anaṅgīkṛitam api sarvebhyo rocayituṃ kāmayate tam bhṛityam ācārahīnam pātre pratigrahayogyasthāne balāt sarvebhyo rocayaty eva |

4. tebhyo vai | agnivasvādayo devās tebhya Ṛibhubhyo 'paiva svayam apagatā eva santo 'bībhatsantaiva | manasi bībhatsāṃ kṛitavantaḥ | kasmāt kāraṇād iti | tad ucyate | manushyagandhād iti | ete

manushyā asmatpaṅktiyogyā na bhavantīti ṣaṅkayety arthaḥ | bībhatsām prāpyaite vakshyamāṇe dve dhāyye antaradadhata | Ṛibhūṇām agnyādīnāṃ ca madhye 'ntardhānaṃ vyavadhānam akurvata | ke te dhāyye iti | ucyate | yebhyo mātā madhumad ity ekā | evā pitre viṣvadevāyety aparā | ayaṃ vena ity etasmāt pūrvam etad ubhayaṃ ṣaṅsed ity arthaḥ |

31.

1. vaiṣvadevam | atha viṣvedevadevatākam ā no bhadrā ity etat sūktaṃ vidhatte |

2. tad ubhayataḥ | tathā saty araṇyasthānīyāṃ dhāyyām ubhayataḥ paryāhvayate | ṣaṅsāvom ity esha mantraḥ paryāhāvaḥ |

6. havinaḥ | hotuṃ kuṣalāḥ purushāḥ |

13. dviḥ pacchaḥ | triḥ prathamāṃ trir uttamām anvāheti vidheḥ sārvatrikatvād asyāḥ paridhānīyāyās trir āvṛittiḥ prāptā | tatra dvayor āvṛittyoḥ pacchaḥ ṣaṅset | ekaikasmin pāde 'vasāyāvasāya ṣaṅsanaṃ kuryāt | tatra pādānāṃ catushṭayena paṣusāmyāt paṣuprāptir bhavati | tṛitīyasyām āvṛittāv ardharcaṣaḥ ṣaṅset | ardharce 'vasāya paṭhed ity arthaḥ |

32.

1. āgneyī | saumyacaror ubhayato ghṛitasādhyau dvau yāgāv anushṭheyau | tatrāgnidevatākā vishṇudevatākā ceti dve yājye | ghṛitāhavano ghṛitapṛishṭho agnir ity āgneyī prathamā yājyā | uru vishṇo vi kramasveti vaishṇavī dvitīyā ghṛitayājyā | asti kaṣcit somadevatākaṣ caruḥ | tasya tvaṃ someti saumī yājyā | tatra pitṛibhiḥ saṃvidāna iti ṣrutatvād iyam pitṛimatī | tāṃ yājyāṃ saumyacarau paṭhet | tasya caroḥ purastād āgneyayājyayā ghṛitayāgaḥ | tad yājyādvayam Āṣvalāyanena (5, 19, 3) paṭhitam |

2. ghnanti | ṛitvijaḥ somam abhishuṇvantīti yad asti so 'yaṃ somasya vadha eva | tatra yaḥ saumyaṣ carur asty, etāṃ saumyacarurūpāṃ tasya mṛitasya somasyānustaraṇīṃ kurvanti | mṛitasya dīkshitasya dahanakāle kāṃcid vṛiddhāṃ gāṃ hatvā dīkshitāvayaveshu gor avayavān avasthāpya dahet | seyaṃ gaur mṛitaṃ dīkshitam anu mṛitatvād dhiṅsitatvāc cānustaraṇīty ucyate | yasmāt sā pitṛibhyo yogyā tasmāt pitṛimatyā yājyayā saumyayāgasya havir yajet |

5. pratigṛihya | hutaṣeshaṃ saumyaṃ carum adhvaryuṇā dattaṃ hotā pratigṛihya carumadhye sikte bahule ghṛite chandogebhya udgātṛibhyaḥ svayam pūrvabhāvī san svakīyāṃ dehachāyām avekshета |

33.

1. esha devaḥ | esha iti hastena pradarṣya Rudro 'bhidhīyate |

tat tasmād eva kāraṇād asya Rudrasyaital lokaprasiddham bhūtaṣabdopetaṃ nāma sampannam | Bhūtapatir iti bhūtavan nāma |

34.

1. yad dvitīyam | dvitīyaṃ yat piṇḍarūpam āsīt tad ṛishir Bhṛigur abhavat | tam Bhṛiguṃ Varuṇo nyagṛihṇīta | nigṛihya svaputratvena svīkṛitavān | tasmāt sa Bhṛigur Vāruṇir ity ucyate | Varuṇasyāpatyaṃ Vāruṇiḥ | etad evābhipretya Taittirīyā āmananti | Bhṛigur vai Vāruṇir Varuṇam pitaram upasasāra (Taittirīyopanishad 3, 1) iti |

2. parushyam | atrāgnisthāne yad bhasmāsīt tat parushyam parushaṣarīrajātam bhūtvā vyasarpat | vividham araṇyādāv agachat |

3. vāstuham | vāstau yajñabhūmau hīnaṃ yad dravyam asti tat sarvam mameti ṣrutyantare 'pi prasiddham | tathā ca Taittirīyā rudravākyam āmananti | yad yajñavāstau hīyate mama vai tad (Ts. 3, 1, 9, 5) iti |

8. so aniruktā | Meine Verbesserung für so niruktā aller Handschriften. so sāpy ṛig aniruktā rudravācakapadābhāvād aspashṭadevatākā | tata eva raudrī rudradevatākā saty api ghorārthavācakarudrapadābhāvād iyaṃ ṣāntā | tāṃ ṣaṅset |

35.

1. vaiṣvānarīyeṇa | atha vaiṣvānarāya pṛithupājase vipa ity anena sūktenāgnimārutaṣastrasya prārambhaṃ vidhatte | vaiṣvānarīyeṇa etc.

3. adhīyan | ṣaṅsanakāle prāmādikasya varṇādiloparūpasyāparādhasya pratīkāraṃ darṣayati |

adhīyann adhīyānaḥ ṣaṅsanaṃ kurvan hotā yady upahanyād upaghātaṃ varṇalopaṃ kuryāt | tadānīm anyaṃ kaṃcit purushaṃ vivaktāraṃ vivicya vaktuṃ samartham ichet | samīpe 'vasthāpayet | tadānīṃ tam eva purusham aparādhataraṇopāyaṃ setuṃ kṛitvā tam aparādham ullaṅghayati || ayam paksho 'nukalpaḥ | mukhyapakshaṃ darṣayati |

4. tasmāt | yasmāt pramādaṃ kṛitvā vivaktṛipurushasampādanaṃ na mukhyam | tasmād āgnimārute ṣastre na vyucyam | na paṣcād vivaktavyam | kiṃtu prathamam eva vivaktā vivicya vaktuṃ samartho hotaishṭavyaḥ | prayatnena sampādanīyaḥ || atha pratvakshasaḥ pratavasa ity etan maruddevatākaṃ sūktaṃ vidhatte | mārutam etc.

6. yajñā-yajña va ity ekaḥ pragāthaḥ | devo va iti dvitīyaḥ | tatra prathame pragāthe tṛicaḥ sampadyate | so 'yaṃ stotriyaḥ | tasmiṅs tṛice sāmagaiḥ stūyamānatvāt | ata evāsau dvayor madhye prathamabhāvitvād yonir ity ucyate | dvitīyapragāthe samutpannas tṛico 'nurūpaḥ | yādṛiṣaḥ stotriyas tādṛiṣam anurūpatvam | tad etad ubhayaṃ ṣastramadhye ṣaṅsanīyam | na tu ṣastrāntareshv iva stotriyānurūpayor ādau ṣaṅsanīyam |

36.

1. jātavedasyam | atha pra tavyasīm ity etaj jātavedodevatākaṃ sūktaṃ vidhatte |

4. tasmāt tat | yasmād āpohishṭhīyaṃ tāpaṣamanakāraṇam | tasmāt tac chamayateva hotrā ṣaṅsanīyam | yathā vahniṃ ṣamayan purushaḥ ṣanaiḥ-ṣanaiḥ krameṇa jalaṃ siñcati | evam anenāpi ṣanaiḥ ṣaṅsanaṃ kartavyam | tataḥ sa Prajāpatiḥ tāḥ prajā adbhir abhishicya nijā eva svakīyā eva tāḥ prajā ity amanyata | syāṣabdas tacchabdaparyāyaḥ | ekavacanānto 'pi bahuvacanāntatvena pariṇamayitavyaḥ | tathā sati tāḥ prajā ity uktam bhavati | tasmāc chanaiḥṣaṅsanena ṣastrasya svakīyatvaṃ sampadyata ity arthaḥ |

5. tāsu vai | uta no 'hir budhnya ity asyā ṛicaḥ ṣaṅsanaṃ taddevatāstutidvāreṇonnayati | tāsu etc.

37.

1. devānām | atha devānām patnīr uṣatīr avantu na ity ṛigdvayaṃ devapatnīdevatākaṃ vidhatte | devānām etc.

6. Rākām | rākām aham ity ṛigdvayaṃ vidhatte |

devatāvācirākāṣabdena tadabhidhāyiny ṛig abhidhīyate | tāṃ ṣaṅset | purushasya ṣiṣne 'dhi ṣiṣnasyopari sthitā gudabilaparyantaṃ yaishā sevanī etacchabdopasthapadābhidheyā sirāsti | tāṃ sirāṃ rākākhyā devatā sīvyati | dṛiḍhabaddhāṃ karoti |

8. Pāvīravīm | pāvīravī kanyety etām ṛicaṃ vidhatte |

9. tad āhuḥ | imaṃ yama prastaram ity eshā yamadevatākatvād yāmyā | ud īratām avara ity eshā pitṛidevatākatvāt pitryā |

12. ud īratām | atha tisraḥ pitṛidevatākā ṛico vidhatte | ud etc.

19. vyāhāvam | tatra pṛithak-pṛithag āhāva eva siddhāntaḥ | tatreyam upapattiḥ | pitṛiyajñasya yad aṅgam asaṃsthitam eva vartate 'samāptaṃ tishṭhati tad aṅgaṃ sādhu | samāptaṃ kartavyam | yo hotā pṛithagāhāvaṃ kṛitvā ṣaṅsaty esha hotā pūrvam asaṃsthitam asamāptam pitṛiyajñaṃ saṃsthāpayati |

38.

1. svādush kila | atha catasra ṛico vidhatte | svādush kila etc.

anupānīyāḥ | bhojanād ūrdhvaṃ yat pānaṃ tat paṣcādbhāvitvād anupānam | tatsthānīyā etā ṛicaḥ |

2. mādyantīva | etacchaṅsanakāle 'dhvaryoḥ pratigaramantre viṣesham vidhatte |

tasminn anupānīyānām ṛicāṃ ṣaṅsanakāle hotuḥ ṣaṅsanaṃ ṣrutvā devatāḥ sarvā mādyantīva vai | sarvathā hṛishyanty eva | tasmāt kāraṇād etāsv ṛikshu ṣasyamānāsv adhvaryuṇā madvat pratigīryam | madidhātuyuktam pratigaraṇam paṭhanīyam | madāmodaivety ayam madidhātuyuktaḥ pratigaraṇamantraḥ |

3. yayor ojasā | Āṣvalāyana 5, 20, 6.

39.

4. sā vā eshā | yo 'yam pūrvokto 'gnishṭomo 'sti sā vā eshā gāyatry eva | agnishṭomagāyatryoḥ saṃkhyāsāmyāt | gāyatrīgateshv akshareshv yā saṃkhyā saivāgnishṭomagateshu stotraṣastreshu | tathā hi | bahishpavamāno mādhyaṃdinapavamāna ārbhavaḥ pavamāna iti trīṇi pavamānastotrāṇi | catvāry ājyastotrāṇi | catvāry pṛishṭhastotrāṇi | ekaṃ yajñāyajñīyaṃ stotram | evam etāni dvādaṣa sampannāni | ṣastrāṇy api tāvanty eva | ājyapraüge nishkevalye marutvatīye vaiṣvadevāgnimārute iti hotuḥ ṣastrāṇi shaṭ | tathā hotrakāṇām api shaṭ | evaṃ stotraṣastrasaṃkhyayāgnishṭomasya gāyatrīrūpatvam |

40.

2. pākayajñāḥ | pākayajñāṣ ca saptasaṃkhyākāḥ | hutaḥ prahuta āhutaḥ ṣūlagavo baliharaṇam pratyavarohaṇam ashṭakāhoma iti | so 'yaṃ sūtrāntarakārasya [1]) pakshaḥ | Āṣvalāyanas tu (Gṛihyasūtra 1, 1, 1) hutādīṅs trīn eva pākayajñān āha || te ca pākayajñā iḷāvidhāḥ | iḷāsadṛiṣāḥ | iḍā khalu vai pākayajñaḥ (Ts. 1, 7, 1, 1) iti ṣrutyantarāt |

3. sāyamprātaḥ | yathā pratidinaṃ kāladvaye 'gnihotrahomas tathā dīkshitasya kāladvaye kshīrapānarūpaṃ vratādānam | Agnir jyotir jyotir Agniḥ svāheti yathā svāhākāreṇāgnihotrahomas tathā te naḥ pāntu te no 'vantu tebhyo namas tebhyaḥ svāhā (Ts. 1, 2, 3, 1) iti svāhākāreṇa dīkshito vratapradānam ācarati |

7. payasā | darṣapūrṇamāsayor eva guṇavikṛitirūpaḥ kaṣcid dākshāyaṇākhyo yajñaḥ | tathā ca ṣākhāntare darṣapūrṇamāsasaṃnidhau ṣrūyate | dākshāyaṇayajñena suvargakāmo yajeta (Ts. 2, 5, 5, 4) iti | tasya ca pravargyasya ca kshīradravyeṇa sāmyam |

9. iḷādadhaḥ | darṣapūrṇamāsavikṛitirūpa eva kaṣcid iḷādadhanāmako [2]) yajño 'sti | ata evāpastambo darṣapūrṇamāsasaṃnidhāv evam āha | eteneḷādadhaḥ sārvaseniyajño vasishṭhayajñaḥ ṣaunakayajñaṣ ca vyākhyātā iti | dadhigharmanāmakas tv agnishṭomagataḥ | tayor ubhayor dadhidravyeṇa sāmyam |

1) So Baudhāyana.

2) Von iḷā und dadhi.

41.

1. iti nu | pūrvakhaṇḍoktaprakāreṇaiva purastād agnishṭomāt prācīnasya karmajātasyāgnishṭomapraveṣa ukta iti ṣeshaḥ | athānantaram uparishṭād itareshāṃ kratūnāṃ tatpraveṣa ucyate | tatra yo 'yam ukthyaḥ kratus tasya pañcadaṣasaṃkhyākāni stotrāṇi | agnishṭomavikṛitatvāt tadīyāni dvādaṣa stotrāṇy atidiṣyante | tata ūrdhvaṃ trīṇy ukthasaṃjñākāni stotrāṇi | evam pañcadaṣa sampadyante | ṣastreshv apy ayaṃ nyāyo yojyaḥ |

ukthyam apiyantam | tam praviṣantam ukthyam anu vājapeyākhyo 'pi kratur agnishṭomam apyeti | prāpnoti | sa hi vājapeyo 'tyukthyo bhavati | ukthyākhyaṃ kratum atikramya vartamānatvāt | ukthye yāni pañcadaṣa stotrāṇi tata ūrdhvaṃ vājapeye stotradvayam | so 'yam ukthyātikramaḥ | tasmād ukthyadvārā vājapeyasya tatprāptiḥ |

2. dvādaṣa | atirātrayāge dvādaṣasaṃkhyākā rātreḥ paryāyāḥ | te cāpastambenaiva spashṭīkṛitāḥ | atirātram eva shoḍaṣinam anu munayas tatra trayodaṣabhyaṣ camasagaṇebhyo rājānam abhirecayati | shoḍaṣinā pracarya rātriparyāyaiḥ pracarati | hotṛicamasamukhyaḥ prathamo gaṇo maitrāvaruṇacamasamukhyo dvitīyo brāhmaṇācchaṅsicamasamukhyas tṛitīyo 'chāvākhacamasamukyaṣ caturthaḥ | prathamābhyāṃ gaṇābhyām adhvaryuṣ caraty uttarābhyām pratiprasthātaisha prathamaḥ paryāya evaṃ vihito dvitīyas tṛitīyaṣ ceti || asyāyam arthaḥ | atirātrākhyaṃ kratuṃ yadānutishṭhati tadānīṃ codakaprāptaṃ sarvam anushṭhāyānantaraṃ sāyaṃkāle shoḍaṣigrahasambandhinaṣ camasān pūrayitvā tata urdhvaṃ trayodaṣacamasagaṇaparyāptaṃ somam avasthāpya shoḍaṣigrahapracāraṃ kṛitvā tata ūrdhvaṃ rātriparyāyaiḥ pracaret | teshu paryāyeshu ca hotṛicamasam ādiṃ kṛitvā yaṣ camasagaṇaḥ pravartate so 'yam prathamaḥ | maitrāvaruṇacamasasyāditve dvitīyaṣ camasagaṇo bhavati | brāhmaṇācchaṅsicamasasyāditve tṛitīyaṣ camasagaṇo bhavati | achāvākacamasasyāditve caturthaṣ camasagaṇo bhavati | teshu caturshu gaṇeshu prathamadvitīyābhyāṃ gaṇābhyām adhvaryur anutishṭhet | tṛitīyacaturthābhyāṃ tu pratiprasthātānutishṭhet | evaṃ gaṇacatushṭayānushṭhānam ekaḥ paryāyo bhavati | punar api dvitīyatṛitīyaparyāyau tathaivānushṭheyau | teshu paryāyeshu dvādaṣa gaṇāḥ sampadyante || etat sarvam abhipretya dvādaṣa rātreḥ paryāyā ity uktam | te sarve 'pi pañcadaṣāḥ | tadīyastotreshu tṛicagatānām ṛicām āvṛittiviṣesheṇa pañcadaṣastomasya sāmagaiḥ sampāditatvāt | pañcadaṣa-

stomayuktā dvādaṣa paryāyā ye santi teshu dvau-dvau paryāyau sampadya militvā pañcadaṣasaṃkhyāyā dvirāvṛittyā triṅṣatsaṃkhyāyāṃ te sarve paryavasyanti | kiṃca shoḍaṣastotre yat sāmāsti tad ekaviṅṣam bhavati | tadīyatṛicagatānām ṛicām āvṛittyā sāmagair ekaviṅṣastomasampādanāt | yo 'yam atirātras tasyānte saṃdhir etannāmakaṃ stotram | tatra trivṛit stomaḥ sāmagaiḥ paṭhyate | tasya ca stomasya trishu ṭriceshv āvṛittirahiteshu nishpannatvād ṛicāṃ navasaṃkhyā sampadyate | ekaviṅṣatisaṃkhyā navasaṃkhyā ca militvā triṅṣatsaṃkhyā bhavati | anayā triṅṣatsaṃkhyayā pūrvoktatriṅṣatsaṃkhyayā vā māsarātrisāmyān māsaḥ sampadyate | māsadhetyādi pūrvavad yojanīyam | evaṃ sati saṃvatsaradvārātirātro 'gnishṭomam praviṣati | praviṣantam atirātram anu taddvāreṇāptoryāmo 'pi praviṣati | sa hy atirātram atilaṅghya stotrādhikyena vartamānatvād atyatirātraḥ | ekonatriṅṣat stotrāṇy atirātre 'ptoryāme tu trayastriṅṣad ity ādhikyam | ato 'tirātradvārāptoryāmasyāgnishṭome praveṣaḥ |

3. etad vai | etenaivoktaprakāreṇāgnishṭomasya pūrvabhāvina ishṭyagnihotrādayo ye yajñakratavo, ye cottarabhāvina ukthyavājapeyādayo yajñakratavas te sarve 'gnishṭomam prāpnuvanti |

4. tasya saṃstutasya | tasyāgnishṭomasyodgātṛibhiḥ saṃstutasya stotriyāḥ stotrasambandhinya ṛico navatyadhikaṃ ṣataṃ sampadyante | katham iti cet | tad ucyate | prātaḥsavane bahishpavamānākhyaṃ yat stotraṃ tasya trivṛit stomaḥ kriyate | trivṛitaṣ cāvṛittirahitatvād vidyamāneshu trishu ṭriceshu vidyamānā navarcaḥ stotriyā bhavanti | tata ūrdhvaṃ catvāry ājyastotrāṇi | teshv ekaikasminn api vidyamānānāṃ tisṛiṇām ṛicām āvṛittiviṣesheṇa pañcadaṣastomaḥ sampādanīyaḥ | tathā saty ekaikasmin stotre pañcadaṣarca ity | evaṃ caturshu stotreshu militā shashṭiḥ sampadyate | evam prātaḥsavana ekonasaptatiḥ || mādhyaṃdine savane mādhyaṃdinapavamānākhyam ekaṃ stotram | tasyāpi pañcadaṣastomayuktatvāt stotriyāḥ pañcadaṣa sampadyante | catvāri pṛishṭhastotrāṇi | teshu saptadaṣastome kṛite saty ashṭashashṭisaṃkhyākāḥ stotriyā bhavanti | ubhayam militvā mādhyaṃdinasavane tryaṣītiḥ sampadyate || tṛitīyasavana ārbhavapavamānastotrasya saptadaṣastomopetatvāt tasmin saptadaṣarcaḥ | yajñāyajñīyastotrasyaikaviṅṣastomopetatvāt tatraikaviṅṣatiḥ | militvā tṛitīyasavane 'shṭātriṅṣat | evaṃ savanatraye militvā navatyadhikaṣatasaṃkhyākāḥ stotriyā bhavanti || tatra yā navatis te daṣasaṃkhyākās trivṛitaḥ stomāḥ sampadyante | ekaikasmin daṣake 'ntimām ekām parityajyāvaṣishṭānām ṛicāṃ navasaṃkhyopetatvāt trivṛitstomatvam | tato navasu daṣakeshu nava trivṛitstomāḥ | yās tu teshu navakeshu parityaktā navarcaḥ sa ekas trivṛitstomaḥ | evaṃ daṣasaṃkhyākās trivṛitstomāḥ | athānantaraṃ yac chatam asti tasminn api yā navatis te pūrvoktanyāyena daṣa trivṛitstomā gaṇanīyāḥ | atha navater ūrdhvabhāvinyo yā ṛicas tāsāṃ daṣānām ṛicām madhya ekā stotriyodeti | atiricyate | avaṣishṭāsu stotriyāsu trivṛitstomaḥ pariṣishyate | evaṃ saty ekaviṅṣatisaṃkhyākās trivṛitstomāḥ | tebhyo 'tiriktā kācid ṛig ity etāvat sampannam | tatraikaviṅṣatitrivṛitstomaṣaṃgho yo 'sti sa sarvo 'py asau maṇḍale dṛiṣyamāna ekaviṅṣatisaṃkhyāpūrako 'dhyāhito maṇḍale sthāpita Ādityas tapati | prakāṣate | Ādityasyaikaviṅṣatisaṃkhyāpūrakatvam anyatra ṣrutam | dvādaṣa māsāḥ pañcartavas traya ime lokā asāv Āditya ekaviṅṣaḥ (1, 30) iti || yat tu satraṃ gavāmayanākhyaṃ tatra yāny ekaviṅṣatyahāni tatsādṛiṣyād api yathoktas trivṛitstomasaṃghaḥ praṣastaḥ | kathaṃ sādṛiṣyam iti | tad ucyate | tasmin satre yan madhyamam ahas tad vishuvannāmakaṃ divākīrtyam | tasya purastād daṣāhāny uparishṭād daṣāhāni | evam atrāpi pūrvoktarītyā sampāditānām ekaviṅṣatisaṃkhyākānāṃ trivṛitstomānām madhye yas trivṛitstomaḥ sa eva vishuvān bhavishyati | etasmād vishuvadrūpāt stomād arvāñcaḥ pūrvabhāvino daṣa trivṛitstomāḥ | parāñca uttarabhāvino 'pi daṣa trivṛitstomāḥ | ubhayor daṣakayor madhya esha ekaviṅṣatisaṃkhyāpūrakas trivṛitstoma ubhayato 'dhyāhitaḥ pārṣvadvaye daṣakavyāptaḥ saṅs tapati | ādityavat prakāṣate | tat tatraikaviṅṣatitrivṛitstomebhya ūrdhvaṃ yāsāv ṛig ekā stotriyodety atiriktā bhavati | seyam etasminn ekaviṅṣatisaṃghe 'dhyūḷhā | adhikatvenāvasthāpitā | sa yajamānaḥ | atiriktastotriyārūpaṃ yajamānatvenāvagantavyam | kiṃca tat stotriyārūpaṃ daivaṃ kshatraṃ devasambandhinī kshatriyajātir indravaruṇādirūpā | tat kshatraṃ sahaḥ parābhibhavakshamam balaṃ sainyam | evam agnishṭomaḥ stotriyadvārā praṣastaḥ |

42.

1. devā vai | atha trivṛidādistomacatushṭayadvāreṇāgnishṭomaṃ stotum ākhyāyikām āha | devā vai etc.

trivṛitā stomena | tasya ca stomasya vidhāyakaṃ Chandogabrāhmaṇam evam āmnāyate | tisṛibhyo hiṃkaroti sa prathamayā | tisṛibhyo hiṃkaroti sa madhyamayā | tisṛibhyo hiṃkaroti sa uttamayodyatī trivṛito vishṭutiḥ (Tāṇḍya 2, 1, 1) iti | asyāyam arthaḥ | upāsmai gāyatā nara iti yaḥ prathamas tṛico davidyutatyā ruceti yo dvitīyas tṛicaḥ pavamānasya te kava iti yas tṛitīyas tṛica eteshu trishu tṛicātmakeshu sūkteshu vidyamānānāṃ navānām ṛicāṃ tribhiḥ paryāyair gānaṃ kartavyam | tatra prathamaparyāye trishu sūkteshu ādyās tisra ṛico gātavyāḥ | dvitīyaparyāye madhyamā ṛico gātavyāḥ | tṛitīyaparyāya uttamā ṛico gātavyāḥ | tisṛibhya iti tṛitīyārthe pañcamī | hiṃkarotīty anena gānam upalakshyate | seyaṃ yathoktaprakāropetā gītis trivṛitstomasya vishṭutiḥ stutiprakāraviṣeshaḥ | tasyā vishṭuter udyatīty evaṃ nāmadheyam iti |

2. pañcadaṣena stomena | Siehe 3, 17, 4.

3. saptadaṣena stomena | saptadaṣastomasya ṣvarūpaṃ Chandogair evam āmnāyate | pañcabhyo hiṃkaroti sa tisṛibhiḥ sa ekayā sa ekayā | pañcabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa ekayā | saptabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa tisṛibhiḥ (Tāṇḍya 2, 7, 1) iti | atra prathamāvṛittau prathamāyām ṛici trir abhyāsaḥ | dvitīyāvṛittau madhyamāyām | tṛitīyāvṛittau madhyamottamayoḥ | so 'yaṃ saptadaṣastoma iti |

4. ekaviṅṣena stomena | ekaviṅṣastomasya svarūpaṃ Chandogair evam āmnāyate | saptabhyo hiṃkaroti sa tisṛibhiḥ sa tisṛibhiḥ sa ekayā | saptabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa tisṛibhiḥ | saptabhyo hiṃkaroti sa tisṛibhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 2, 14, 1) iti | prathamaparyāye tṛicasyottamāyā ṛicaḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | tṛitīyaparyāye madhyamāyāḥ sakṛit pāṭhaḥ | atha ṣishṭānāṃ tu sarvatra trir āvṛittiḥ | so 'yam ekaviṅṣastoma iti |

43.

5. aher iva | ṣākalaṣabdaḥ sarpaviṣeshavācī | ṣākalanāmno 'heḥ sarpaviṣeshasya yathā sarpaṇaṃ gamanaṃ tathaivāyam agnishṭomaḥ | sa ca sarpaṇakāle mukhena puchasya daṅsanaṃ kṛitvā valayākāro bhavati | tatra kim mukhaṃ kiṃ vā pucham iti na jñāyate | evam atrāpy aditidevatākasya caroḥ sāmye sati prāyaṇīyodayanīyayor yatarat karma parastāt paṣcādbhāvi yatarac ca pūrvabhāvi kim api na vijānanti || asyā gāthāyās tātparyaṃ saṃkshipya darṣayati |

6. yathā hy eva | asyāgnishṭomasya prāyaṇam prārambho yādṛiṣa, evam udayanaṃ samāptir asat | asti | bhavatīty arthaḥ || tatra kaṃcid ākshepam udbhāvayati |

7. tad āhuḥ | pūrvodāhṛitatrivṛitstomaḥ prātaḥsavanādau prāyojyatvāt prāyaṇam upakramarūpam | ekaviṅṣastomas tu tṛitīyasavanānte prayojyatvād udayanaṃ samāptirūpam | kena kāraṇena te prāyaṇodayane same bhavetām ity ākshepaḥ || tatra parihāraṃ darṣayati |

8. yo vai | yo 'yam ekaviṅṣaḥ stomo 'sti sa eva trivṛid avagantavyaḥ | stomatvākāreṇa tayor ekavidhatvāt | atho api ca yad yasmāt kāraṇāt stomadvayāṣrayabhūtāv ubhau tṛicau tṛicinau | tṛicatvadharmayuktau | tatra trivṛitstomāṣrayasyopāsmai gāyatā nara iti sūktasya tṛicatvadharmaḥ prasiddha eva | ekaviṅṣastomāṣrayasya yajñā-yajñā vo agnaya iti sūktasya pragāthe dve eva tasminn ṛicāv āmnāyete | tathāpi stotrakāle pragrathanena pādān āvartya tṛicatvaṃ sampādyate | tena tṛicatvadharmopetatvakāraṇena dvayoḥ stomayor ekavidhatvam ity uttaram brūyāt |

44.

1. yo vā eshaḥ | ya eva prasiddha esho 'smatpratyaksha ādityas tapaty esho 'gnishṭomaḥ | tayor ādityāgnishṭomayor sadṛiṣatvāt | kathaṃ sāmyam iti | tad ucyate | esho 'gnishṭoma ādityavat sāhnaḥ | ādityo 'hnā saha vartate tathāyam api | tam agnishṭomaṃ yata ekenāhnā samāpayeyus tasmād ādityasyeva sāhna iti krator nāma sampannam |

7. taṃ yad astam | yad yadā prāṇinaḥ sūryodayād ūrdhvaṃ yāmacatushṭayānantaraṃ sūryo 'stam etīti taṃ sūryam astamitam manyante tat tadānīṃ sūryas tatprāṇiyukte deṣe prakāṣarūpasyāhna evāntam itvā samāptim prāpyāthānantaraṃ svātmānaṃ viparyasyatè | viparyastaṃ karoti | kathaṃ viparyāsa iti | sa ucyate | avastād atīte deṣe rātrim eva kurute parastād āgāmini deṣe 'haḥ kurute | ayam arthaḥ | Meroḥ pradakshiṇaṃ kurvann ādityo yaddeṣavāsinām prāṇināṃ dṛishṭipatham āgachati taddeṣavāsibhir ayam udetīti vyavahriyate | yaddeṣavāsinām dṛishṭipatham atikramya sūrye gate sati sūryo 'stam etīti taddeṣavāsibhir vyavahriyate | atas tasmin deṣe rātrir bhavati | ādityena gantavye deṣāntare taddeṣavāsiprāṇibhiḥ sūryasya dṛishṭatvād ahar bhavati | evaṃ ca sati sūryasya vināṣarūpo 'stamayaḥ kadācid api nāstīti siddham |

45.

1. api patnīḥ | taṃ yajñam anushṭhāya patnīnāmikā devatā api samayājayan | patnīsaṃyājānushṭhānam api kṛitavanta ity arthaḥ | yasmād evaṃ devaiḥ kṛitaṃ tasmād eva kāraṇād idānīm api dīkshaṇīyāyām ishṭau codakaprāptaṃ yajñaṃ samāptiparyantam anutishṭhanti | patnīsaṃyājān apy anutishṭhanti | uttarakālīnāṅgavyāvṛittaye patnīsaṃyājagrahaṇam | patnīsaṃyājair eva samāptir ity abhipretyāntam ity uktam | taṃ devaiḥ kṛitam anu nyāyam anukramagatam anushṭhānam anu paṣcān manushyā apy anvavāyan | avagatavantaḥ | anushṭhitavanta ity arthaḥ |

4. tisraḥ sāmidhenīḥ | tisraḥ sāmidhenya Āṣvalāyanena darṣitāḥ | upasadyāya mīḷhusha iti tisra ekaikāṃ trir anavānaṃ tāḥ sāmidhenyaḥ (4, 8, 5) iti | Agniḥ Somo Vishṇuṣ cety etās tisro devatāḥ |

5. ta upavasatham | upavasathaṣabdena somayāgasamīpavāsitvāt pūrvasminn ahany anushṭheyo 'gnīshomīyapaṣur vivakshitaḥ | tam paṣuṃ devā upavasathye 'hani somayāgadināt pūrvedyuḥ prāpnuvan |

7. anūtsāram | uttarottarabhāvī sāra utsāraḥ | tam anusṛityānusṛityeti tasyārthaḥ | dīkshaṇīyeshṭeḥ sārabhūtā prāyaṇīyeshṭiḥ |

tadapekshayā somayāgasya samīpavartitvāt | evam ātithyādishu drashṭavyam | īdṛiṣam uttarottarasāram anusṛitya te devās taṃ somayāgam āyan | prāptavantaḥ |

46.

6. vāmadevyasya stotre | Vāmadevamaharshiṇā dṛishṭaṃ sāma vāmadevyam | kayā naṣ citra ā bhuvad ity etasyām ṛicy utpannam | tac ca sāma tṛice gāyanta udgātāraḥ pṛishṭhastotram anutishṭhanti | tatra kaṣcit prayogaviṣeshaḥ prāyaṣcittiḥ |

8. tat tribhir aksharaiḥ | tad vāmadevyaṃ sāma tribhir aksharair nyūnam | kayā naṣ citra ityādikas tṛico gāyatrīchandaskaḥ | tasya ca chandasas trishu pādeshu pratyekam ashṭāv aksharāṇy apekshitāni | abhī shu ṇa ity etasyāṃ tṛitīyasyām ṛici pratipādaṃ saptaivāksharāṇi | atas tribhir aksharair nyūnatvam | tasya vāmadevyasya sāmnaḥ sambandhini stotra upasṛipya gānam prakramyātmānaṃ svavācakam purusha iti ṣabdaṃ tredhā vigṛihṇīyāt | pratyaksharaṃ vibhajyaikaikasmin pāde prakshipet | tad yathā | abhī shu ṇaḥ sakhīnām pu | avitā jaritrīṇāṃ ru | ṣatam bhavāsy ūtibhiḥ sha iti prakshipya gāyet |

47.

1. tebhya etam | kasmin kāle nirvāpa iti | tad ucyate | yajñasyāvasāne yo 'yam anūbandhyākhyaḥ paṣubandhas tasya paṣoḥ sambandhi mitrāvaruṇadevatāko yaḥ puroḍāṣas tam anu | tasminn anushṭhite paṣcān nirvapet |

8. sudhāyām | vājo 'nnaṃ havirlakshaṇam | tadyukto jyotishṭomo vājī | sa ca suhitaḥ samyag anushṭhitaḥ sudhāyām amṛite svarge dadhāti | yajamānaṃ sthāpayatīti ṣeshaḥ |

9. ananudhyāyinam | manasā dhyātum anarham atyapūrvasukhopetaṃ lokam prāpnoti |

11. tad u vai | tatraiva pūrvoktavishaye kecid abhijñā evam āhuḥ | yatra yasmin prayoge samānībhyām ekavidhābhyām ṛigbhyāṃ samāne 'hann ekasminn evāhani yajati tad etad anushṭhānaṃ yajñe jāmi vā ālasyam eva kriyate | sampādyate | prayuktayor evarcoḥ punaḥprayogasya carvitacarvaṇasadṛiṣatvāt | dhātṛidevatāke puroḍāṣe dhātā dadātu dāṣusha iti puronuvākyā dhātā prajānām (Āṣvalāyana 6, 14, 16) iti yājyā | tatra yady uparitanānām api caturṇāṃ havishām purastād ājyena Dhātāraṃ yajet | tadānīm idam ṛigdvayam punar api caturvāram āvartanīyam | tathā sati nīraso yajñaḥ phalaṃ dātuṃ samartho na bhaved ity arthaḥ |

48.

6. tā ubhayīḥ | anūcānādīnām madhye kaṣcid gataṣrīḥ | tathā

ca ṣrutyantare ṣrūyate | trayo vai gataṣriyaḥ: ṣuṣruvān grāmaṇī rājanyaḥ (Ts. 2, 5, 4, 4) iti | tādṛiṣo gataṣrīr yadi prajām prajotpādanasāmarthyaṃ kāmayate tadānīṃ tasya tā devikā devīṣ cobhayīḥ saṃnirvapet | samuccitya nirvapet |

7. eshishyamāṇasya | dhanam apekshamāṇasya tu naiva saṃnirvapet | ubhayavidhānāṃ samuccitya nirvāpo na kāryaḥ |

9. rathagṛitsaḥ | tatprasādād ayaṃ Rathagṛitso rājaputraḥ krīḍārthaṃ jale gāhata iti |

49.

1. agnishṭomam | jyotishṭomas tāvat saptasaṃsthaḥ | samāptibhedāt saptavidhaḥ | agnishṭomo 'tyagnishṭoma ukthyaḥ shoḍaṣī vājapeyo 'tirātro 'ptoryāma iti sapta saṃsthāḥ (6, 11, 1) ity Āṣvalāyanenābhihitatvāt | tatrāgnishṭomasāmnā yajñāyajñīyākhyena yatra samāptiḥ so 'yam prathamarūpo 'gnishṭomaḥ | sa sarvo 'pi pūrvatroktaḥ | athokthyasaṃsthārūpo jyotishṭomo vaktavyaḥ | tadartham ākhyāyikām aha | agnishṭomam etc.

50.

1. te vā asurāḥ | ukthyasya krator agnishṭomavikṛitatvād atidishṭam agnishṭomaprayogam anushṭhāya tata ūrdhvam ukthyaparyāyās trayo 'nushṭheyāḥ | tathā cāpastamba āha | ukthyaṣ ced agnishṭomam avasāyātha tribhyaṣ camasagaṇebhyo rājānam atirecayatīti |

aindrāvaruṇam | yasmād evaṃ tasmād ubhayor melanena teshām asurāṇām apanodārtham aindrāvaruṇaṃ sūktaṃ tṛitīyasavane maitrāvaruṇanāmaka ṛitvik ṣaṅset | indrāvaruṇā yuvam adhvarāya na ity etad daṣarcaṃ sūktam |

2. aindrābārhaspatyam | udapruto na vayo rakshamāṇā ity etad bṛihaspatidevatākaṃ dvādaṣarcaṃ sūktam | achā ma indram matayaḥ svarvida ity ekādaṣarcam aindraṃ sūktam | tad ubhayam militaṃ sad aindrābārhaspatyaṃ sampadyate |

3. aindrāvaishṇavam | saṃ vāṃ karmaṇā sam ishety ashṭarcam aindrāvaishṇavaṃ sūktam |

6. atha haite | praishagranthe pañcame sūkte hotā yakshad ityādikau dvitīyāshṭamau mantrau potur dvāv ṛituyājau | tathā tatraiva tṛitīyanavamau mantrau neshṭur dvāv ṛituyājau | ity evaṃ catvāra ṛituyājāḥ | te militvā potṛisambandhān neshṭṛisambandhāc ca potrīyā neshṭrīyāṣ ca bhavanti | tathā prasthitayājyāḥ potus tisra ṛico neshṭuṣ ca tisra ṛicaḥ | ity evaṃ shaḍ ṛico bhavanti | tad etan mantradaṣakam praṣaṅsati | sā virāḷ ityādinā |

Pañcikā IV.

1.

1. devā vai | agnishṭomokthyādisaṃsthāsaṃsthāviṣeshaḥ svatantraḥ kratutvād yathā pṛithag anushṭhātuṃ yogyas tathā shoḍaṣī svatantraḥ kratuḥ | tathā ca ṣākhāntare paṭhanti | na vai shoḍaṣī nāma yajño 'sti, yad vāva shoḍaṣaṃ stotraṃ shoḍaṣaṃ ṣastraṃ tena shoḍaṣī (Ts. 6, 6, 11, 1) iti | tathā saty ayaṃ saṃsthāviṣeshaḥ prishṭhyashaḍahasya caturthe 'hani prayujyate | atas tatraiva tacchaṅsanavidhānam || devāḥ purā pṛishṭhyashaḍahe prathamenāhnā prathamadivasanishpādyena somaprayogeṇendrārthaṃ vajraṃ samabharan | sampāditavantaḥ | atra sarvatrāhaḥṣabdo 'hnā nishpādyasomaprayogam abhidhatte | tatra sampāditaṃ vajraṃ dvitīyenāhnāsiñcan | secanaṃ nāma lohamayānāṃ ṣaṅkukuṭhārādīnāṃ tīkshṇatvāya dārḍhyāya cāgnau pratāpya yathocitaṃ nīre sthāpanam | tad idaṃ secanaṃ vajre kṛitavantaḥ | kṛitvā ca tṛitīyenāhnā taṃ vajram Indrāya prāyachan | dattavantaḥ | sa cendras taṃ vajraṃ caturthe 'hani ṣatror upari prāharat | tasmāt pṛishṭhyashaḍahasya caturthe 'hani shoḍaṣinaṃ ṣastraṃ ṣaṅset | asāvi soma indra ta ityādikaṃ shoḍaṣyākhyaṃ ṣastram | tathā cāṣvalāyana āha | atha shoḍaṣī | asāvi soma indra ta iti stotriyānurūpau (6, 2, 1) iti |

4. taṃ yat | yad uktam parastād ukthānām paryasya ṣaṅsatīti tatrokthyaṣastrebhya uttarakālāvasthānam eva paryasyeti ṣabdena vivakshitam iti vyākhyātam | athavottarakālasya parastād iti ṣabdenaiva siddhatvāt paryasyeti ṣabdena ṣastragatānām ṛicām adhyayanapāṭhād viparyāso 'bhidhīyate | dvividhaṃ shoḍaṣiṣastraṃ vihṛitam avihṛitaṃ ca | tatrāvihṛitaṃ nāmādhyayanakrameṇaiva ṣaṅsanam | vihṛitaṃ ca ṛicām parasparavyatishaṅgaḥ | sa tv Āṣvalāyanena darṣitaḥ | ūrdhvaṃ stotriyānurūpābhyāṃ tad eva ṣasyaṃ viharet | pādān vyavadhāyārdharcaṣaḥ ṣaṅset | pūrvāsām pūrvāṇi padāni | gāyatryaḥ paṅktibhiḥ | paṅktīnāṃ tu dve-dve pade ṣishyete tābhyām praṇuyāt (6, 3, 2) iti | tad etad udāhṛitya pradarṣyate | imā dhānā ghṛitasnuvo harī ihopa vakshataḥ | indraṃ sukhatame ratha ity eshā gāyatrī | susaṃdṛiṣaṃ tvā vayam maghavan vandishīmahi | pra nūnam pūrṇavandhura stuto yāhi vaṣāñ anu yojā nv indra te harī ity eshā paṅktiḥ | yo 'yam adhyayanapāṭhaḥ so 'vihṛitaḥ | vihṛitapāṭhas tūcyate | imā dhānā ghṛitasnuvaḥ susaṃdṛiṣaṃ tvā vayam | harī ihopa vakshato maghavan vandishīmahom | indraṃ sukhatame rathe pra nūnam pūrṇavandhuraḥ | stuto yāhi vaṣāñ anu yojā nv indra te harom iti | anena prakāreṇa viparyasya ṣaṅset |

5. tad āhuḥ | shoḍaṣiṣabdo grahaviṣeshaṃ stotraviṣeshaṃ ṣastraviṣeshaṃ cābhidhatte | teshām ekaikasvarūpavatāṃ shoḍaṣiṣabdavācyatvam ayuktaṃ, tacchabdapravṛittau nimittāntaraṃ tu na paṣyāma iti brahmavādinām abhiprāyaḥ | shoḍaṣasaṃkhyāyuktatvāt shoḍaṣitvam ity uttaram | tatra katham iti | tad ucyate | agnishṭomasaṃstho jyotishṭomo dvādaṣastotropetaḥ | tathā ca ṣākhāntare ṣrūyate | dvādaṣāgnishṭomasya stotrāṇi (Tb. 1, 2, 2, 1) iti | tadgarbhita ukthyasaṃsthas tribhiḥ stotrair atiricyate | tasmāt pañcadaṣa stotrāṇi bhavanti | tadgarbhitaḥ shoḍaṣisaṃstha ekena stotreṇātiricyate | tataḥ stotrāṇām madhya etatstotraprayogaḥ shoḍaṣaṃkhyāpūrako bhavati | tathā ṣastrāṇām madhye 'py etacchastraprayogaḥ shoḍasaṃkhyāpūrakaḥ | kiṃcāsmiñ chastre hotā sampāditāyā anushṭubhaḥ pūrvārdhagatāni shoḍaṣāksharāṇy uccāryāvasyati | uttarārdhagatāni shoḍaṣāksharāṇy uccārya praṇauti | praṇavam uccārayati | kiṃcāsya made jaritar ityādikā shoḍaṣapadopetā nivic chastramadhye prakshipyate | ato bahudhā shoḍaṣaṃkhyāyogād ayam prayogaḥ shoḍaṣināmopetaḥ || prakārāntareṇa shoḍaṣinam praṣaṅsati |

6. dve vā akshare | yo 'yaṃ shoḍaṣī so 'yaṃ dvyaksharādhikām anushṭubhaṃ yadā samprāpto bhavati tadānīṃ dve evākshare adhike bhavataḥ | tathā hi Sūtrakāro (6, 3, 1) vihṛitasyety upakramya ṣākhāntarīyām indra jushasvetyādikā ṛicaḥ paṭhitavān | tasyāḥ pūrvasminn ardharce shoḍaṣāksharāṇy uttare 'rdharce 'shṭādaṣa | tato 'ksharadvayādhikyam | vāg vā anushṭup (1, 28, 15) iti ṣrutyantareṇa vāco 'nushṭubavayatvāt tadātmikāyā vāgdevatāyāḥ strīrūpāyā adhikāksharārūpau stanau sampadyete | yad etal loke satyavadanaṃ yac cānṛitavadanaṃ tad ubhayam api vācaḥ stanarūpam | ato 'dhikāksharāyāḥ satyānṛitarūpatvam |

2.

1. gaurivītam | kenacin maharshiṇā gaurivītināmnā dṛishṭatvāt sāmāpi gaurivītanāmakam | tat tv abhi pra gopatiṃ girety asyām ṛicy utpannam |

2. nānadam | nānadākhyaṃ kiṃcit sāma | tat tu praty asmai pipīshata ity asyām ṛicy utpannam |

3.

2. yad indra | yad indretyādikās tisra ushṇikchandaskā ṛicaḥ | ayaṃ te astv ityādikās tisro bṛihatīchandaskāḥ | upanītaḥ purusho vyāhṛityaksharacatushṭayopetāṃ caturviṅṣatyaksharāṃ gāyatrīṃ vyatishajati | ushṇik cāshṭaviṅṣatyaksharā | tataḥ purushasyaushṇihatvam | paṣūnām bārhatatvaṃ ṣākhāntare ṣrūyate | chandāṅsi paṣushv ājim ayus, tān bṛihaty udajayat, tasmād bārhatāḥ paṣava ucyante (Ts. 5, 3, 2, 3) iti | bṛihatī ca shaṭtriṅṣadaksharā | tasyā ushṇigyoge sati catuḥshashṭyaksharasampatter anushṭubdvayam |

4.

1. mahānāmnīnām | vidā maghavan (Ait. ā. 4, 1, 1) ity asminn anuvāke proktā ṛico mahānāmnyaḥ | tāsāṃ sambandhina upasargāḥ pañcavidhāḥ | te cāṣvalāyanena darṣitāḥ | pracetana pra cetayā yāhi piba matsva | kratuṣ chanda ṛitam bṛihat sumna ā dhehi no vasav ity anushṭup (6, 2, 9) iti | tatra pracetanety ekaḥ prathama upasargaḥ pra cetayeti dvitīyaḥ | tāv ubhāv api dvitīyasyām mahānāmnyām āmnātau | ā yāhi piba matsveti tṛitīya upasargas tṛitīyasyām mahānāmnyām āmnātaḥ | kratuṣ chanda ṛitam bṛihad ity ayaṃ caturtha upasargaḥ sa ca shashṭhyām mahānāmnyām āmnātaḥ | sumna ā dhehi no vasav iti pañcama upasargaḥ sa cāshṭamyām mahānāmnyām āmnātaḥ | eteshu pañcasūpasargeshu militvā dvātriṅṣadaksharasadbhāvād iyam ekānushṭub iti sūtrasyārthaḥ | iyaṃ cānushṭub avihṛitashoḍaṣini tathaiva paṭhanīyā | anyatra tu vihṛitashoḍaṣini pañcāpy upasargān vibhajyātichandassu pañcasu yojanīyāḥ | ata evopasṛijyamānatvād upasargā ity ucyante | tad etat saṃyojanam atropasṛijatīti ṣabdena vidhīyate | trikadrukeshv iti yeyam prathamātichandās, tasyāṣ catuḥshashṭyaksharatvāt parānapekshayaivānushṭubdvayasampattiḥ ṣakyeti | dvitīyasyām ṛici tad anushṭubdvayam pūrayitum pracetanety aksharacatushṭayaṃ yojanīyam | tṛitīyasyām ṛici pra cetayeti yojanīyam | pro shv asmā ityādishu tisṛishv avaṣishṭās traya upasargāḥ krameṇa yojanīyāḥ | so 'yam prakāra Āṣvalāyanenoktaḥ | ānushṭubham [1]) atichandassv avadadhyāt | dvitīyatṛitīyayos tṛitīyayoḥ pādayor avasānata upadadhyāt | pracetaneti pūrvasyām pra cetayety uttarasyām | uttarāsv itarān pādān shashṭhān kṛitvānushṭupkāraṃ ṣaṅset (6, 3, 11) iti |

4. pra-pra | pra-pra va ity ekas tṛicaḥ prathamaḥ | arcateti dvitīyaḥ | yo vyatīn iti tṛitīyaḥ |

5. nec chandasām | chandasāṃ kṛichrāt pūrvoktānāṃ gāyatryādīnāṃ viharaṇakleṣād avapadyai | avapattim āpadam prāpnuyām | tan mā bhūd iti |

5.

1. ahar vai | athātirātro vaktavyaḥ | tatrendrasya chandasāṃ ca prādhānyaṃ kathayitum itihāsam āha | ahar vai etc.

2. tasmāt | yasmād evaṃ tasmād Indraṣ chandāṅsy evāṅgatayātirātraprayoge rātrīṃ vahanti | atirātraprayogasya nirvāhakāṇi bhavanti |

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1) sānushṭubham alle vier Hss., dieselben lassen das zweite tṛitīyayoḥ aus.

3. tān vai paryāyaiḥ | tān vai rātrim āṣritān asurān paryāyaiṣ camasagaṇānāṃ kramānushṭhānair eva paryāyais tatra-tatra yāgabhūmau parītyānudanta | nirākṛitavantaḥ |

6.

1. pāntam | Indrasya chandasāṃ ca prādhānyam abhihitam | atha ṣastraṃ vidhātavyam | shoḍaṣiparyantam pūrvavad anushṭhāya shoḍaṣina ūrdhvaṃ rātriparyāyāḥ ṣaṅsanīyāḥ | trayas-trayaḥ paryāyāḥ | tatraikaparyāyaṣ catuḥṣastropetaḥ | hotur ekaṃ ṣastraṃ hotrakāṇāṃ ca trayāṇām ekaikam iti catushṭayam | atra prathamaparyāye hotuḥ ṣastraṃ vidhatte | pāntam etc.

2. ānushṭubhī | gāyatrītrishṭubjagatyanushṭubhām madhye gāyatryādīnāṃ trayāṇāṃ savanatrayagatānām ahani prayuktatvād anushṭubhaḥ prayogāya rātrir eva kālaḥ pariṣishyate | tasmād rātrer anushṭupsambaddhatvād iyam anushṭub rātreḥ svarūpam |

3. andhasvatyaḥ | andhaḥṣabdo yāsv ṛikshv asti tā andhasvatyaḥ | tādṛiṣyaṣ catasra ṛicaḥ prathamaparyāye hotrādīnāṃ caturṇāṃ ṣastrayājyāḥ kartavyāḥ | tāṣ ca trishṭupchandaskā eva | tatrādhvaryavo bharatendrāya somam ity eshā hotuḥ ṣastrayājyā | sā cāndhasvatī trishṭupchandaskā ca | tasyā dvitīyapāde siñcatā madyam andha ity andhaḥṣabdaḥ ṣrūyate | evam itareshāṃ trayāṇāṃ ṣastrayājyā udāharaṇīyāḥ | pibatidhātur yāsv ṛikshv asti tāḥ pītavatyaḥtādṛiṣyo madhyaparyāye yājyāḥ kartavyāḥ | apāyy asyāndhaso madāyeti hotuḥ ṣastrayājyā | tatrāpāyīti pibatidhātuḥ ṣrūyate | madidhātur yāsv ṛikshv asti tā madvatyaḥ | tādṛiṣyas tṛitīyaparyāye yājyāḥ kartavyāḥ | tishṭhā harī ity eshā hotuḥ ṣastrayājyā | tasyā avasāne rarimā te madāyeti madidhātuḥ ṣrūyate | evaṃ sarvam udāhāryam | rātrāv annabhojanād andhasvatīnām ānurūpyaṃ kshīrapānāt pītavatīnāṃ tata ūrdhvaṃ harshān madvatīnām | evam ānurūpye sati tattat karma samṛiddham bhavati |

4. prathamena | yadā sāmagāḥ prathamena paryāyeṇa stuvate tadānīṃ stotriyāṇām prathamapādān dvir abhyasyanti | evaṃ ṣastre 'pi puruhūtam purushṭutam ityādikāḥ prathamapādā dvir abhyasanīyāḥ | yathā vāva stotram evaṃ ṣastram ity uktatvāt |

5. madhyamena | ayaṃ ta indra soma ity asyām ṛici nipūto adhi barhishi | nipūto adhi barhishīty evam madhyamaḥ pādo dvir abhyasanīyaḥ |

6. uttamena | idaṃ hy anv ojasā sutam ity asyām ṛici pibā tv asya girvaṇaḥ | pibā tv asya girvaṇa ity uttamasya pādasya dvir abhyāsaḥ | ātmānam ṣarīram adhikṛitya vartata ity adhyātmam asurāṇāṃ ṣarīre 'vasthitaṃ vāso hiraṇyam maṇir ity evam ādikam sarvaṃ gṛihītam bhavati |

8. pavamānavat | bahishpavamāno mādhyaṃdinaḥ pavamāna ārbhavaḥ pavamānaṣ cety evam ahani pavamānastotratrayaṃ vidyate na tu rātrau tad asti | ata ubhayoḥ pavamānatvaṃ kathaṃ sidhyati tadasiddhau ca kenopāyenāhaṣ ca rātriṣ cety ete samāvadbhājau bhavataḥ samānabhāgayukte bhavata iti praṣnavādina āhuḥ || tatrottaram āha |

9. yad evendrāya | yad evendrāya madvane sutam, idaṃ vaso sutam andha, idaṃ hy anv ojasā sutam iti tābhir etābhis tisṛibhir udgātāraḥ stuvanti hotāraḥ ṣaṅsanti | ahani yathā trishv api pavamānastotranāmasu pavamānaṣabdo 'nuvṛitta, evam atrāpi tisṛishv ṛikshu sutaṣabdo 'nuvṛittaḥ | ataḥ pavamānasāmyād rātriḥ pavamānavatī | tena prakāreṇobhayoḥ pavamānavattve sāmye sati tulyabhāgatvaṃ sidhyati |

10. pañcadaṣastotram | agnishṭomastotrāṇi dvādaṣa | ukthyastotrāṇi trīṇi | etāny ahani prayujyante | tasmād ahaḥ pañcadaṣastotropetam | rātrau tu na tāni vidyante | katham pañcadaṣastotrasāmyena tayor bhāgasāmyaṃ sidhyatīti praṣnaḥ || tatrottaram āha |

11. dvādaṣa | dvādaṣasu camasagaṇaparyāyeshu dvādaṣa stotrāṇi vidyante | tāny apiṣarvarāṇi | rātrāv anushṭheyānāṃ chandasām apiṣarvarasaṃjñā pūrvam uktā | taiṣ chandobhir nishpādyatvāt stotrāṇy api tannāmakāni | rathaṃtarasāmnā nishpādyaṃ yat saṃdhistotraṃ tatra tisro devatāḥ ṣrūyante | tābhiḥ stotavyābhis tisṛibhir devatābhiḥ stotram api tredhā bhidyate | tena kāraṇena rātriḥ pañcadaṣastotrā sampannā | tathā saty ubhayor ahorātrayoḥ stotrasaṃkhyāsāmyāt samānabhāgopetatvaṃ sidhyati |

12. parimitam | udgātāraḥ parimitaṃ yathā bhavati tathā stuvanti | trivṛit pañcadaṣaḥ saptadaṣa ekaviṅṣa ity evaṃ caturbhir eva stomair atra sarvastotranishpatteḥ | hotā tv aparimitaṃ yathā bhavati tathānuṣaṅsati | ṣaṅsanīyā ṛica etāvatya eveti sarvatrānugatasya saṃkhyāniyamasya kasyacid abhāvāt | pūrvabhāvinaḥ stotrasya parimitatvam uttarabhāvinaḥ ṣastrasyāparimitatvaṃ ca laukikanyāyānusāri | loke bhūtam pūrvaṃ sampāditaṃ dhanam parimitam | iyad eveti niyatir asti | bhavyam itaḥ paraṃ sampādanīyāṃ dhanam aparimitam | tṛishṇāyā niravadhikatvenaitāvad eva sampādayishyāmi na tv adhikam iti niyater abhāvāt | tasmād uparitanaṣaṅsabāhulyam aparimitadhanaprāptyai bhavatīty abhipretya hotur aparimitam anuṣaṅsanam |

13. atiṣaṅsati | stotragatām ṛiksaṃkhyām atilaṅghya hotā ṣaṅsatīti yad asti tad yuktam eva | loke hy ātmānam atilaṅghya prajānāṃ cāvasthitatvāt | svayam eka eva, putrādayas tu bahavo gavāṣvadipaṣavaṣ ca bahavaḥ |

7.

1. vahatum | vahanasya vivāhasyālaṃkārārtham māṅgalyārthaṃ ca varasya purato vahanīyo haridrāguḍādimaṅgaladravyasaṃgho vahatuḥ | yad etad ṛiksahasraṃ yājñikā āṣvinasahasram ity ācakshate tat sahasram eva vahatur ūpeṇa pratyabhijñātavān |

3. ṣakunir iva | yathā loke ṣakuniḥ kaṣcit pakshī padbhyām bhūmiṃ dṛiḍham avashṭabhyotpatishyann ūrdhvamukhotpatanaṃ kartum ichan pakshyantaram abhilakshya dhvaniṃ karoti | evam asau hotā tadākāraṃ ghaṭanaṃ kurvann āhāvam paṭhet | tad etad Āṣvalāyanācāryaiḥ spashṭīkṛitam | prāṣya pratiprasṛipya paṣcāt svasya dhishṇyasyopaviṣet samastajaṅghorur aratnibhyāṃ jānubhyāṃ copasthaṃ kṛitvā yathā ṣakunir utpatishyan | upasthakṛitas tv evāṣvinaṃ ṣaṅset (6, 5, 4) iti |

4. tasmin | tasminn āṣvinaṣastre devāḥ parasparam na samajānata | saṃjñānam pratipattiṃ nākurvan |

8.

1. tasmād āgneyam | Āṣvalāyana 6, 5, 2.

9.

1. akūlayat | dagdhavān |

10.

1. tad āhuḥ | tat tasminn āṣvinaṣastre kecid abhijñā evam āhuḥ | devānām madhye yo 'yaṃ Sūryo 'sti sa nātiṣasyaḥ | Sūryam atilaṅghya ṣaṅsanaṃ na kartavyam | tathā chandasām madhye bṛihatīm atilaṅghya ṣaṅsanaṃ na kartavyam | Sūryasyopāsakeshu brahmavarcasapradatvāt tadatilaṅghane brahmavarcasaṃ naṣyet | bṛihatyāḥ prāṇarūpatvāt tadatilaṅghane prāṇān vināṣayed iti teshām abhiprāyaḥ |

5. yad u bārhataḥ | atrottarasyā ṛico vishṭārapaṅktitve 'pi pragrathanena bṛihatīsampādanād bṛihatīm atilaṅghya ṣaṅsanaṃ na bhavishyatīty etad darṣayati |

asmin pragāthe pūrvasyā ṛicaḥ shaṭtriṅṣadaksharatvāt pādacatushṭayopetatvāc ca sā svabhāvata eva bṛihatī | punar api tasyāṣ caturthapādam ashṭāksharaṃ dvir āvartyetarasyā ṛicaḥ prathamārdhena viṅṣatyaksharena saha pragrathya shaṭtriṅṣadaksharā dvitīyā bṛihatī sampādanīyā | tatrāpy antimam pādam ashṭāksharaṃ dvir āvartyottarārdhena viṅṣatyaksharena saha pragrathya tṛitīyā bṛihatī sampādanīyā | evaṃ sati bṛihatyā atikramo na bhavati |

15. citaidham | yad etad āṣvinaṃ ṣastram asti tad etac citaidham uktham iti rahasyābhijñā ācakshate | citā edhāḥ kāshṭhasamūhā

manushyaṃ dagdhuṃ yasmiñ chmaṣānasthāne tat sthānaṃ citaidham | tatsadṛiṣam idam ukthaṃ ṣastram |

11.

1. brāhmaṇaspatyayā | bṛihaspate ati yad arya ity eshā brāhmaṇaspatyā |

13. yad u trishṭubham | triḥ prathamāṃ trir uttamām iti nyāyena paridhānīyāyās trir āvṛittir asti | iyaṃ trishṭup trir āvartyamānā dvātriṅṣadadhikaṣatāksharā sampadyate | tadakshareshu sarvachandasām antarbhāvayituṃ ṣakyatvād iyaṃ sarvāṇi chandāṅsy abhito vyāpnoti | ato bṛihatyā api tadvyāptatvān nāsty atikramaḥ || yad uktaṃ Sūtrakāreṇa | āṣvinena graheṇa sapuroḍāṣena caranti (6, 5, 23) iti, tatrobhayārthaṃ yājyāṃ vidhatte |

14. gāyatryā | ubhā pibatam aṣvineti gāyatrī | aṣvinā vāyuneti trishṭup | tābhyāṃ vashaṭkuryāt | yājyātvena tad ubhayam paṭhed ity arthaḥ |

12.

1. caturviṅṣam | agnishṭoma ukthyaḥ shoḍaṣy atirātraṣ cety evaṃ catuḥsaṃstho jyotishṭomaḥ sārdhenādhyāyashoḍaṣakenābhihitaḥ | athaitac catushṭayam upajīvya pravartamānaṃ gavāmayananāmakaṃ saṃvatsarasatram abhidhātavyam | saṃvatsaragateshu shashṭyadhikaṣatatrayadivaseshv ekaikasmin divase pūrvoktānāṃ catasṛiṇāṃ saṃsthānām madhye kayācit saṃsthayā yuktaḥ somaprayogaḥ sarvo 'py anushṭheyaḥ | so 'yam ekaikadinasādhyaḥ somaprayogo vedeshv ahaḥṣabdena vyavahriyate | saṃvatsarasyādye divase kaṣcid atirātrasaṃsthaḥ somaprayogo 'nushṭheyaḥ | tadanantarabhāvini dvitīyadivase 'nushṭheyaṃ somaprayogaṃ vidhatte |

caturviṅṣanāmakaḥ kaṣcit stomaviṣeshaḥ | sa ca Chandogair evam āmnāyate | ashṭābhyo hiṃkaroti sa tisṛibhiḥ sa catasṛibhiḥ sa ekayā | ashṭābhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa catasṛibhiḥ | ashṭābhyo hiṃkaroti sa catasṛibhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 8, 1) iti | asyāyam arthaḥ | stotrasyādhārabhūte tṛice vidyamānās tisra ṛica āvṛittiviṣeshena caturviṅṣatisaṃkhyākā ṛicaḥ kartavyāḥ | sā cāvṛittis tribhiḥ paryāyaiḥ sampadyate | tatra prathame paryāye prathamām ṛicaṃ trir abhyasya sa udgātā tābhis tisṛibhir gāyet | dvitīyām ṛicaṃ caturvāram abhyasya tābhiṣ catasṛibhir gāyet | tṛitīyā ṛicaḥ sakṛid eva pāṭho na cāvṛittiḥ | evam prathamaparyāye 'shṭāv ṛicaḥ sampadyante | tābhir hiṃkaroti | udgāyet | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | dvitīyāyās trir āvṛittiḥ | tṛitīyāyāṣ catur āvṛittir ity evam atrāpy ashṭau sampadyante | tṛitīyaparyāye prathamāyāṣ catur āvṛittiḥ | dvitīyāyāḥ sakṛit pāṭhaḥ | tṛitīyāyās trir āvṛittir ity evam

atrāpy ashṭau sampadyante | tat sarvam militvā caturviṅṣatisaṃkhyā ṛico bhavanti | so 'yaṃ caturviṅṣastomaḥ || anena stomena stotrāṇi yasminn ahani nishpadyante tad ahaṣ caturviṅṣam | tādṛiṣam etad ahar upayanti | anutishṭheyuḥ | atra satreshu sarvatropayanty āsata iti ṣabdāv anushṭhānaparau | etābhyāṃ vidhānam eva saṭratvaliṅgam | tatra ye yajamānās ta ṛitvija iti ṣrutyantarād ṛitvijāṃ sarveshāṃ yajamānatvenopayantīti bahuvacanam | tasyaitasyāhna ārambhaṇīyam iti nāmadheyam |

2. yady apy etasmād ahnaḥ pūrvabhāvini prāyaṇīyākhye 'hani satram prārabdham | tathāpi [1]) prāyaṇīyasyātirātrasaṃyuktasya saṃvatsaropakramasādhāraṇatvād asya satrasya viṣesheṇa prārambho 'sminn eva bhavatīty abhipretyaitasyārambhaṇīyatvam eva yuktam |

7. tasya shashṭiṣ ca | ekaikasya stotrasya caturviṅṣatisaṃkhyayāvṛittatvāt tatratyāḥ stotrayogyā ṛicaṣ caturviṅṣatiḥ sampadyante | tathā sati daṣasu stotreshu catvāriṅṣadadhikaṃ ṣatadvayam | pañcasu stotreshu viṅṣatyadhikam ekaṃ ṣatam | etad ubhayam militvā shashṭyadhikaṣatatrayasaṃkhyākāḥ stotriyāḥ sampadyante |

8. agnishṭomaḥ | yad idaṃ dvitīyam ahaḥ so 'gnishṭomaḥ kartavyaḥ | agnishṭomasya saṃvatsarasatrarūpatvāt | katham iti cet | tad ucyate | agnishṭomād anya ukthyādirūpaḥ kaṣcid api kratuḥ saṃvatsarasatrāvayavabhūta etad ahar naiva dādhāra | naiva dhārayituṃ ṣaktaḥ | anupadishṭāny aṅgāni sarvāṇy agnishṭomād atidiṣyante | tad etad agnishṭomasya dhārayitṛitvam | tasmād agnishṭomavyatiriktaḥ kratur etad ahar na vivyāca | vivektum anushṭhāpayituṃ na ṣaktaḥ | ity evam pakshāntaravādinām abhiprāyaḥ || asmin pakshe stomaviṣeshaṃ vidhatte |

9. sa yadi | agnishṭomapakshe bahishpavamānamādhyaṃdinapavamānārbhavapavamāneshu trishu stotreshv ashṭācatvāriṅṣanāmakaḥ stomaḥ kartavyaḥ | sa ca Chandogair evam āmnātaḥ | shoḍaṣabhyo hiṃkaroti sa tisṛibhiḥ sa dvādaṣabhiḥ sa ekayā | shoḍaṣabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa dvādaṣabhiḥ | shoḍaṣabhyo hiṃkaroti sa dvādaṣabhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 12, 1) iti | prathame paryāye prathamāyā ṛicas trir āvṛittiḥ | dvitīyāyā dvādaṣakṛitva āvṛittiḥ | tṛitīyāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | dvitīyāyās trir āvṛittiḥ | tṛitīyāyā dvādaṣakṛitva āvṛittiḥ | tṛitīyaparyāye prathamāyā dvādaṣakṛitva āvṛittiḥ | dvitīyāyāḥ sakṛit pāṭhaḥ | tṛitīyāyās trir āvṛittiḥ | militvāshṭācatvāriṅṣat stotriyāḥ sampadyante | so 'yam ashṭācatvāriṅṣastomaḥ || tam etam pavamāneshu trishu kṛitvā ṣishṭeshu navasu stotreshu caturviṅṣastomaṃ kuryāt | tathā sati pavamānastotreshu catuṣcatvāriṅṣadadhikaṣatasaṃ-

1) tathāpy tayā alle vier Hss.

khyākāḥ stotriyāḥ sampadyante | itarastotreshu shoḍaṣādhikaṣatadvayasaṃkhyākāḥ | tato militvā shashṭyadhikaṣatatrayasaṃkhyākā bhavanti |

13.

1. bṛihadrathaṃtare | tvām id dhi havāmaha ity asyām ṛicy utpannaṃ sāma bṛihat | abhi tvā ṣūra nonuma ity asyām ṛicy utpannaṃ rathaṃtaram | ete ubhe api yajñākhyasya samudrasya samyak paratīrasādhanabhūte nāvau | saṃvatsarasatrasya samudrarūpatvaṃ ṣākhāntare darṣitam | samudraṃ vā ete pra plavante ye saṃvatsaram upayanti (Ts. 7, 5, 1, 2) iti | tathā sati tatpāranayanahetvoḥ sāmnor naurūpatvaṃ yuktam | ato bṛihadrathaṃtararūpābhyāṃ naubhyām eva saṃvatsaraṃ satrarūpaṃ samudraṃ taranti | gavāmayanasya pāraṃ gachantīty arthaḥ |

4. te ubhe | ubhe sāmanī na samavasṛijye | na parityājye | ekasyāpy ananushṭhānam ubhayaparityāgaḥ |

ye sāmadvayam api parityajanti teshām evāyaṃ dosha iti darṣayitum ubhe samavasṛijeyur iti punar abhidhānam | ubhayoḥ sāmnor vikalpitatvād ekaparityāge dosho nāstīty etad darṣayati |

5. tad yadi | tat tayoḥ sāmnor madhye yadā rathaṃtaram parityajeyur bṛihad evānutishṭheyuḥ | tadā bṛihataiva prayogasampūrteḥ phalata ubhayam apy aparityaktam eva bhavati | evam bṛihatparityāgapakshe rathaṃtareṇaiva sampūrtiḥ |

6. yad vai | pṛishṭhyashaḍahe shaṭsv api divaseshu krameṇa pṛishṭhastotranishpādakāni shaṭ sāmāni: rathaṃtaraṃ vairūpam bṛihad vairājaṃ ṣākvaraṃ raivatam iti | tatra rathaṃtarasya bṛihatas cotpattisthānam pūrvam uktam | yad dyāva indra te ṣatam ity asyām ṛicy utpannaṃ vairūpaṃ sāma | pibā somam indra mandatu tvety asyām ṛicy utpannaṃ vairājaṃ sāma | pro shv asmai puroratham ity asyāṃ gīyamānaṃ ṣākvaraṃ sāma | revatīr naḥ sadhamāda ity asyāṃ gīyamānaṃ raivataṃ sāma | tatra bṛihadrathaṃtarayor evātrottarasthānīyatvād aṣeshasāmaphalasiddhyartham ete ubhe aparityakte eva bhavataḥ | ubhayaparityāgaḥ sarvathā na yogya ity arthaḥ |

8. ye vā ataḥ | ye vai ke cana mandabuddhayaḥ satriṇo 'ta ārambhaṇīyaṃ caturviṅṣam ahaḥ prārabhyordhvam ānulomyenaitat saṃvatsarasatram upayanty anutishṭhanti te satriṇo guruṃ vai prauḍham eva bhāram abhinidadhate | svasyopari sthāpayanti | sa vai gurur bhāraḥ sam eva ṣriṇāti | bhāravāhakān satriṇo vināṣayati | atha pūrvoktavailakshaṇyena ye satriṇa enaṃ saṃvatsaram parastād ādita ārabhya vihitaiḥ karmabhiḥ pūrvapakshagatair āptvānushṭhāyottarapakshe 'vastāt pratyavarohakrameṇopaity upayanty anutishṭhanti | sa vai ta eva satriṇaḥ svasti kshemeṇa saṃvatsarasatrasya

pāraṃ samāptim aṣnute | prāpnuvanti || ayam arthaḥ | asti kiṃcid vishuvannāmakaṃ saṃvatsarasatrasya madhye pradhānam ahaḥ | tasyādhastāt shaṇ māsāḥ | so 'yam prathamaḥ pakshaḥ | uparishṭād api shaṇ māsāḥ | so 'yam uttaraḥ pakshaḥ | yathā loke kasyāṣcic chālāyāḥ stambhayoḥ pūrvaṃ dīrghaṃ vaṅṣam prauḍham prasāryobhayoḥ pārṣvayoḥ pakshadvayaṃ kurvanty, evaṃ saṃvatsarasatrasyāpi | tathā ca ṣākhāntare ṣrūyate | yathā ṣālāyai pakshasī madhyamaṃ vaṅṣam abhi samāyachati | evaṃ saṃvatsarasya pakshasī divākīrtyam abhi saṃ tanvanti (Tb. 1, 2, 3, 1) iti | divaiva mantrāṇāṃ kīrtanīyatvād vishuvannāmakam ekaṃ divākīrtyam | tatra pūrvapaksharūpe māsashaṭke yaḥ prayogakramaḥ | evam uttarapakshe 'pi māsashaṭke tenaiva kramena sa prayogo yady anushṭhīyeta tadānīm atibhāraḥ syāt | nūtanānushṭhānaviṣeshābhāvenālasye sati vaikalyam bhavati | sa eva bhāra ity ucyate | atas tatparihārārtham pūrveshu shaṭsu māseshu yāni karmāṇi yenānupūrvyeṇānushṭhitāni, tāni karmāṇy uttareshu māseshu tadviparītakrameṇānushṭheyāni | tathā saty ālasyābhāvād avighnenaiva saṃvatsarasatraṃ samāpyata iti |

14.

1. yad vai | athāsminn ārambhaṇīye caturviṅṣe 'hani nishkevalyaṣastre kaṃcid viṣeshaṃ vidhatte |

yad etad dvitīyaṃ caturviṅṣam ahaḥ | tad eva saṃvatsarasyopāntyam mahāvratākhyam ahar bhavati | ārohakrameṇa caturviṅṣākhyam pūrvapakshagataṃ dvitīyam ahaḥ | avarohakrameṇa mahāvratākhyam upāntyatvād dvitīyam ahar bhavati | anena dvitīyatvasāmyena tayoḥ parasparaikyam upacaryate | kiṃcobhayatra bṛihaddivasāmyam asti | tad id āsa bhuvaneshu jyeshṭham ity etat sūktam bṛihaddivaṣabdena vivakshitam prauḍhasya dyulokasya prāptihetutvāt | etad evobhayatra nishkevalyaṣastre kriyate | tathā saty asmin dvitīye 'hni caturviṅṣanāmake bṛihaddivanāmnā tad id āsetyādinā nishkevalyaṣastragatasūktayuktena hotā retaḥ siñcati tad ahaḥ | tad etat sūktaṃ reto mahāvratīyenopāntyenāhnā bṛihaddivākhyanishkevalyasūktayuktena prajanayati | atra satrasaṃvatsaramadhya eva retaḥsekaḥ prajananaṃ ca dvitīyopāntyadivasayoḥ sampannam | tato loke 'py ekaikasmin saṃvatsare retaḥseka utpattiṣ cety ubhayaṃ sampadyate | yasmād dvitīyopāntyayor ahnor ubhayor api militvā prāṇino janmarūpam ekaṃ kāryam apekshitam | tasmād bṛihaddivanāmakena sūktenobhayatra nishkevalyaṣastraṃ samānam ekarūpaṃ kartavyam |

3. yo vai | yaḥ pumān saṃvatsarasatrasya samudrasthānīyasyāvāram arvāktīrasthānīyam prathamam ahaḥ, pāram paratīrasthānīyam antimam aho yo veda, tayor ahnor anushṭheyaṃ kartavyaṃ niṣcinoti | sa pumān avighnenaiva saṃvatsarasatrasya pāraṃ samāptim

prāpnoti | yo 'yam atirātrasaṃsthaḥ sa evāsya prāyaṇīyaḥ | ārambhe 'nushṭheyatvād arvāktīrasthānīyaḥ | sa evātirātraḥ punar udayanīyaḥ | samāptāv anushṭheyatvāt paratīrasthānīyaḥ |

5. yo vai | avarudhyate svādhīnaṃ kriyate yena prārambharūpeṇa karmaṇā tat karmāvarodhanam | udrudhyate samāpyate yena karmaṇā tad udrodhanam | anyat pūrvavat |

7. yo vai | prāyaṇīyo 'tirātraḥ praṣabdasāmānyāt prāṇa ity ucyate | ucchabdasāmānyād udayanīyo 'tirātra udānaḥ |

15.

1. jyotiḥ | atha māsakḷptividhānāyābhiplavashaḍahe pūrvabhāgarūpāṇi trīṇy ahāni vidhatte |

stomaṣabdo jyotirādibhiḥ pratyekam abhisambadhyate | tathā sati jyotishṭomo goshṭoma āyushṭoma ity etair ahobhir yanti | anutishṭheyur ity arthaḥ | tad etad ahastrayaṃ tritvasāmyāt krameṇa lokatrayarūpam | ṣākhāntare 'py etad darṣitam | jyotishṭomam prathamam upa yanty, asminn eva tena loke prati tishṭhanti. goshṭomaṃ dvitīyam upa yanty, antariksha eva tena prati tishṭhanty. āyushṭomaṃ tṛitīyam upa yanty, amushminn eva tena loke prati tishṭhanti (Ts. 7, 4, 11, 1) iti |

2. sa evaishaḥ | trayāṇām pūrvoktānām evāhnāṃ samūhaḥ punar anushṭhīyamāna uttaras tryaho bhavati |

16.

6. annādyam | pratimāsam annādyam prāpnuvanto lokadvayārthaṃ gachanti | pratimāsaṃ shaḍahapañcakam anutishṭheyur iti tātparyārthaḥ | tatra catvāro 'bhiplavāḥ shaḍahāḥ pañcamas tu prishṭhyaḥ shaḍaha iti Sūtrakārair abhidhānāt | ayaṃ viṣeshaḥ ṣākhāntare drashṭavyaḥ | Vgl. Ts. 7, 5, 3.

17.

1. Ādityānām | gamanasāmyād gavām ādityatvam |

6. yathā vā | athādityāyane 'haḥkḷptiṃ vidhatte |

atra vāṣabdo na vikalpārthaḥ kiṃtu gavāmayanaprakāravyāvṛittyarthaḥ | gavāmayane prāyaṇīyākhyam prathamam aho, 'tirātrasaṃstham caturviṅṣam ukthyam ahar dvitīyam | tatra yathā tathaivādityānām ayane 'pi, tata ūrdhvaṃ viṣesho 'sti | sarve 'bhiplavāḥ shaḍahāḥ, pūrvoktābhyām prathamadvitīyābhyām ahobhyām anyāni sarvāṇy ahāny akshyanti | vyāptiṃ karishyanti | gavāmayane tv ekaikasmin māsi catvāra evābhiplavashaḍahāḥ | ata idaṃ vaishamyam | tad idam Ādityānām ayanam |

7. prāyaṇīyaḥ | prathamadvitīyam atikrāntāni sarvāṇy ahāni

prishṭhyashaḍahair vyāptānīty etāvān atra viṣeshaḥ | athavā | ākshyantiṣabdo 'harviṣeshanāmadheyam | tathā ca Baudhāyana āha | abhijid vishuvān viṣvajid daṣamam ahar mahāvratam udayanīyo 'tirātra ity etāny ākshyanti bhavantīti | tad etad Baudhāyanasya matam | anyad api yāny anyāni prishṭhyābhiplavebhyo iti Ṣālikācaryo mene: yāni cānyāni prishṭhyābhiplavebhyo daṣamāc cety Aupamanyava iti | tathā sati prāyaṇīyārambhaṇīyābhyām abhiplavashaḍahebhyaṣ cānyāni yāny ahāni santi tāny ākshyanty etannāmakānīty ubhayatra vyākhyānam | sarvathāpy asty enayor ubhayor api gavāmayanād viṣeshaḥ | gavāmayane hy ekasmin māsi catvāro 'bhiplavāḥ shaḍahāḥ pañcamaḥ prishṭhyaḥ shaḍahaḥ | tathā cāṣvalāyana āha | atha gavāmayanaṃ sarvakāmāḥ | prāyaṇīyacaturviṅṣe upetya caturabhiplavān prishṭhyapañcamān pañca māsān upayanti (11, 7, 1) iti | Ādityānām ayane prishṭhyaḥ shaḍaho nāstīti | Aṅgirasām ayane 'bhiplavaḥ shaḍaho nāstīti vaishamyam |

8. paryāṇaḥ | parito 'yanasya gamanasya sādhanabhūtaḥ |

18.

1. ekaviṅṣam | Chandogabrāhmaṇe saptabhyo hiṃkarotītyādinā vihito yo 'yam ekaviṅṣaḥ stomas tenaiva stomenāsya sarvastotrapravṛitter idam ahar ekaviṅṣam ity ucyate | tatra vishuvannāmakasaṃvatsarasatrasya ye pūrve shaṇ māsā ye cottare tayor māsashaṭkayor ubhayato vartamānayor madhye tad etad ahar anushṭheyam | etac ca nobhayor māsashaṭkayor antar bhavati kiṃtv atiriktam ekam | tathā cāṣvalayana āha | atha vishuvān ekaviṅṣo na pūrvasya pakshaso nottarasya (11, 7, 7) iti |

2. etena | purā devā tenāhnā svargalokākhyaṃ lokam Ādityam udayachan | ita ūrdhvam prāpitavantaḥ | tathā ca ṣākhāntare paṭhyate | ekaviṅṣa esha bhavati | etena vai devā ekaviṅṣena | Ādityam ita uttamaṃ suvargaṃ lokam ārohayann (Tb. 1, 2, 4, 1) iti |

3. sa eshaḥ | yo 'yam Ādityo 'sti sa esha ito bhūlokād ārabhya gaṇyamāna ekaviṅṣatisaṃkhyāpūrako bhavati | tathā cānyatrāmnāyate | dvādaṣa māsāḥ pañcartavas traya ime lokā asāv Āditya ekaviṅṣa iti || athavā | atraiva vishuvataḥ purastāt paṣcāc ca vakshyamāṇam ahardaṣakadvayam apekshya vishuva ekaviṅṣa ity ucyate | asmin paksha idaṃ vākyam uttaraṣeshatvena yojanīyam |

4. tasya daṣa | divaiva kīrtanīyam mantrajātaṃ yasmin vishuvaty ahani tad ahar divākīrtyam | tasyāhno 'vastād adhobhāge daṣāhāni bhavanti | parastād ūrdhvabhāge 'pi daṣāhāni bhavanti | tayor daṣakayor madhya esha ekaviṅṣo vishuvān vartate | tasya vishuvato 'dhastāt pūrvapakshe shashṭhe māse svarasāmāno 'harviṣeshās trayas tebhyaḥ pūrvam abhijidākhya ekāhas tataḥ pūrvam prishṭhyaḥ sha-

ḍaha iti | daṣāhāni vishuvadūrdhvaṃ tu pratyavarohakrameṇa trayaḥ svarasāmānas tato viṣvajidākhya ekāhas tata ūrdhvam pṛishṭhyaḥ shaḍaha iti daṣāhāni | evam ubhayoḥ pārṣvayor ahnāṃ daṣasaṃkhyopetatvād virāṭ | etasyām ubhayato 'vasthitāyāṃ virājy ayam ekaviṅṣaḥ pratishṭhitaḥ | yathoktagaṇanayā virāji pratishṭhām eva hiṣabdopetena vākyena spashṭīkaroti | tasmād ubhayato virāḍdvayena rakshitatvād esha Ādityo vishuvadahaḥsthānīya imāñl lokān antaraishāṃ lokānāṃ sarveshām madhye yan gachann api na vyathate | vyathāṃ na prāpnoti | vishuvān apy ekaviṅṣa, Ādityo 'py ekaviṅṣaḥ | tasmād ubhayor ekatve sati vishuvato yad virāḍdvayopetatvaṃ tad evādityasyobhayato virāṭtvam bhavati | Ādityasya vyathārāhityena vishuvato vaikalyarāhityaṃ sidhyati | athavā | vishuvato yathā virāḍdvayam ubhayato rakshakam evam Ādityasyāpy adhastād uparishṭāc ca vartamānaṃ lokadvayam | etad evābhipretya ṣākhāntare ṣrūyate | tasmād antaremau lokau yan sarveshu suvargeshu lokeshv abhitapann eti (Tb. 1, 2, 4, 1) iti || atha vishuvata ubhayataḥ samīpavartinaḥ svarasāmākhyān aharviṣeshān praṣaṅsati | tasya vai etc.

5. stomā vai | saptadaṣastomayuktāḥ svarasāmāno 'harviṣeshāḥ stomaṣabdenātra vivakshitāḥ |

atrārthavādena pūrveshūttareshu ca trishv ahassu saptadaṣastomavidhir unneyaḥ | tathā ca ṣākhāntare ṣrūyate | ukthyā eva saptadaṣāḥ paraḥsāmānaḥ kāryāḥ (Tb. 1, 2, 2, 1) iti | svarasāmākhyānām eva paraḥsāmeti nāmāntaram |

19.

3. raṣmayo vai | ye bandhanahetavo raṣmayas tatsthānīyāny asmin vishuvati divākīrtyāni divaiva paṭhanīyāni pañca sāmāni | teshām madhye mahādivākīrtyanāmakam ekaṃ sāma | tac ca vibhrāḍ bṛihat pibatu somyam madhv ity asyām ṛicy utpannam | tatsāmayuktam pṛishṭhastotraṃ kartavyam | tathā vikarṇākhyam ekaṃ sāma | tac ca pṛikshasya vṛishṇo arushasya nū saha ity asyām ṛicy utpannam | tad etad brahmasāma kartavyam | brāhmaṇācchaṅsinam abhilakshya gīyamānam brahmasāma | tathā bhāsākhyam aparaṃ sāma | tad api pṛikshasyety asyām evotpannam | tac cāgnishṭomasāma kartavyam | yena sāmnāgnishṭomasaṃsthā samāpyate tad agnishṭomasāma | bṛihadrathaṃtare prasiddhe bhavataḥ | mādhyaṃdinārbhavapavamānayoḥ kartavyatvāt |

4. udita Āditye | prakṛitāv ādityodayāt prāg eva prātaranuvākaḥ paṭhyate | atra tu sarvasyāhno divākīrtyatvasiddhyartham udayād ūrdhvam anubrūyāt |

5. sauryam | Sūryo devatā yasya paṣoḥ so 'yaṃ sauryaḥ | nyaṅgaṃ varṇāntareṇa sampāditaṃ cihnam | tad yasya nāsti so 'nyaṅgaḥ | tādṛiṣas [1]) cāsau ṣvetaṣ ca so 'yam anyaṅgaṣvetaḥ | varṇāntareṇāmiṣritaḥ sarvaṣveta ity arthaḥ |

6. ekaviṅṣatim | etad vishuvannāmakam ahar ekaviṅṣastomayuktatvāt pratyakshād dhi sākshād eva mukhyam evaikaviṅṣam | tasmāt sāmidhenīnām ekaviṅṣatisaṃkhyā yuktā | atra codakaprāptāḥ pañcadaṣa, dhāyyāḥ shaṭsaṃkhyākā ity ekaviṅṣatiḥ | tathā cāṣvalāyana āha | vishuvān divākīrtyaḥ | udite prātaranuvākaḥ | pṛithupājā amartya iti shaḍ dhāyyāḥ sāmidhenīnām | sauryaḥ savanīyasyopālambhyaḥ (8, 6, 1) iti |

7. ekapañcāṣatam | tasmiñ chastre stotriyānurūpayos tṛicayoḥ shaḍ ṛicaḥ | yad vāvānety ekā dhāyyā | bṛihadrathaṃtarayor yonī dve | uttamasāmapragāthasya pragrathanena tisraḥ | nṛiṇām u tvā nṛitamam iti tisraḥ | yas tigmaṣṛiṅga ity ekādaṣarcaḥ | abhi tyam iti pañcadaṣarcaḥ | ity evam ekacatvāriṅṣat | tatra prathamayā trir abhyastayā saha tricatvāriṅṣat | indrasya nu vīryāṇīty asmin pañcadaṣarce sūkte 'shṭau nava vā ṣaṅsanīyāḥ | tatrāshṭatvapaksha ekapañcāṣad bhavanti | navapakshe dvipañcāṣat | tacchaṅsanād ūrdhvam indrasya nu vīryāṇīty asya sūktasya madhya aindrīṃ nividaṃ dadhyāt | tata ūrdhvam punar api tāvatīr ṛicaḥ ṣaṅset | tathā sati ṣatasaṃkhyāsampattyā purushāyuḥsāmyam bhavati | indriyāṇi ca ṣatasaṃkhyāsu nāḍīshu saṃcārāc chatam bhavanti tadīyavyāpārāṣ ca tathā ṣatasaṃkhyākāḥ | evaṃ sati yajamānaṃ sampūrṇam āyushi vīrya indriyeshv avasthāpayati |

20.

1. dūrohaṇam | duḥṣaṅkaṃ rohaṇaṃ yasminn ādityamaṇḍale tad dūrohaṇam | tatrārohaṇasya sādhanatvān mantrasvarūpam api dūrohaṇam ity ucyate | tad rohati | ārohaṇārthaṃ ṣaṅsed ity arthaḥ | yadvā | mantrasya duḥṣaṅka uccaraṇaviṣesho dūrohaṇam | sa ca viṣeshaḥ sūtre (Āṣvalāyana 8, 2, 14) 'vagantavyaḥ | taṃ rohati | viṣishṭam uccāraṇaṃ kuryād ity arthaḥ |

29. ime evaitat | etatpāṭhena hotā āmeshyaṅṣ ca āgamishyann api parāmeshyaṅṣ ca punar api parāvṛitya gamishyann api ime eva dyāvāpṛithivyāv evānumantrayate |

21.

2. sa pacchaḥ | dvedhā sūktasya ṣaṅsanam ārohakrameṇāvarohakrameṇa veti | tac cārohe caturvāram āvartanīyam | prathamāvṛittau pacchaḥ pādaṣaḥ paṭhet | ekaikasmin pāde 'vasānaṃ kṛitvā ṣaṅset | dvitīyasyām āvṛittāv ardharcaṣa ekaikasminn ardhe 'vasānaṃ

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1) Alle vier Hss. cihnam anyaṅgaṃ tādṛiṣāṣ.

kṛitvā paṭhet | tṛitīyasyām āvṛittau tripadyāvṛittyā pādatraye 'vasānaṃ kṛitvā paṭhet | caturthyām āvṛittāv avasānarahitatayā sampūrṇatayā ṣaṅset |

3. tripadyā | pratyavarohakrame prathamāvṛittau pādatraye 'vasānam | dvitīyāvṛittāv ardharce 'vasānam | tṛitīyāvṛittau pāde 'vasānam |

4. atha ye | ekasminn eva loke kāmo yeshāṃ ta ekakāmāḥ | svargaṃ lokam eva kāmayante na tv imaṃ lokam | teshām parāñcam eva pratyavarohitam eva rohet | ṣastram paṭhet |

6. mithunāni | mithunaṣabda ekatvanivārakaḥ | tato bahūnīty uktam bhavati | yas tigmaṣṛiṅga ityādīni traishṭubhāni | divaṣ cid asya varimetyādīni jāgatāni | tad etac chandodvayam mithunasadṛiṣam | paṣavo 'pi mithunātmakāḥ | chandāṅsi paṣusādhanatvāt paṣavaḥ | atas teshāṃ ṣaṅsanam paṣuprāptyai bhavati |

22.

1. yathā vai | yathā loke purusho dakshiṇavāmabhāgābhyām bhāgadvayamadhye ṣirasā ca yuktaḥ | tathā vishuvataḥ shaṇmāsātmakaḥ pūrvabhāgaḥ purushasambandhidakshiṇabhāgasthānīyaḥ | tatrāvaroharūpamāsashaṭkātmaka uttarārdho vāmabhāgasthānīyaḥ | tasmād vāmabhāgasādṛiṣyād uttara ity ācakshate | na tv anushṭhānādhikyavivakshayā | prabāhuk sato vāmadakshiṇabhāgau samau kṛitvāvasthitasya purushasya ṣiro yathonnataṃ san madhye 'vatishṭhate | evam māsashaṭkayor madhye vishuvān utkṛishṭo 'vatishṭhate | bidalam bhāgaḥ | tābhyām bidalābhyāṃ dakshiṇavāmabhāgābhyāṃ saṃhitaḥ saṃyojita eva loke purusho bhavati | tad dhāpi tasmād eva bhāgadvayasaṃdhānarūpatvāt kāraṇāc chīrshṇo madhye syūmeva vijñāyate | syūma syūtam | yathā vastrayoḥ saṃdhiḥ sūcyā syūtaḥ saṃyojito bhavati | evaṃ ṣirasi dakshinottarakapālayoḥ saṃdhau syūteva kācid rekhā dṛiṣyate | etac ca bhūmau patite ṣushke māṅsarahite ṣiraḥkapāladvayasamūharūpe 'sthani vispashṭam upalabhyate | ataḥ sarvātmanā purushasādṛiṣyāt praṣasto 'yaṃ vishuvān |

2. tad āhuḥ | vishuvannāmake mukhye 'hani yac chastraṃ vihitaṃ tat tasmiñ chastre pūrvapakshiṇa evam āhuḥ | dakshiṇāyanasyottarāyaṇasya ca madhye vishuvannāmakas tulāmeshasaṃkrāntidvayarūpo yaḥ kālaviṣeshaḥ so 'yaṃ vishuvacchabdābhidheyaḥ | sa ca vyavahāraḥ smṛitishu pracuraḥ | asminn eva vishuvati kāla etad ahaḥ ṣaṅset | etasminn ahani vihitaṃ ṣastram ahaḥṣabdenopalakshyate | etat saṃkrāntidvayam uktham ahar ukthānām [1]) ahnām

1) uktam und uktānām alle vier Hss.

madhye | ukthyaṣastropetaṣastrayogyam ity arthaḥ | ata eva vishuvān vishuvannāmakaṣastravān eva saṃkrāntikālaviṣeshaḥ | tat katham iti | ucyate | taṃ saṃkrāntikālaṃ vishuvān vishuvān ity eva sarve vyavaharanti | atas tasmin kāle ṣastrapāṭhe sati yajamānā vishuvanto yogyaṣastrayuktā bhavanti | sarveshv anushṭhātṛishu ṣreshṭhatām prāpnuvantīti pūrvapakshiṇām āṣayaḥ |

3. tat-tat | karmāntareshv api vishuvākhyasaṃkrāntiyukte kāle samāgate sati ṣastram etac chaṅsanīyam iti yat pūrvapakshiṇām mataṃ, tasmiñ chastre tan mataṃ nādaraṇīyam | kiṃtu saṃvatsarasatra eva gavāmayane tat pūrvoktaṃ ṣastraṃ ṣaṅset | evaṃ sati yajamānā atyantasaṃyogena saṃvatsarakālam etad reto dhārayanto yanti | anutishṭhanti |

8. vaiṣvakarmaṇam | viṣvakarmadevatākam ṛishabhaṃ puṃgavaṃ savanīyasya codakaprāptasya paṣoḥ sthāna upālambhanīyaṃ dvirūpaṃ varṇadvayopetam ubhayata etaṃ dakshiṇottarapārṣvayor vilakshaṇavarṇena lāñchitam paṣum mahāvrataprayogayukte sastrasyopāntye 'hany ālabheran |

23.

1. atha dvādaṣāho vaktavyaḥ |

2. bhavaty ātmanā | anenārthavādena dvādaṣarātrayāgavidhir [1]) unneyaḥ | tathā ca ṣākhāntare vidhiḥ ṣrūyate | yaḥ kāmayeta prajāyeyeti, sa dvādaṣarātreṇa yajeta, praiva jāyate (Ts. 7, 2, 9, 1) iti |

6. gāyatryā | yathoktāhaḥkḷiptir Āṣvalāyanācāryair darṣitā | atha bharatadvādaṣāhaḥ | imam evaikāham pṛithaksaṃsthābhir upeyuḥ | atirātram agre 'thāshṭāv ukthyān athāgnishṭomam athātirātram (10, 5, 8) iti |

24.

1 trayaṣca | bharatadvādaṣāhaṃ vidhāya vyūḍhadvādaṣāhaṃ vidhatte |

yo 'yaṃ vyūḍhadvādaṣāho 'sti so 'yam etādṛiṣaḥ | tatrādyantau yau dvāv atirātrau prathamadvādaṣau yac ca daṣamam ahas, tat parityajyāvaṣishṭeshv ahassu navasaṃkhyākeshu trayas tryahāḥ kartavyāḥ | trirātraḥ kaṣcit karmaviṣeshaḥ | so 'yaṃ trivāram āvartanīyaḥ | ā daṣamam ity atra yo 'yam ākāraḥ sa varjanārthaḥ | nipātānām anekārthatvāt | yadvā maryadāyām ayam āñ bhavishyati | ādyantāv atirātrau daṣamam ahaṣ ca maryādāṃ kṛitvāvaṣishṭo navarātras trir āvṛittās tryahātmaka ity arthaḥ |

1) dvādaṣāhayāgavidhir alle vier Hss.

tatra codakena dīkshādivikalpo prāptaḥ | ekā dīkshā tisro dīkshā ityādivikalpasya prakṛitau ṣrutatvāt | taṃ vikalpam apavaditum niyamaviṣeshaṃ vidhatte | dvādaṣāhāni etc.

3. dvādaṣa rātrīḥ | prakṛitau tisra evopasadaḥ | tāṣ caikaikāṃ caturshu dineshv āvartya dvādaṣa sutyādineshūpasado 'nutishṭhati | tābhir dvādaṣabhir upasadbhiḥ ṣarīram eva dhūnute | kampayati | ṣarīragatamāṅsādidhātuṣoshaṇena pāpakshayo bhavati | tathā ca Sūtrakāreṇopasaṃhṛitam | yadā vai dīkshitaḥ kṛiṣo bhavaty atha medhyo bhavatīti | upasaddineshv asya kshīramātrāhāratvād bhavaty eva kārṣyam | tad idaṃ sarvaṃ dhūnuta ity anena vivakshitam || atha dvādaṣasu dineshu somābhishavaṃ vidhatte |

4. dvādaṣāham prasutaḥ | bhaved iti ṣeshaḥ | dīkshopasadāv aṅgakarmaṇī | abhishavas tu pradhānakarma |

5. bhūtvā | dvādaṣāham prasuta iti padadvayam anuvartanīyam | veditā dvādaṣasu dineshu somābhishavayukto bhūtvā pūrvoktābhir upasadbhiḥ ṣarīraṃ dhūtvā ṣarīragatam pāpam parityajyāta eva ṣuddha ihaloke bhūtvā paraloke 'pi pūtaḥ sarvadevatāḥ prāpnoti |

25.

1. anapakramam | tam Prajāpatiṃ dīkshayitvā tatrādhvānam anapakramaṃ nirgamanarahitaṃ gamayitvābruvan | na hi yajñaṃ saṃkalpya dīkshāṃ kṛitvā tadanushṭhānam antareṇa devayajanān nirgantuṃ ṣakyate |

10. ūrdhvo vai | yo 'yaṃ navarātre prathamas tryahaḥ so 'yam ūrdhvo vai | ārohaprakāra eva | tad yathā | gāyatram prātaḥsavanaṃ traishṭubham mādhyaṃdinaṃ savanaṃ jāgataṃ tṛitīyasavanam ity ayaṃ svabhāvasiddhaḥ kramaḥ | tasya vyatyāsābhāvād ūrdhva ity ucyate | yas tu madhyamas tryahaḥ so 'yaṃ tiryañ vartate | tad yathā | jāgatam prātaḥsavanaṃ gāyatram mādhyaṃdinaṃ traishṭubhaṃ tṛitīyam ity atra nātyantam anukramo nāpy atyantaṃ vyutkramaḥ | tasmād ayaṃ tiryañ | ya uttamas tryahaḥ so 'rvāñ adhomukhaḥ | tad yathā | traishṭubham prātaḥsavanaṃ jāgatam mādhyaṃdinaṃ gāyatraṃ tṛitīyasavanam ity etadahararvāktvam | prathamo jāgatānto dvitīyas traishṭubhāntas tṛitīyo gāyatrānta ity evam ūrdhvatvatiryaktvārvāktvāni trishv api tryaheshu drashṭavyāni |

26.

4. sa purastāt | yo dīkshāṃ vāñchati sa pumān dīkshopakramāt purā prajāpatidevatākam paṣum ālabheta | dvividho hi dvādaṣāhaḥ sāgnicityo niragnicityaṣ ca | tatrāgnicayanayuktapaṣur ayam avagantavyaḥ |

5. saptadaṣa sāmidhenīḥ | dvayor dhāyyayoḥ prakshepeṇa saptadaṣasaṃkhyā sampadyate || āprīyājyāsu viṣeshaṃ vidhatte |

6. tasyāpriyaḥ | paṣoḥ prāptihetutvāt prayājā āpriya ity ucyante | tad atra Jamadagninā dṛishṭāḥ samiddho adya manusha ityādisūkte samāmnātā drashṭavyāḥ || atra codyam udbhāvayati |

7. tad āhuḥ | uktaprājāpatyavyatirikteshu sarveshu paṣushv āpriyo yathaṛishi bhavanti | yasya yajamānasya gotrapravartako ya ṛishir bhavati tam anatikramya tena dṛishṭā evāpriyo bhavanti | evaṃ saty atrāpi jamadagnigotrajānām eva samiddho adyety āpriya ṛico yuktā na tv anyeshām |

13. satram | pūrvam bharatadvādaṣāho vyūḍhadvādaṣāhaṣ ceti dvau bhedāv uktau | prakārāntareṇāpi satrarūpo 'hīnarūpaṣ cety evaṃvidho dvādaṣāhaḥ | tatra satrapakshe viṣeshaṃ vidhatte |

yady ayaṃ dvādaṣāhaḥ satrarūpo bhavet | tadānīṃ satrasya bahuyajamānatvāt sarveshāṃ yajamānānām agnīn saṃnyupya sambhūyaikatvenāvasthāpya tasmin sarve yajeran | yajamānatvād eva sarve 'pi dīksheran | dīkshāṃ kuryuḥ | ya eva yajamānās ta eva ṛitvija ity uktatvena sarve yajamānāḥ sunuyuḥ | ṛitvikkāryam abhishavaṃ kuryuḥ | vasantartum abhilakshyodavasyati | udavasānīyāṃ samāptikālīnām ishṭim anutishṭhet | vasantartau samāpayed ity arthaḥ |

27.

1. chandāṅsi | atha vyūḍhadvādaṣāhe yad etad vyūḍhatvaṃ tad etat praṣaṅsitum ākhyāyikām āha | chandāṅsi etc.

vyūḷhachandasam | svasvasthānaviparītatvenoḍhāni sthānāntare prakshiptāni chandāṅsi yasmin dvādaṣāhe so 'yaṃ vyūḍhachandāḥ |

3. chandāṅsi vyūhati | gāyatryādīni chandāṅsi vyūhati | tattadāyatanaviparyāsenāvasthāpayet | tac ca vyūhanam asāratvaprayuktakālasya parihārāya bhavati |

6. naudhasena | imam indra sutam pibety asyām ṛicy utpannaṃ sāma naudhasam | tvām idā hyo nara ity asyām ṛicy utpannaṃ sāma ṣyaitam |

9. ūshān | asau dyuloko 'syām bhūmāv ūshān | ādadhātīty adhyāhāraḥ | deṣāntaraprasiddhim upajīvya paṣuṣabdasyoshaṣabdena vyākhyānam |

28.

5. tāni trīṇi | tāni pūrvoktāni rathaṃtaravairūpaṣākvarāṇi trīṇi sāmāny anyānītarebhyo vilakshaṇāni pṛishṭhyākhye shaḍahe prathamatṛitīyapañcameshv ayugmeshv ahassu pṛishṭhastotranishpādakāny āsan | tathā bṛihadvairājaraivatarūpāṇi trīṇi sāmāny anyāni rathaṃ-

tarādibhyo vilakshaṇāni bhūtvā dvitīyacaturthashashṭheshu yugmarūpeshv ahassu pṛishṭhastotranishpādakāny āsan |

6. tāni tathākalpanta | tataḥ shaṭsaṃkhyākāni pṛishṭhasāmāni dhārayituṃ tāni shaṭ chandāṅsi tathākalpanta | tenaiva krameṇa samarthāny abhavan | prathamadvitīyatṛitīyeshv ahassu gāyatrītrishṭubjagatyaḥ pṛishṭhastotranishpādakāḥ | caturthapañcamashashṭheshv ahassv anushṭuppaṅktyatichandāṅsi stotranishpādakāni | evaṃ sati yajño 'pi pṛishṭhyashaḍahākhyaḥ kalpate | svaprayojanāya samartho bhavati |

29.

1. Agnir vai | idānīṃ dvādaṣāhakratau prāyaṇīyodayanīyāv atirātrau yac ca daṣamam ahaḥ | tat tritayaṃ varjayitvā madhyagato yo navarātras taṃ vidhātum upakramate | Agnir vai etc.

3. eti ca preti ca | ā prety anayor upasargayor anyatara upasargo yasmin mantre 'sti tan mantrasvarūpam prathamasyāhno rūpam | lakshaṇam ity arthaḥ |

karishyat | karoter dhātor bhavishyatpratyayāntam īdṛiṣaṃ yad asti |

7. ā tvā ratham | ā tvā ratham iti tṛico marutvatīyaṣastrasya pratipat | tac ca rathaṣabdopetam | idaṃ vaso sutam iti tasya ṣastrasyānucaraḥ | tac ca pibavat | pibā supūrṇam iti dvitīyapāde ṣrutatvāt |

16. tyam ū shu | atha nividdhānīyasya sūktasyādau kiṃcit sūktāntaraṃ vidhatte | tyam etc.

30.

1. ā na indraḥ | yasya sūktasya purastāt tārkshyaṣaṅsanaṃ vihitaṃ tasmin nividdhānasūkta ākārarūpaṃ lakshaṇaṃ darṣayati | ā na etc.

2. idānīṃ nishkevalyamarutvatīyayoḥ ṣastrayor nividdhāne sūkte stotum āha |

sampātau | sampatanti prāpnuvanty ābhyāṃ yajamānāḥ sarvalokān iti sampātau | nishkevalyamarutvatīyanividdhānayoḥ sūktayor vaikṛitayoḥ sampāta iti saṃjñā | ā yātv indro 'vasa iti marutvatīyaṣastrasya nividdhānaṃ sūktam | ā na indra iti nishkevalyasya nividdhānaṃ sūktam |

6. yad vā eti | ākārapraṣabdādikaṃ lakshaṇam mantre nāstīty āṣaṅkya yad vā ityādinā tatsadbhāve bādha upanyasyate | yad etad eti ca preti ceti tad etat prathamasyāhno rūpaṃ lakshaṇam iti pūrvam uktam | tat tathā sati yadi prety anena lakshaṇena yuktaṃ sarvaṃ sūktaṃ jāgatam abhavishyat | tadānīṃ yajamānā asmāl lokāt

praishyan praishyanti marishyanty eveti bādhopanyāsaḥ | tad yad ityādinā samādhānam upanyasyate | yasmāt praṣabdayoge bādho 'sti tasmāt kāraṇād iheheti sūktaṃ yadi prathame 'hani ṣaṅset | tadānīm ihehaṣabdenāsya bhūlokasya vivakshitatvād asminn eva bhūloke tatsūktapāṭhenainān yajamānān ramayati | ciraṃ krīḍayati | tataḥ praṣabdaprayukto maraṇabādho 'pi parihṛito bhavati |

15. samānam | asmin prathame 'hani yad āgnimārutaṃ ṣastram uktaṃ, yac cāgnishṭome pūrvaṃ nirūpitam āgnimārutaṣastraṃ tad ubhayaṃ samānam ekavidham | nyūnādhikamantrāṇām abhāvāt |

31.

3. yad vai neti | prathamasyāhna eti preti liṅgadvayaṃ yad vai yad evoktaṃ tad atra dvitīyasyāhno liṅgaṃ na bhavatīti nakāradvayenobhayaṃ nishidhyate | yat sthitaṃ tishṭhatidhāturūpavad bahushu sthāneshv apracyutatvenāvasthitam mantre dṛiṣyate tad dvitīyasyāhno rūpaṃ | liṅgam |

kurvat | vartamānārthapratyayayuktaṃ karotidhāturūpam |

4. agniṃ dūtam | atra kurvad iti liṅgopanyāsaḥ | yady apy agniṃ dūtam ityādau sākshāt kurvacchabdo na ṣrūyate | tathāpi karotyarthasya sarvadhātugatasāmānyatvād vartamānārthavācipratyayāntaṃ dhātumātraṃ kurvacchabdena vivakshitam | atrāpi vṛiṇīmaha iti vartamānārthavācipratyayānto dhātuḥ ṣrūyate | tasmād dvitīye 'hany etat sūktaṃ viniyoktuṃ yogyam |

7. indra nedīyaḥ | indra nedīya ityādikaḥ pragāthaḥ prathame 'hany api vihitaḥ | uttaratrāpi vidhāsyate | tasmād atra vidhīyamāno 'cyuto bhavati pracyuter abhāvāt | tad idam acyutatvaṃ sthitaṣabdārthatvāt sthitaval liṅgam |

11. tvām id dhi | atha nishkevalyaṣastrasya stotriyānurūpayoḥ pragāthayor bṛihatsāmasambandharūpaṃ liṅgaṃ darṣayati |

tvām id dhīti bṛihatsāmna ādhārabhūtaḥ stotriyaḥ pragāthaḥ | tvaṃ hy ehīty anucaraḥ pragāthaḥ | prathame pragāthe bṛihatsāmayuktam pṛishṭhastotram bhavati | atra pragāthadvayasya bṛihatsāmasambandhād bārhate bṛihatsāmasambandhiny ahani tad ubhayaṃ yogyam | dvitīyasya cāhno bṛihatsāmasambandhitvāt tasminn ahani viniyoktavyam |

32.

2. viṣvo devasya | viṣvo devasyety ekā ṛik | tat savitur iti dve ṛicau | so 'yam ekas tṛico bṛihatsāmasambandhabhūto vaiṣvadevaṣastrasya pratipad bhavati | ā viṣvadevam ity esha tṛicas tasyānucaraḥ | ata ubhayor bṛihatsāmasambandhaḥ |

Pañcikā V.

1.

3. samānodarkam | udarkaḥ samāptiḥ | samāna udarkas tulyā samāptir yasya mantrabhāgasya tat samānodarkam |

punarāvṛittam | paṭhitasyaiva punaḥ pāṭhaḥ punarāvṛittam | punar api nitarāṃ nṛittaṃ nartanam punarninṛittam | svaraviṣesheṇākshharāṇām punaḥ-punar āvartanena vā nartanasādṛiṣyam | punarāvṛittam paṭhitasyaiva pādasyāvṛittiḥ | atra tu svarākshharamātrasyeti viṣeshaḥ | ratavad iti dhātvarthamātram atra vivakshyate | paryastavad iti paryāsaṣabdavat |

kṛitam | bhūtārthapratyayopetaḥ karotidhātur dhātumātraṃ vā |

5. devā vai | yadā devās tṛitīyam ahar anushṭhāya tena svargaṃ lokaṃ gatāḥ | tadānīm asurā rakshāṅsi ca tān devān anugamya svargapraveṣo yathā na bhavati tathāvārayanta | nivāritavantaḥ | tatas te devās tān asurān prati virūpā viruddharūpopetā bhavateti ṣapitvā bhavantaḥ svenaiva rūpeṇāvir bhavanta āyan | svargam praty āgachan |

12. vāyav ā yāhi | vāyav ā yāhi vītaya ity ekā | vāyo yāhi ṣivā diva ityādike dve ṛicau | militvā so 'yam ekas tṛicaḥ | indraṣ ca vāyav eshāṃ sutānām ityādike dve ṛicau | tṛicatvasampādanāya tayor anyatarā dvir āvartanīyā | ā mitre varuṇe vayam ityādikas tṛicaḥ | sajūr viṣvebhir devebhir ityādikas tṛicaḥ | uta naḥ priyā priyāsv ityādikas tṛicaḥ | ta ete sapta tṛicā ushṇikchandaskāḥ | tat sarvam aushṇiham praügaṣastraṃ kuryāt | tatra samānodarkatvaṃ tṛitīyasyāhno liṅgam | ā mitre varuṇa iti sūkte tisṛishv apy ṛikshu ni barhishītyādiko 'ntimaḥ pāda eka eva | aṣvināv eheti sūkte 'pi haṅsāv ityādiko 'ntimaḥ pāda eka eva | ā yāhīti sūkte 'pi vṛishann indrety antimaḥ pāda eka eva | sajūr viṣvebhir iti tṛice 'py ā yāhy agna ity antimaḥ pāda eka eva | evaṃ katipayeshu samānodarkatvaṃ liṅgam || atha marutvatīyaṣastrasya tṛicadvayaṃ vidhatte |

13. taṃ-tam | taṃ-tam ityādikas tṛico marutvatīyaṣastrasya pratipat | tasyopakrame taṃ-tam iti dvir āvṛittaḥ ṣabdo nṛittagatatālānukaraṇasadṛiṣaḥ | ante ca kṛishṭīnāṃ nṛitur iti nartanavācī ṣabdaḥ ṣrūyate | tad idaṃ ninṛittaval liṅgam | traya indrasyety ayam anucaras tṛicaḥ | tasyādau triṣabdaṣravaṇād idaṃ trival liṅgam |

14. indra nedīyaḥ | indra nedīya iti pragāthasya pūrvayor apy ahnor vihitatvād acyutatvam | atha pragrathanena tṛicatvaṃ sampādayituṃ caturthaḥ pādaḥ shashṭhaḥ pādaṣ ca tris-trir abhyasyate | tasya nṛittasamānatvād ayam pragātho ninṛittaliṅgavān | evam

brāhmaṇaspatyapragāthe 'pi drashṭavyam | yadvā | yasminn indro varuṇo mitro aryamety okārasya trir abhyāso nṛittasamānaḥ |

20. abhi tvā | abhi tvā ṣūrety eshā rathaṃtarasāmno yoniḥ | tām pūrvoktāyā dhāyyāyā anu paṣcān nivartayati | ṣaṅsed ity arthaḥ |

2.

1. atha nividdhānīyaṃ sūktaṃ vidhatte |

yo jāta eva | asmin sūkte nṛimṇasya mahnā sa janāsa indra ity antimaḥ pādaḥ sarvāsv ṛikshu samānaḥ | tasmād idaṃ sūktaṃ samānodarkaliṅgopetam |

14. vaiṣvānarāya | atra dhishaṇety antaḥkaraṇavācakaḥ ṣabdaḥ ṣrūyate | antaḥkaraṇaṃ ca bhūmyāder antam prāptuṃ ṣaknoti | tathā cānyatra ṣrūyate | na vā imām aṣvaratho nāṣvatarīrathaḥ sadyaḥ paryāptum arhati | mano vā imāṃ sadyaḥ paryāptum arhati (Ts. 7, 3, 1, 4) iti | ataḥ sahasā bhūmyādyantaprāptihetutvād dhishaṇāṣabdo 'ntasyopalakshakaḥ |

15. dhārāvarāḥ | mārutatvam atra vispashṭam | bahuvidham abhivyāhṛityam abhivyāharaṇīyaṃ ṣaṅsanīyam ṛigjātaṃ yasmin sūkte tad bahvabhivyāhṛityam | atra hi pañcadaṣarcaḥ ṣaṅsanīyā iti bahutvam | bahūnāṃ devānām abhivyāharaṇīyānāṃ vidyamānatvād bahutvam | tasya bahutvasyaikatvadvitvāpekshayāntatvam |

17. purastādudarkam | udarkaṣabdo 'vasānavacanaḥ | avasānaṃ ca vichedaḥ | so 'pi dvividhaḥ purastād uparishṭāc ca | upakramāt pūrvaṃ ṣaṅsanīyasyābhāvād ayam pūrvakālīno vichedaḥ purastādudarka ity ucyate | ṣaṅsanād ūrdhvakālīno vicheda uparishṭādudarkaḥ | samānodarkatvaṃ ca tṛitīyasyāhno liṅgaṃ yuktam | tatroparishṭādudarkasāmyaṃ sajanīyādishūdāhṛitam (5, 2, 1) | atra purastādudarkasāmyaṃ liṅgatvenodāhriyate | tathā hi | asmin sūkte sarvāsv apy ṛikshu tvam agna iti padadvayaṃ samāmnātam | tad idaṃ samānodarkatvam ekaṃ liṅgam | asakṛid abhidhānād eva punarāvṛittaliṅgaṃ ca vaktuṃ ṣakyam | kiṃca | loke kaṃcit purushaṃ sambodhyābhimukhīkṛitya tvam iti vadanti | evam atrāpy uttaratryaham abhimukhīkṛityaiva pratyṛicaṃ tvaṃ tvam iti ṣabdaḥ prayujyate | tac ca prathamadvitīyayoṣ tryahayoṣ ca saṃtatyai vichedarāhityāya bhavati |

3.

1. dvādaṣāhamadhyavartino navarātrasya trayaṣ ca vā ete tryahāḥ (4, 24, 1) iti yat pūrvam uktaṃ, tatra prathamas tryaho 'bhihitaḥ | sa ca pṛishṭhyashaḍahasya pūrvo bhāgaḥ | atha tasyottaro bhāgo navarātre madhyamas tryaho vaktavyaḥ | tasmiṅṣ ca yat prathamam ahas tan navarātre caturtham ahar bhavati | tatra ṣastrakḷiptir upa-

rishṭād vidhāsyate | ādau tāvan nyūn̄kho vaktavyaḥ | tadartham prastauti |

āpyante | pūrvokteshu trishv ahassu trivṛitpañcadaṣasaptadaṣākhyāḥ stomā āpyante | samāptā ity arthaḥ | tathā gāyatrī trishṭub jagatīty etāni chandāṅsy āpyante | samāptāni | tata ūrdhvam etad eva vakshyamāṇam ucchishyate | pūrvam anuktatvād utkarsheṇāvaṣishyate | tasyaivāvaṣishṭasya vāg iti nirdeṣaḥ | evakāras tu pūrvoktadevatāvyāvṛittyarthaḥ | Agnir vā devatendro vai devatā viṣve vai devā devatety evaṃ tasya-tasyāhno nirvāhakaṃ devatātrayam pūrvam uktatvān nāvaṣishṭam | vāgdevatā pūrvam anuktāvaṣishṭā | tasyā vācakaṃ vāg ity etac chabdarūpam | tad etad aksharaṃ vakārādivarṇātmakam punar api tryaksharam | tribhir aksharair upetam | katham etad iti | tad etat spashṭīkriyate | vāg ity ukte saty ekāksharam bhavati | vakāragakārābhyāṃ yuktasyākārāksharasyaikatvāt | tad evāksharam iti vāgdevatānāmnoccāryamāṇaṃ tryaksharam bhavati | ato vāgdevatāyā nāmany ekarūpatvaṃ trirūpatvaṃ ca sampannam |

4. tad yac caturtham | yasmāt kāraṇād vāg eva caturthasyāhno nirvāhikā | tasmāt kāraṇād yadi caturtham ahar upetā nyūn̄khayanty, okārasya sūtroktaprakāreṇoccāraṇaviṣeshaṃ kuryuḥ | tadānīm etad eva vāg ity etad aksharaṃ devatāyā vācakam abhilakshyāyachanti | udyamaṃ kurvanti | na kevalam udyamaḥ kiṃtv etad aksharaṃ vardhayanti | vṛiddhiprakāra eva pravibhāvayishantīty [1]) anena spashṭīkriyate | prabhutvaṃ vibhutvaṃ cāksharasya kartum ichanti | prabhutvaṃ sāmarthyaṃ, vibhutvaṃ viṣālatvam || nyūn̄khasvarūpam Āṣvalāyanena varṇitam | caturthe 'hani prātaranuvākapratipady ardharcādyor nyūn̄khaḥ | dvitīyaṃ svaram okāraṃ trimātram udāttaṃ triḥ | tasya-tasya coparishṭād aparimitān pañca vārdhaukārān anudāttān | uttamasya tu trīn | pūrvam aksharaṃ nihanyate nyūn̄khyamāne (7, 11, 1) iti | asyāyam arthaḥ | caturthe 'hani prāpte sati prātaranuvākasya yeyam ṛik prathamāsti, tasyā ṛico yau dvāv ardharcau tayor ardharcayor yāv ādī tayor ādyor nyūn̄khaḥ kartavyaḥ | nitarām atyantavishamaprakāreṇoṅkhanam uccāraṇaṃ nyūn̄khaḥ | katham iti | tad eva spashṭīkriyate | āpo revatīḥ kshayatheti prātaranuvākasya pratipat | tasyāḥ pūrvārdhasyādau yo 'yaṃ dvitīyasvara okāraḥ pakārād ūrdhvabhāvī, taṃ trimātropetam udāttasvarayuktaṃ trivāram uccārayet | ta ete traya okārāḥ sampadyante | tatraikaikasyaukārasyopari punar apy okārā ardhasvarūpā hrasvamātrā aparimitāḥ pañca voccāraṇīyāḥ | te cārdhaukā-

1) pravibhāvayishanti lesen im Texte alle Hss. Die sonderbare Erklärung des Scholiasten zeigt, dass diese Lesart auch ihm vorlag.

rāḥ sarve 'py anudattāḥ | uttamasya tu trimātrasyaukārasyopari trīn ardhaukārān uccārayet | teshv ardhaukāreshu prathamam aksharaṃ nihanyāt | atyantaṃ nīcasvareṇānudāttaṃ kuryād iti | evaṃ saty udāttās trimātrās traya okārā, ardhaukārās trayodaṣety evam okārāḥ shoḍaṣa sampadyante | prathamadvitīyayos trimātrayor madhye pañcānudāttā ardhaukārāḥ | dvitīyatṛitīyayos trimātrayor madhye pañcānudāttā ardhaukārāḥ | tṛitīyasya trimātrasyoparishṭād anudāttā ardhaukārās trayaḥ | so 'yam uccāraṇaviṣesho nyūn̄kha ity ucyate | so 'yaṃ nyūn̄khaṣ caturthasyāhna udyatyai | udyamanāya sarvasmād utkarshāya bhavati | Dieses lässt sich etwa so darstellen:

āpó3 ŏ ŏ ŏ ŏ ŏ, ó3 ŏ ŏ ŏ ŏŏ, ó3 ŏ ŏ ŏ. Vgl. Āṣvalāyana 7, 11, 7.

5. annaṃ vai | yo 'yam ukto nyūn̄kho 'sti tad etad annaṃ vai | annasādhanatvād annasvarūpam eva | katham etad iti | tad ucyate | ilāṣabdo 'nnavācī | tad yeshāṃ karshakāṇām asti te karshakā ilavāḥ | te ca varshantam parjanyam abhilakshya geshṇā harsheṇa gāyanto yadā caranti | atha tadānīm annādyam prajāyate | svakālavṛishṭiṃ samṛiddhiṃ ca dṛishṭvā karshakā hṛishyanti hṛishṭāṣ ca gāyantīti yad asti tatsadṛiṣam idaṃ caturthe 'hani nyūn̄kharūpam uccāraṇam | ato 'nenoccāraṇenānnam utpādayanti | tad evam annādyasya prajātyā utpādanārthaṃ sampadyate | tasmād annaprajātiyuktatvād eva caturtham ahar jātavad bhavati | jātavattvam etasminn ahani mantraliṅgatvenoparishṭād (5, 4, 2) vakshyate |

6. caturaksharena | mantre yo 'yam ādau caturaksharo bhāgas tena nyūn̄khayet | catvāry aksharāṇy uccārya tadante yathoktaṃ nyūn̄kham prayuñjyād iti kecid yājñikā āhuḥ |

8. samprati | samyak |

10. mukhataḥ | prātaranuvāke mukhato 'rdharcasyādau dvitīyasminn akshare nyūn̄khayet | prajānāṃ sarvāsām mukhenaivānnādanāt | tathā sati yajamānam annādyasya mukhata eva samīpa eva sthāpayati |

11. ājyaṣastre sthānaviṣeshaṃ vidhatte |

madhyataḥ | tṛitīyapāda ity arthaḥ | tathā cāṣvaslāyana āha | āgniṃ na svavṛiktibhir ity ājyam | tasyottamāvarjaṃ tṛitīyeshu pādeshu nyūn̄khaḥ (7, 11, 8) iti |

12. mukhataḥ | ardharcādau | tathā cāṣvalāyano marutvatīyaṃ nishkevalyaṃ ca nirūpya paṣcād idam āha | ṣrudhīhavīyasya tu tṛica ādye 'rdharcādishu nyūn̄khaḥ (7, 11, 28) iti |

4.

2. yad vāco rūpam | vākpratipādakaṣabdayuktam | vaimadam vimadākhyena maharshiṇā yuktam | riphatidhātuḥ kleṣārthe vartate | viṣeshakleṣenoccāritaṃ viriphitam | vichandā iti vividhachandasā

yuktam | yad ūnaṃ vātiriktaṃ vonatiriktam | aksharahrāsavṛiddhī ity arthaḥ |

3. viriphitam | nyūnkharūpeṇa viṣeshaklesenoccāritam | ata eva viriphitasya viṣeshakleṣarūpatayā yuktasya vimadākhyasya maharsheḥ sambandhi |

5. tā u daṣa jagatyaḥ | tā u tās tu sūktagatā ashṭāv ṛico daṣa jagatyaḥ sampadyante | kathaṃ sampattir iti | tad ucyate | sūktasyādyantayor ṛicos trir āvṛittyā dvādaṣa paṅktayo bhavanti | paṅktiṣ caiva catvāriṅṣadaksharā | tato militvāṣītyadhikacatuḥṣatākshaṛāṇi sampadyante | ashṭācatvāriṅṣadaksharāṇām jagatīnāṃ daṣasaṃkhyākānāṃ tāvanty evāksharāṇi | evaṃ jagatīsampattiḥ |

6. tā u pañcadaṣa | tās tu daṣa jagatyaḥ pañcadaṣānushṭubhaḥ sampadyante | tathā hi | ashṭācatvāriṅṣadaksharā jagatī | dvātriṅṣadaksharānushṭup | tathā saty ekaikā jagatī sārdhānushṭub bhavati |

7. tā u viṅṣatiḥ | tās tu daṣa jagatyaḥ punar api pratyekaṃ dvedhā vibhajyamānāṣ caturviṅṣatyaksharā gāyatryo viṅṣatir bhavanti | gāyatrīsambaddhaṃ cānyatra prāyaṇīyam prathamam ahaḥ | gāyatro vā aindravāyavo, gāyatram prāyaṇīyam ahaḥ (Ts. 7, 2, 8, 1) iti ṣrutyantarāt | idaṃ cāhar madhyame tryahe prathamatvāt punaḥ prāyaṇīyam | ato gāyatrīdvārā sambandhasya vaktuṃ ṣakyatvād etat sūktaṃ caturthasyāhno nirūpakam |

8. tad etat | tad etad āgnim ityādi sūktam udgātṛibhiḥ pūrvam astutaṃ, hotṛibhir apy aṣastaṃ tasmād ayātayāma gatasāraṃ na bhavatīti sākshād yajña eva | yajñamadhye sāratvāt | tathā sati yady etat sūktam atrājyam bhavet | tadānīṃ yajñarūpād eva sūktād yajñarūpam ahas tanvate | vistārayanti | kiṃcāhardevatāṃ vācam eva tena sārayuktena punaḥ prāpnuvanti | tac ca madhyamasya tryahasya saṃtatyai vichedarāhityāya bhavati |

10. vāyo ṣukraḥ | atrādyais tribhiḥ pratīkair ekas tṛicaḥ | itaraiḥ shaṭpratīkaiḥ shaṭ tṛicāḥ |

11. taṃ tvā | atra yad etad īmaha iti padam asti, tad yācāmaha ity asminn arthe vartate | yācñā ca dīrghakālenà phalapradā | tasmād etad ahar abhyāyāmyam iva | abhito dīrghaṃ kartavyam iva prayogabāhulyena dṛiṣyate | tena yācñārthavācidhātudvāreṇa dīrghatvena sāmyapratīter idam mantravākyaṃ caturthasyāhno nirūpakam |

12. idaṃ vaso | ātānaḥ ṣastrakḷptiḥ | sā cedaṃ vaso sutam ityādikāsv asmiṅṣ caturthe 'hani pūrvoktena prathamenāhnā samānā | tat sāmyaṃ caikaṃ liṅgam |

15. tad u | tad u tat tu sūktaṃ trishṭupchandaskam | pratishṭhitāni padāni pratiniyatāksharasaṃkhyāyuktāḥ pādā yasmin sūkte tat pratishṭhitapadam | tādṛiṣena tena sūktena savanam mādhyaṃ-

dinasavanagatam marutvatīyaṣastraṃ dādhāra | dhāritavān bhavati | etena sūktena svayam āyatanāt svakīyagṛihāt kadācid api na pracyavate |

16. imaṃ nu | imaṃ nv ityādis tṛicaviṣeshaḥ paritaḥ pūrvoktānām ante prakshepaṇīyaḥ |

18. tad vai | yasmiñ chandasi nivitpadasamūhaḥ prakshipyate tad etac chando vahati | savanasya nirvāhakam bhavati | tasmān nirvāhaṇāya tāsu gāyatrīshu nividaṃ dadhyāt |

19. pibā somam | pṛishṭhastotrasādhanasya vairājasāmna ādhāraḥ pibā somam ityādiḥ stotriyas tṛicaḥ | ṣrudhī havam ityādy anurūpaḥ |

21. tvām id dhi | tvām id dhīty asyām ṛici bṛihatsāmotpannam | tasmād etaṃ yonibhūtam pragātham pūrvoktadhāyyām anu paṣcāc chaṅset |

5.

11. tā u | tā u tās tu sūktagatā ṛico vichandaso vividhachandoyuktāḥ | tatraikaviṅṣatir dvipadāḥ santy, avaṣishṭāṣ catushpadāḥ santi | tena vichandastvenāhno nirūpakam |

6.

1. gaur vai | pūrvatra vāg ekaṃ gaur ekaṃ dyaur ekam (5, 3, 2) iti devatāyā rūpatrayam uktam | tatra vāgātmakaṃ rūpaṃ caturthe 'hany uktam | pañcamasyāhno gaur eva devatā nirvāhikā | stomānām madhye triṇavo nirvāhakaḥ | tasya triṇavasya stomasya svarūpaṃ Chandogair evam āmnātam | navabhyo hiṃkaroti sa tisṛibhiḥ sa pañcabhiḥ sa ekayā | navabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa pañcabhiḥ | navabhyo hiṃkaroti sa pañcabhiḥ sa ekayā sa tisṛibhiḥ | vajro vai triṇavaḥ (Tāṇḍya 3, 1, 1) iti | asyāyam arthaḥ | ekas tṛicas tisṛibhiḥ paryāyair āvartanīyaḥ | tatra prathamaparyāye prathamāyās triḥ pāṭho dvitīyāyāḥ pañcakṛitvaḥ pāṭhas tṛitīyasyāḥ sakṛid eva pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho dvitīyāyās triḥ pāṭhas tṛitīyasyāḥ pañcakṛitvaḥ pāṭhaḥ | tṛitīyaparyāye prathamāyāḥ pañcakṛitvaḥ pāṭho dvitīyāyāḥ sakṛit pāṭhas tṛitīyasyās triḥ pāṭhaḥ | evam āvṛittābhiḥ saptaviṅṣatisaṃkhyābhir ṛigbhis triṇavaḥ stomo bhavati |

5. paṣurūpam | tathāvidhaṃ ca paṣurūpaṃ yad asti tad api liṅgam | paṣurūpasya bahuvidhatvam eva yad adhyāsavad ityādinā prapañcyate | adhikapādasya prakshepo 'dhyāsaḥ | prakṛitau yāvad asti tāvato 'py adhikapādopetam adhyāsavat | paṣūnām api caturbhyaḥ pādebhyo 'dhikam mukham ekam parigaṇyate | ato 'dhyāsavat paṣurūpam bhavati | tad eva vikshudrā ity anena spashṭīkri-

yate | vividhāḥ kshudrā vikshudrāḥ | ekasmād anyo nyūnas, tasmād apy anyo nyūnaḥ | gajāpekshayāṣvaḥ kshudras, tadapekshayā mahishaḥ kshudras, tato gaus, tato 'jety evam paṣushu kshudratvaṃ drashṭavyam |

vāmam | yad vāmaṃ ramaṇīyaṃ sūktaṃ svaravarṇādibhiḥ ṣrāvyam bhavati | tad api paṣurūpam | loke 'pi gavāṣvādipaṣava iti yad asti tad vāmaṃ ramaṇīyaṃ dṛiṣyate |

yat pāṅktam | ekaṃ liṅgam pāṅktaṃ yat punarvacanaṃ tat pañcasaṃkhyāyuktam | pūrvatra paṅktichandaḥsambaddham iti viṣeshaḥ |

6. imam ū shu | imam ū shv ityādisūkte jagatīchandoyuktā ādyā navarcaḥ ṣaṅsanīyāḥ | tatra tṛitīyasyām ṛici jagatīchandaskebhyaṣ caturthapādebhyo 'dhikaḥ pādo bharadvājāya sapratha ity esha samāmnāyate | ato 'dhikapādayuktatvād idam adhyāsavalliṅgam | tatra paṣusvarūpam | paṣor api pādacatushṭayād adhikasya mukhasya vidyamānatvāt |

7. ā no yajñam iti dve ṛicau | ā no vāyav ity ekā | so 'yam prathamas tṛicaḥ | rathenetyādir dvitīyaḥ | bahava ityādis tṛitīyaḥ | imā u vām ityādiṣ caturthaḥ | pibā sutasyedyādiḥ pañcamaḥ | devaṃ-devam iti shashṭhaḥ | bṛihad iti saptamaḥ | tad etat saptakam bṛihatīchandoyogād bārhatam |

13. marutvān | parito 'nte prakshepaṇīyaḥ paryāsaḥ || tasmiṅs tṛice nividdhānaṃ vidhatte | tā u etc.

7.

1. mahānāmnīshu | S. 4, 4, 1.

3. imān vai | nanu ṣakvarīshūtpannaṃ sāma ṣākvaram iti vaktavyam | ṣakvarī ca saptapādopetā | na caitā ṛicas tathāvidhāḥ kiṃtu pādacatushṭayopetā anushṭubhaḥ | tat katham āsāṃ ṣakvarītvam ity āṣaṅkya ṣaktipradatvāc chakvarītvam iti nirvacanaṃ darṣayati | imān vai etc.

4. tā ūrdhvāḥ | yā etā mahānāmnyaḥ santi tāḥ sīmna ūrdhvā abhyasṛijata | agnim īḷa ity ārabhya yathā vaḥ susahāsatītyantā dāṣatayīnāṃ sīmā | tasyāḥ sīmna ūrdhvabhāvinīḥ kṛitvā Prajāpatir abhitaḥ sṛishṭavān | ata evaitāḥ saṃhitāyāṃ nāmnāyante kiṃtv āraṇyakāṇḍa āmnāyante | athavā | navaitā ṛicas trivedebhya upari sthitatvena prayujyante | tathā cāṣvalāyana āha | ṣākvaraṃ cet pṛishṭham mahānāmnyaḥ stotriyaḥ | tā adhyardhakāraṃ nava prakṛityā tisro bhavanti (7, 12, 10) iti | asyāyam arthaḥ | yadā ṣākvarasāmnā pṛishṭhastotraṃ nishpādyate tadānīm mahānāmnya ṛicaḥ stotriyas tṛico bhavanti | tās tu prakṛityā svabhāvena navasaṃkhyākās tathāpi tisraḥ kartavyāḥ | adhyardhakāram iti tatropāya ucyate | adhikenārdhena yuktām ekām ṛicam ekam ardharcaṃ kṛitvety uktam bhavati | tatas trayāṇām ardharcānām ekārdhatve sati tisra ṛico bhavantīti[1]) | so 'yaṃ sīmollaṅghanaprakāraḥ | yasmāt sīmna ūrdhvāḥ satīḥ Prajāpatir asṛijata tasmāt simā ity etannāmakā abhavan | mahānāmnīnām anena prakāreṇa simānāmakatvaṃ vijñeyam |

5. svādor itthā | svādor ityādir adhyayanaprakāreṇaikas tṛica, upa na ityādir dvitīya, indraṃ viṣvā iti tṛitīyaḥ | etat trayam militvā pūrvoktastotriyasādṛiṣyād anurūpas tṛico bhavati |

8. mo shu tvā | ṛigdvayam eva sarvatra pragāthasya svarūpam | atra tu rāyas kāma ity eshā dvipadādhikatvena prakshiptā | tasmād ayam pragātho 'dhyāsavān |

8.

4. tam indram | ṣastrānte prakshepaṇīyaṃ tṛicaṃ vidhatte | tam indram etc.

10. stushe janam | trishṭupchandaske sūkte viṣa ādevīr ity ekaḥ pādo 'dhikaḥ prakshipyate | so 'yam adhyāso liṅgam |

14. agnir hotā | trishṭupchandaskasya tṛicasyāvasāne tā taremety adhikaḥ pādo 'dhyāsaḥ |

9.

2. athāsmin shashṭhe 'hany ṛitupraisheshv ṛituyājasūkte kaṃcid viṣeshaṃ vidhātum prastauti |

na vai | devāḥ sarve 'py anyonyasya gṛihe vāsaṃ naiva kurvanti kiṃtu svasva eva gṛihe | evaṃ ca saty ṛitur apy ṛitor anyasya sthāne na vasati | kiṃtu sarvo 'pi vasantādyṛituḥ svasva eva sthāne nivasati | tasmāt kāraṇād yathāyathaṃ svasvasthānam anatikramya sarve 'py ṛitvija ṛituyājān yajeyuḥ | asampradāyam anyasmā adattvā | ayam arthaḥ | ṛitugrahāṇām pracāro yadā vartate tadānīm maitrāvaruṇaḥ praishasūktagatena mantreṇa hotrādīn preshyati | ante ca yājyayā vashaṭkāraṃ kurvanti | adhvaryuyajamānau tu preshitau svasvayājyāṃ hotre prayachataḥ | tad idam prakṛitāv anushṭhānam | atra tu tau hotre na prayachataḥ kiṃtu svayam eva yājyām paṭhata iti | tathā sati yathartu taṃ-taṃ ṛitum anatikramya sarvān ṛitūn ṛitvijaḥ kalpayanti | svasvaprayojanasamarthān kurvanti | ṛitūnāṃ tathā kalpane sati janatā janasamūho yathāyathaṃ svaṃ-svaṃ sthānam anatikramya vyavasthitāḥ sukhinyo bhavanti | evam ṛituyājā atra prastutāḥ || tatraitac cintyate | kim ṛituyājeshu praishavashaṭkārau prakṛitivan na kartavyāv uta kartavyau | āho svit prakārāntareṇa kartavyāv iti | tatra tāvad akāraṇapaksham upanyasyati

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1) Vgl. Sāyaṇa zu Aitareyāraṇyaka 4, 1, 1.

3. tad āhuḥ | ṛituyājārtham maitrāvaruṇena paṭhitavyā mantrā ṛitupraishāḥ | taiḥ praishamantrair hotrādīn prati ca na preshitavyam | hotā yakshad Indram ityādibhiḥ praishaṇaṃ na kartavyam | hotrādibhiṣ ca ṛitupraishamantrair na vashaṭkartavyam | yājyātvena na paṭhitavyā ity arthaḥ | tatreyam upapattiḥ | ya ṛitupraishās te sarve 'pi vāg vai vāgrūpaiva | vāk ca shashṭhe 'hany āpyate | samāpyate | na hi samāptāyāṃ vāci mantraprayogo yujyate | iti nishedhavācinām abhiprāyaḥ || teshām eva matam āṣritya vidhivādinām pakshe doshaṃ darṣayati |

4. yad ṛitupraishaiḥ | yady ṛitupraishās tatpūrvako vashaṭkāraṣ cānushṭhīyeran | tadānīm āptāṃ samāptāṃ vācam eva ṛicheyuḥ | kīdṛiṣīṃ vācam | ṛikṇavahīm | vaho balīvardasya lāṅgalādivahanapradeṣaḥ | vṛikṇo bhagno vaho vahanapradeṣo yasyā vācaḥ sā ṛikṇavahī | ṣrāntatvād yajñabhāraṃ voḍhum aṣaktety arthaḥ | vahārāviṇīm | aṣakyavahananimitto rāvo rodanarūpo dhvanir yasyāḥ sā vahārāviṇī | tādṛiṣīm upadravadvayayuktāṃ vācaṃ vināṣayeyuḥ || evam anushṭhānapakshe dosham uktvā nishedhapakshe vyavasthite sati vidhivādī svābhipretam anushṭhānaṃ hṛidi nidhāya nishedhapakshe bādham upanyasyati |

5. yad v ebhiḥ | yad u yadi vā ebhir mantrair na preshyeyur, yadi vā ebhir yājyāmantrair na vashaṭkuryuḥ | tadānīm ṛitvijo yajñasyācyutād avinashṭāt prayogāc cyaveran | vinaṣyeyuḥ | yajñaprayogaḥ sāṅgo na bhaved ity arthaḥ | kiṃcaitasmād yajñāt svakīyaprāṇāt Prajāpateḥ svakīyayajamānād gavādipaṣubhyaṣ ca jihmā īyuḥ | ṛitvijaḥ sarve 'pi kuṭilā bhūtvā gacheyuḥ | yajñaprāṇayajamānapaṣubhyo bhrashṭā bhaveyur ity arthaḥ || itthaṃ vidhinishedhapakshayor ubhayor api bādham uktvā prakārāntareṇānushṭhānaṃ siddhāntayati |

6. tasmād ṛigmebhyaḥ | yasmād anushṭhānapakshe ṣrāntām ityādyuktadoshaḥ parityāgapakshe tv acyutād ityādyuktadoshaḥ | tasmād doshadvayaparihārāya prakārāntareṇānushṭheyam | prakṛitau hi maitrāvaruṇas taṃ-tam praishamantram paṭhitvā hotar yajetyādinā preshyati, hotrādayaṣ ca tata ūrdhvaṃ yājyām praisharūpām eva paṭhitvā tadante vaushaḍ iti vashaṭkurvanti | atra tu na tathā kartavyam | kiṃ tarhy ṛigmebhya evādhy ṛikṣiraskebhyo hotrādivishayapraishebhya evordhvam maitrāvaruṇo hotar yajetyādinā preshyet | hotrādayaṣ ca tathaiva ṛigmebhyo 'dhi vashaṭkṛitya tubhyaṃ hinvānā ityādyṛikṣiraskaiḥ praishair yajeyuḥ | tathā sati prakṛitivad anushṭhānābhāvād vācam āptām ityādir anushṭhānapakshe prokto dosho na bhavati | anushṭhānaparityāgasyāpy abhāvāt pratishedhapakshe 'cyutād ityādir dosho 'pi na bhavati |

10.

1. pārucchepīḥ | prātaḥsavane mādhyaṃdinasavane ca yāḥ prasthitayājyāṣ codakena prakṛititaḥ prāptāḥ | tāsām purastāt pārucchepīḥ parucchepākhyena maharshiṇā dṛishṭā ṛica upadadhyuḥ | ekaikām pārucchepīm ṛicam uktvā paṣcād ekaikām prathitayājyām paṭhet | vṛishann indra vṛishapānāsa indava ityādyāḥ, pibā somam indra suvānam adribhir ityādyāṣ ca pārucchepya ṛicaḥ Sūtrakāreṇa (8, 1, 2. 4) vispashṭam udāhṛitāḥ | pārucchepīshv ṛikshv yac chando 'sti tad idaṃ rohitanāmakam |

3. tad āhuḥ | saṃkhyāsāmyāt pañcapadopetā ṛicaḥ pañcame 'hani yuktāḥ | shaṭpadopetāḥ shashṭhe 'hani | pārucchepyas tu saptapadopetāḥ | ataḥ shashṭhe 'hani tacchaṅsanam ayuktam iti codyavādinām abhiprāyaḥ || tatrottaram āha |

4. shaḍbhir eva | ekaikasyām ṛici ya ete prathamabhāvinaḥ shaṭ pādās taiḥ sarvair yadā shashṭham ahar āpnuvanti | tadānīm uparitanaṃ yat saptamam ahas tad apachidyaiva pṛithaktvena tasya vichedaṃ kṛitvaiva prāpnoti | tasmād vichinnaṃ saptamam ahas tena saptamena pādenābhimukhyenopakramya vasanti |

11.

1. tad yad etat | samudramadhyasthitānāṃ dhanānām ākarshaṇe kiṃ sādhanam iti | tad ucyate | tat tatra pārucchepīyāsv ṛikshu yad etat padam pāṭho 'sti | kīdṛiṣam | punaḥpadam | shaṭsu pādeshu samāpteshu punaḥ paṣcād uccāryamāṇaḥ sumṛiliko na ā gahīty evaṃvidhaḥ saptamaḥ pādaḥ | sa eva dhanānām āsañjanāyāsaktāni kṛitvā samākarshaṇāyāṅkuṣo 'bhūt |

12.

1. pūrvatra vāg ekaṃ gaur ekaṃ dyaur ekam iti yat tṛitīyaṃ devatāsvarūpam uktaṃ, seyaṃ devatā shashṭham ahar nirvahati | tathā stomānām madhye trayastriṅṣaḥ stomo nirvāhakaḥ | tasya stomasya svarūpaṃ Chandogair evam āmnāyate | ekādaṣabhyo hiṃkaroti sa tisṛibhiḥ sa saptabhiḥ sa ekayā | ekādaṣabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa saptabhiḥ | ekādaṣabhyo hiṃkaroti sa saptabhiḥ sa ekayā sa tisṛibhiḥ | anto vai trayastriṅṣaḥ (Tāṇḍya 3, 4, 1) iti || asyāyam arthaḥ | eka eva tṛicas tribhiḥ paryāyair āvartanīyaḥ | tatra prathame paryāye prathamāyās trir abhyāso madhyamāyāḥ saptakṛitvo 'bhyāsa uttamāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho madhyamāyās trir abhyāsa uttamāyāḥ saptakṛitvo 'bhyāsaḥ | tṛitīyaparyāye prathamāyāḥ saptakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyās trir abhyāsaḥ | evaṃ trayastriṅṣastomanishpattir iti |

revatīr naḥ sadhamāda ity asyām ṛicy utpannaṃ sāma raivatam | gāyatryādibhyaṣ chandobhyo 'ksharair adhikatvād atichandā iti kasyacic chandaso nāmadheyam |

5. stīrṇam | stīrṇam barhir ity ādyas tṛicaḥ | ā vāṃ ratha iti dvitīyaḥ | sushumā yātam iti tṛitīyaḥ | yuvāṃ stomebhir iti caturthaḥ | avar maha iti dve ṛicau | vṛishann indrety ekā | ubhābhyām pañcamas tṛicaḥ | astu ṣraushaḍ ity ekā | o shū ṇa ity ekā | ye devāsa ity ekā | etat tritayaṃ shashṭhaḥ | iyam adadād iti saptamaḥ | ity etat sarvam praügaṣastraṃ kuryāt || ṣastrāntarasya pratipadaṃ tṛicaṃ vidhatte |

6. sa pūrvyaḥ | atra mahānām iti mahacchabdaḥ pādasyānte dṛiṣyate | shashṭhaṃ cāhaḥ pṛishṭhyākhyasya shaḍahasyānto bhavati | tasmād antatvaliñgena shashṭhe 'hani yogyam | yadvā | mahato 'py adhikasyānyasyābhāvān mahad ante ity antatvaṃ vyākhyeyam |

7. traya indrasya | S. 5, 1, 13.

9. sa yo vṛishā | marutvān no bhavatv ity asya caturthasya pādasya sarvāsv ṛikshu vidyamānatvāt samānodarkatvam || tṛicātmakaṃ sūktāntaraṃ vidhatte |

10. indra marutvaḥ | asmin sūkte tebhiḥ sākam ityādis tṛitīyasyām ṛici tṛitīyaḥ pādaḥ | tatra Vṛitraṃ khādati bhakshayatīti vṛitrakhādaḥ | tena bhakshaṇena Vṛitrasyāvasānam maraṇaṃ sampadyate | tasmāt khādo Vṛitrasyāntaḥ | shashṭhasyāntatvam pūrvam evoktam | ato 'ntavattvaṃ liñgam | yady apīdaṃ sūktaṃ na bhavati tathāpi sūktasthānāpannatvāt sūktam ity uktam |

12. ṣastrasyāntimaṃ tṛicaṃ vidhatte |

ayaṃ ha | svar marutvatā jitam iti dvitīyaḥ pādaḥ | tatra bhūtārthavāciktapratyayānto jayatidhātur ekaṃ liñgam | kiṃca jayasya yuddhāvasānatvāj jitam iti ṣabdo 'ntapratipādakaḥ | tad etad antavattvam aparaṃ liñgam |

17. indram it | asya pragāthasya sarveshv api pādeshv indraṣabdāvṛittes tāladhvanisadṛiṣatvān ninṛittaval liñgam |

13.

2. pra ghā nu | somasya tā mada indraṣ cakārety asya caturthapādasya bahushv ṛikshu vidyamānatvāt samānodarkatvam |

5. nishkevalyasya ṣastrasyāntimaṃ tṛicaṃ vidhatte |

upa no haribhiḥ | tisṛishv apy ṛikshūpa no haribhir iti pādasyaikatvāt samānodarkatvam |

8. tat savituḥ | tat savitur iti dve ṛicau pratipaccheshabhūtau, dosho āgād ity esha sūtre paṭhitas tṛico 'nucaraḥ | atra bhūtārthavācī gamidhātur yo 'sti tasyārtha āgād iti ṣabdenocyaté | bhūtārthavācitvād gataṃ gamanasamāptir anto bhavati | tad etad antavattvaṃ liñgam || yasmād atra Sūtrakāro (8, 1, 18) 'bhi tyam ity ekām ṛicaṃ tat savitur iti dve ṛicau militvā pratipattṛicatvenoktvā dosho āgād ityādikas tṛico 'nucara ity uktavān | tasmād asmābhis tat savitur iti vākyam pūrvaṣeshatvena vichedanīyam |

10. katarā | dvitīyasyā ṛicaṣ caturthe pāde dyāvā rakshatam pṛithivī ity uktatvād idaṃ sūktaṃ dyāvāpṛithivīyam | tatra dyāvā rakshatam iti pādasya bahushv ṛikshu vidyamānatvāt samānodarkatvam |

11. kim u | kim u ṣreshṭha ity asmin sūkte trayodaṣarcaḥ ṣaṅsanīyāḥ | tatra caturthyā ṛicaḥ prathamapāde cakṛivāṅsa ṛibhava iti ṣrutatvād idam ārbhavam | upa na iti sūkte catasraḥ | Āṣvalāyana 8, 8, 8 | tatra prathamapāde ṛibhukshā iti ṣrutatvāt tad apy ārbhavam | Ṛibhavo hi naro manushyāḥ | ata ava manushyān antaḥ praveṣayitum asahamānā agnivasvādayaḥ somapānavelāyām Ṛibhūn niḥsāritavantaḥ | etac cārbhavaṃ ṣaṅsaty Ṛibhavo vai deveshu (3, 30) ityādāv upākhyāne tulyam avagamyate | te ca narā Ṛibhavaḥ ṣasyante kathyante yasmin sūkte tan nārāṣaṅsam | tad ekaṃ liñgam | tathaivopa na vājā iti sūktasya tṛitīyasyām ṛici tryudāyam iti triṣabdaḥ ṣrutaḥ | tad etat tritvaṃ dvitīyaṃ liñgam |

12. idam itthā | idam itthety ekaṃ sūktaṃ, ye yajñenety aparam |

14.

2. nishṭhāvam | kīdṛiṣam Manum | nishṭhāvam | dhanavibhāgāder dharmarahasyaṃ niḥṣesheṇa sthitir nirṇayo nishṭhā | sā yasminn asti sa nishṭhāvaḥ | tādṛiṣam | dharmarahasyanirṇetāram ity arthaḥ | avavaditāram | jyeshṭhaputrasyaitāvad, dvitīyasyaitāvad, anyasyaitāvad ity avachidya vadituṃ samartho 'vavaditā | tādṛiṣam |

3. tān ete sūkte | idam ittheti ye yajñeneti caite ubhe sūkte ṣaṅsaya | tatas teshām ṛishīṇāṃ yat sahasrasaṃkhyaṃ dhanaṃ satrapariveshaṇaṃ satrārtham paritaḥ sampāditam | tat sarvam anushṭhānād ūrdhvam avaṣishṭaṃ te dhanaṃ tubhyam Añgiraso maharshayaḥ svargam prāpnuvanto dāsyantīti |

15.

3. pratishṭhāyā enam | avighnena karmasamāptir daivī pratishṭhā | tatsādhanabhūtadhanādisampattir mānushī pratishṭhā |

4. Sukīrtinā | Kakshīvān ity abhihitaḥ kaṣcid ṛishiḥ | tasya putraḥ sukīrtināmakaḥ | tena dṛishṭam apa prāca indreti sūktam api tannāmakam | tac ca vṛishākapisūktāt prāg eva samīpe ṣaṅsanīyam | tena Sukīrtinā hotā yonim vyahāpayat | garbhanirgamāya vivṛitam akarot | ata eva tasyā ṛicaṣ caturthapāda urau yathetyādir āmnāyate |

6. madhvo vo nāma | asmin sūkte marudvishayam abhivyāharaṇīyam arthajātam bahv asti | bahutvaṃ caikatvadvitvāpekshayā saṃkhyāyām avasānatvād anto bhavati | tad etad antatvaṃ liṅgam |

8. sa pratnathā | devā agnim ity asya caturthapādasya sarvāsv apy ṛikshu paṭhitatvāt samānodarkatvam || dhārayann ity etasya punaḥ-punaḥ paṭhitasyānuvādena tadabhiprāyaṃ sadṛishṭāntaṃ darṣayati |

9. dhārayan-dhārayan | hotāsmin sūkte caturtheshu pādeshu dhārayan-dhārayann iti punaḥ-punaḥ paṭhitvā ṣaṅsati | tasya ko 'bhiprāya iti | so 'bhidhīyate | antaḥ ṣastrasyāvasānapradeṣaḥ | tasya prasraṅsāt prakarsheṇa sraṅsanāc chaithilyād ayaṃ hotā bibhāya | bhītim prāptavān | sraṅsanaparihārārthe dṛishṭānto 'bhidhīyate | yathā loke rajjuṃ nirmimāṇaḥ purushaḥ punarāgrantham punaḥ-punar āgrathyāgrathya punarnigrantham punaḥ-punar nigrathya-nigrathya tasyā rajjor antam badhnīyāt | dīrghāyā rajjvā agraṃ sūkshmam punaḥ pṛishṭhataḥ pratyākṛishya veshṭanaṃ kṛitvāgranthanaṃ nāma | tasyā dṛiḍhībhāvo nigranthanaṃ nāma | ity eko dṛishṭāntaḥ | anyo 'py abhidhīyate | yathā vā loke carmakāra ārdrasya carmaṇaḥ saṃkocanivāraṇāya bhūmau tat prasārya dṛiḍham ākṛishya carmaṇo 'nte mayūkhaṃ ṣaṅkuṃ carmaṇo dhāraṇāya bhūmau nihanyād, dṛiḍham bhūmipravishṭaṃ kuryāt | hotuḥ punar dhārayann iti ṣaṅsanaṃ yad asti tad etat tādṛiṣam | pūrvoktadṛishṭāntasamānaṃ drashṭavyam | tad etac chaṅsanam yajñasya saṃtatyai bhavati |

16.

1. dvādaṣāhagate navarātre trayas tryahāḥ | tatra prathamadvitīyau tryahāv uktau | tāvatā pṛishṭhyaḥ shaḍahaḥ samāptaḥ | yas tu tṛitīyas tryahas tatra yāni trīṇy ahāni tāni chandomanāmakāni | tatra prathamaṃ, navarātrāpekshayā saptamaṃ yad ahar asti, tatra mantraliṅgaṃ darṣayati | yad vā eti etc.

9. āpyante | trivṛitpañcadaṣasaptadaṣaikaviṅṣatriṇavatrayastriṅṣākhyā ye stomās te sarve 'pi shashṭhe 'hany āpyante | samāptāḥ | gāyatrītrishṭubjagatyanushṭuppaṅktyatichandobhidhāni sarvāṇi chandāṅsi ca samāptāni | tathā sati yathaivādo vakshyamāṇaṃ nidarṣanaṃ tathaiva saptamasyāhnaḥ pravṛittir drashṭavyā | kiṃ nidarṣanam iti | tad ucyate | yathā darṣapūrṇamāsādipuroḍāṣādidravyāṇy avadāya paṣcāt tāny avadānasthānāny ājyasthālyā ājyena punaḥ pratyabhighārayanti | kimartham iti | tad ucyate | ayātayāmatāyai | gatasāratvaparihārāya punar api havishṭvayogyatārtham | evam evaitasmin saptame 'hani stomāñ chandāṅsi ca punar api pratyupayanti | pratipadyānutishṭhanti | tathā saty anushṭhitasya punar anushṭhānaṃ carvitacarvaṇasamānam iti yātayāmatvaṃ gatasāratvam bhavet | ato yad etat samudrād ūrmir ityādikaṃ saptamasyāhna ājyam bhavati | tad etad ayātayāmatāyai punar api sāratvasiddhyartham bhavati | tasmiñ chastre ghṛitasya nāma guhyam iti ghṛitaṣabdasya vidyamānatvāt pratyabhighāraṇasāmyam bhavati | yady api trivṛidādayaḥ stomāḥ saptame 'hani punar nānushṭhīyante, tathāpi caturviṅṣādayaṣ chandomanāmakā anushṭhāsyante | tasmād ayātayāmatvaṃ stomatvasāmyenābhihitam |

11. ā vāyo | atrādyaiḥ shaḍbhir dvau tṛicau | itare pañca tṛicāḥ |

14. tad u | tad u tat sūktaṃ kayāṣubhāṣabdopetatvāt kayāṣubhīyanāmakam | astv evaṃ kiṃ tata iti cet | ucyate | etad eva kayāṣubhīyanāmakaṃ sūktaṃ saṃjñānam parasparaikamatyasādhanam | kiṃcaitat saṃtāni saṃtānakaram prāṇānām avichedena dīrghāyushyakaraṇam |

19. paṣavaṣ chandomāḥ | caturviṅṣacatuṣcatvāriṅṣāshṭācatvāriṅṣākhyāṣ chandomāḥ paṣusādhanatvāt paṣurūpāḥ | tasmāc chandomayukte 'smiṅs tryahe chandodvayānushṭhānam paṣuprāptyai bhavati | chandobhir gāyatrītrishṭubjagatībhir aksharasaṃkhyādvāreṇopamīyanta iti caturviṅṣādayas trayaṣ chandomāḥ | tatra gāyatryā caturviṅṣatyaksharayā sadṛiṣo yaṣ caturviṅṣastomas, tasya pratipādakam ashṭābhyo hiṃkarotītyādikaṃ Chandogabrāhmaṇaṃ caturviṅṣam etad ahar upayanty ārambhaṇīyam (4, 12) ity atraivodāhṛitam | yac catuṣcatvārīṅṣastomasya nirūpakaṃ Chandogabrāhmaṇam evam āmnāyate | pañcadaṣabhyo hiṃkaroti sa tisṛibhiḥ sa ekādaṣabhiḥ sa ekayā | caturdaṣabhyo hiṃkaroti sa ekayā sa tisṛibhiḥ sa daṣabhiḥ | pañcadaṣabhyo hiṃkaroti sa ekādaṣabhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 9, 1) iti | asyāyam arthaḥ | tribhiḥ paryāyais tṛicasyāvṛittau prathame paryāye prathamāyā ṛicas trir abhyāso madhyamāyā ṛica ekādaṣakṛitvo 'bhyāsa uttamāyā ṛicaḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho madhyamāyās trir abhyāsa uttamāyā daṣakṛitvo 'bhyāsaḥ | tṛitīyaparyāye prathamāyā ekādaṣakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyās trir abhyāsaḥ | so 'yaṃ catuṣcatvāriṅṣastoma iti [1]) || atha bṛihatsāmasādhyapṛishṭhastotrasyādhārabhūtaṃ stotriyam pragāthaṃ tadanurūpaṃ ca vidhatte |

20. tvām it | tvām id dhīty ekaḥ pragāthaḥ | tvaṃ hy ehīti dvitīyaḥ | tad ubhayaṃ saptame 'hani nishkevalyaṣastre ṣaṅsanīyam | nanv ayugmam ahaḥ saptamam | tathā sati rathaṃtarapṛishṭham parityajya bṛihatpṛishṭhaṃ kim ity upādīyata iti cet | vacanabalād iti brūmaḥ | kiṃ hi vacanaṃ na kuryān, nāsti vacanasyātibhāra iti nyāyāt | bṛihatpṛishṭhasvīkāre kāṃcid yuktim āha |

21. yad eva | pūrvasya shashṭhasyāhno yad eva pṛishṭhastotraṃ

1) Ueber den ashṭācatvāriṅṣa stoma s. 4, 12, 9.

tad evātra kṛitam bhavati | tasya prayojanaṃ tūparishṭād vakshyate | nanu shashṭhe 'hany api raivatam pṛishṭhaṃ na tu bṛihad iti cet | naisha doshaḥ | bṛihadraivatayoḥ kāryakāraṇabhāvenaikatvād ity abhipretya bṛihac ca vā idam agre rathaṃtaraṃ cāstām (4, 28) ity atra pratipāditam || kāryakāraṇabhāvam iha smārayati |

22. yad vai | vairūpaṣākvarayor rathaṃtarajanyatvāt tadrūpatvam | vairājaraivatayor bṛihajjanyatvāt tadrūpatvam | evaṃ ca sati shashṭhe 'hani raivatasya bṛihattvaṃ vyavahartuṃ ṣakyate || idānīm atra saptame 'hani bṛihatpṛishṭhasvīkāre prayojanam āha |

23. tad yat | tat tasmāt shashṭhe 'hani kṛitasya raivatasya tadrūpatvāt kāraṇād yatra saptame 'hani bṛihatpṛishṭhaṃ kriyate | tad idānīṃ shashṭhe 'hany anushṭhitena bṛihataivāsmin saptame 'hani tad bṛihatpṛishṭham pratyuttabhnuvanti | atītatvena shashṭhasya punar uddharaṇam pratyuttambhanam | etac cāstomakṛintatrāya sampadyate | stomānāṃ trivṛitpañcadaṣādīnāṃ kṛintatraṃ kṛintanaṃ chedaḥ | tadrāhityam astomakṛintatram | tadartham atra svīkāraḥ || vipakshabādhopanyāsamukhenaiva tad eva spashṭayati |

24. yad rathaṃtaram | shashṭhe 'hany anushṭhitasya bṛihato 'smin saptame 'hany anuvṛittim parityajya yugmadinatvam āṣritya yadi rathaṃtarapṛishṭhaṃ svīkriyate | tadānīṃ shashṭhasaptamayor anuvṛittyabhāvāt kṛintatraṃ vichedanaṃ syāt | shashṭhe bṛihat kṛitaṃ saptame tan na kṛitaṃ, kiṃtu rathaṃtaraṃ kṛitam iti vichedaḥ || vipakshabādham upanyasya svapaksham upasaṃharati |

25. tasmāt | yasmād bṛihati kṛite vichedaḥ parihriyate tasmād ity arthaḥ |

27. abhi tvā | nitarāṃ vartanam anushṭhānaṃ nivartanaṃ na tu parityāgaḥ | āyatanenāyugmatvasthānena rathaṃtarasambandaḥ |

18.

4. yad dvyagni | agniṣabdadvayopetaṃ dvyagnīty ucyate | mahacchabdopetam mahadvat | dvayor devatayor hūtam āhvānaṃ yasmiṅs tādṛiṣaṃ dvihūtavat | punaḥṣabdopetam punarvat |

8. kuvid aṅga | atrādyais tribhiḥ pratīkair ekas tṛicaḥ | caturthe caikā pañcame dve, tad ubhayam militvā dvitīyas tṛicaḥ | itare pañca tṛicāḥ |

21. atha nishkevalyaṣastrasya rathaṃtarasāmasādhyapṛishṭhastotrasyādhārabhūtaṃ stotriyam anurūpaṃ ca vidhatte |

abhi tvā | yady api yugmadinatvān nyāyato bṛihatpṛishṭham prāptaṃ tathāpi vacanabalād rathaṃtarapṛishṭhatvaṃ drashṭavyam |

19.

7. tāni dvedhā | pūrvoktāni mahacchabdayuktāni sarvāṇi sūktāni dvedhā vibhaktāni | katham iti | tad ucyate | pañcānyāni marutvatīyaṣastragatāni | pañcasaṃkhyākāni pṛithag evāvasthitāni |

8. viṣvo devasya | viṣvo devasyety ekā | tat savitur vareṇyam iti dve | etat trayam bṛihatsāmasambandhī tṛicaḥ ṣastrasya pratipat | āviṣvadevam iti tṛico 'nucaraḥ | tad ubhayam bṛihatsāmasambandhād bārhataṃ, yugmatvena bṛihatsāmasambandhiny ashṭame 'hani yogyam || ūrdhvaliṅgopetaṃ savitṛidevatākaṃ sūktasthānīyaṃ caturṛicaṃ vidhatte |

9. hiraṇyapāṇim | dvitīyapāde savitāram upa hvaya iti ṣravaṇāt savitṛidevatākaṃ sūktam | ūrdhvaṣabdasyāṣravaṇe 'pi savitṛimaṇḍalasyopari deṣavartitvād arthata ūrdhvatvam |

10. mahī | mahacchabdopetaṃ sūktasthānīyaṃ tṛicaṃ vidhatte | mahī dyauḥ etc.

11. yuvānā | punaḥṣabdopetaṃ sūktasthānīyaṃ tṛicaṃ vidhatte | yuvānā etc.

20.

8. pra vīrayā | atra dadrire ta iti prayogapāṭhaḥ | [1]) atrāntimais tribhiḥ pratīkair ekas tṛicaḥ | itare shaṭ tṛicāḥ |

16. pra mandine | atra sarvāsv ṛikshu marutvantaṃ sakhyāya havāmaha iti caturthasya pādasyaikatvāt samānodarkatvam |

21.

8. pañca-pañca | marutvatīyanishkevalyaṣastradvayagatasūktāpekshayā pañca-pañca iti dviruktiḥ |

10. dosho | antaliṅgakaṃ tṛicātmakaṃ sūktaṃ vidhatte | dosho etc.

11. pra vām | ṣuciliṅgaṃ sūktasthānīyaṃ tṛicaṃ vidhatte | pra vām etc.

12. indra ishe | indra isha ity ṛig ekā | te no ratnānīti dve | tritayam militvā ṛibhudevatākaṃ sūktam |

19. prāgnaye | etadīyāsv ṛikshu sa naḥ parshad ati dvisha iti pādena samāptidarṣanāt samānodarkatvam |

20. sa naḥ | sa na ityādipādasya sarvāsv ṛikshu paṭhitasya saṃgrahārthaṃ vīpsārūpeṇa dviruktiḥ | etam eva pādam punaḥ-punaḥ ṣaṅsatīty atra ko 'bhiprāya iti | so 'bhidhīyate | etasmin navarātre trividhatryahasamashṭirūpeṇa prayogādhikyāt tadā-tadā vismṛitya kim

1) Randbemerkung in Aa: praüge vāyavyatvāya pra vīrayā ṣucayo dadrire ta iti, vām iti dvivacanasya sthāne ta ity ekavacanapāṭhaḥ kṛitaḥ | vām ity uktāv aindrātvaṃ ca syād iti Sarvānukramabhāshye.

api vāraṇam vāraṇīyam nishiddhānushṭhānam bahu vai, prabhūtam eva kriyate | ataḥ svasya ṣāntyartham eva punaḥ-punaḥ ṣasyate |

22.

1. dvādaṣāhe prāyaṇīyodayanīyarūpam ādyante ye ahanī tayor madhye daṣarātro 'sti | tasmiṅṣ ca trayo bhāgāḥ | pṛishṭhyaḥ shaḍaha eko bhāgaḥ | chandomanāmakās trayo 'harviṣeshā dvitīyo bhāgaḥ | daṣamam ahas tṛitīyo bhāgaḥ | tasya bhāgasya vidheyatayā praṣaṅsā kartavyā | itarabhāgayor apy atra yā praṣaṅsā pratīyate, sāpi vidheyasya daṣamasyāhnaḥ praṣaṅsārtham eva | tasminn ahani praṣaṅsātiṣayasya gamyamānatvāt | tatra catvāro dṛishṭāntā vivakshitāḥ | teshām madhye prathamena dṛishṭāntena praṣaṅsati | pṛishṭhyam etc.

5. ṣrīr vai | yad etad daṣamam ahaḥ sā ṣrīr vai | bhogyavastusamṛiddhisvarūpam eva | ṛidhnoti ha vā ṛitvikshu ya evam dvādaṣāhena yajate (Ts. 7, 2, 10, 1) iti ṣrutyantarāt | ato ye daṣamam ahar āgachanty anutishṭhanti, te ṣriyam eva prāpnuvanti | yasmāc chrīrupam etad ahas tasmād vivākyarahitam bhavati | yadi pramādān mantre tatra vā karmaṇi kaṣcit kiṃcid viruddham ācaret | tadānīṃ tad viruddham anyena vācyam vaktavyam | atra tvayā viruddham anushṭhitam, tad evam samyag anutishṭhety abhijñena karmāntare vaktavyam | iha tu tasya virudhyamānavacanasya nishiddhatvād idam ahar avivākyam | tathā cāṣvalāyana āha | nāsminn ahani kenacit kasyacid vivācyam avivākyam etad ācakshate | saṃṣaye bahirvedi svādhyāyaprayogaḥ | antarvedīty eke (8, 12, 10) iti | pareṇa prayujyamānam viruddham dṛishṭvāpi tan na brūyād iti niyamasyopapattir ucyate | ṣriyo māvavadishmeti | daṣamasyāhnaḥ ṣrīrūpatvāt tasya yad avavadanam tac chriyā eva bhavati | avamatasya viruddhasya vadanam avavadanam nindā | yadi daṣamam ahar avavādishma nindām kurmaḥ | tarhi ṣriyā eva nindā sampadyate | ato vayam ṣriyo māvavādishma nindām mā kurma iti vivācyam parityajyatām ity abhiprāyaḥ | loke 'pi ṣreyaso vidyaiṣvaryādinādhikasya purushasyācaraṇam duravavadam hi | avavādena nindayā rahitam | ata eva pitrācāryādīnām nindām na kurvanti, dveshibhiḥ kriyamāṇām api na ṣṛiṇvanti | tad evam avivācyatvadharmo 'tra vihitaḥ | yadvā | vākyadvayam idam | daṣamam ahar āgachantītyanto daṣamasyāhno vidhis, tasmād ityādir avivākyatvaniyamavidhiḥ | so 'pi ṣākhāntare 'py evam āmnāyate | tasmād daṣame 'hann avivākya upahatāya na vyucyam (Ts. 7, 3, 1, 2) iti || athaitasmin daṣame 'hani mānasagrahāya prasarpaṇam vidhatte |

6. te tataḥ | te 'nushṭhātāras tataḥ patnīsaṃyājāntānushṭhānād ūrdhvam prāñca udetya mānasāya prasarpeyuḥ | prasarpaṇam nāma tadarthaḥ prayatnaḥ | sarveshv ahargaṇeshu karmasv antimād ahna itarāṇy ahāni patnīsaṃyājāntāni | antimam tv ekam evodavasānīyāntam | tathā cāṣvalāyana āha | prātaranuvākādyudavasānīyāntāny antyāni | patnīsaṃyājāntānītarāṇi (7, 1, 4) iti | tathā saty api vālasyetaratvanyāyena patnīsaṃyājāntatve prāpte vacanena tata ūrdhvam mānasagraham vidhatte | tadartham prasarpanti | sadaso nirgatya yathāyatham mārgeṇa gacheyuḥ || gatānām teshām tīrthadeṣe mārjanam vidhatte |

7. te mārjayante | mārjanād ūrdhvam homārtham sthānaviṣeshaprāptim vidhatte |

8. te patnīṣālām | patnī hi gārhapatyasya samīpe 'vatishṭhata iti | saiva patnīṣālā | tatra gacheyuḥ || gatānām teshām homam vidhatte |

9. teshām yaḥ | teshām homārtham gārhapatyasamīpam gatānām madhye yaḥ pumān etām vakshyamāṇām āhutim jānāti | sa pumān itarān prati samanvārabhadhvam, yūyam sarve 'pi mām spṛiṣateti brūyāt | taiḥ samanvārabdhaḥ sa pumān āhutim juhuyāt |

23.

1. āgnīdhrīye homād ūrdhvam kartavyāni darṣayati |

te tataḥ | te kṛitahomāḥ sarve tata āgnīdhrīyād agneḥ sarpanti | nirgachanti | nirgatās te sadaḥ praviṣeyuḥ | praveṣavelāyām udgātṛibhyo 'nya ṛitvijo yathāyatham svamārgam anatikramya vyutsarpanti | vividham gachanti | udgātāras tu saṃsarpanti | sambhūya gacheyuḥ | gatās te sāmagāḥ Sarparājñyāḥ sambandhinīshv ṛikshv āyam gaur ityādishu stotram kuryuḥ | Sarparājñīti bhūmer avatārasvarūpā kācid devatā | tayā dṛishṭā mantrā api sarparājñīṣabdenocyante | atra tv ṛikshv iti pṛithag upādānāt Sarparājñyā iti shashṭhyantatvāc ca devatāvācy ayam ṣabdaḥ | etad evābhipretya tatsambaddhā ṛicas tām ca devatām praṣaṅsati |

2. iyam vai | ya bhūmir asti seyam eva devatā ṣarīram dhṛitvā brahmavādinī bhūtvā sarparājñīṣabdenocyate |

4. manasā | udgātṛīṇām madhye prastotuḥ prastāvabhāga, udgātur udgīthabhāgaḥ, pratihartuḥ pratihārabhāgaḥ | tān bhāgān manasaiva te 'nutishṭheyuḥ | hotā tu vācā ṣaṅset |

24.

10. samayāvishitaḥ | yadā sūryaḥ samayāvishito 'stamayasamayam prāpto 'rdhāstamitaḥ syāt, tadānīm vāgvisargaḥ | tathā sati sampūrṇāstamayaparyantam alpam eva kālam dvishate lokam ṣatroḥ sthānam pariṣiṅshanti | prayachanti |

25.

1. caturhotṛivyākhyānārtham āhāvam vidhatte |

adhvaryo | caturhotṛināmakeshu mantreshūccair uccāraṇaṃ kartum udyukto hotā he adhvaryav ity āhvānaṃ kuryāt | yathā çastrādau çoṅsāvom ity āhvānaṃ karoti tadvad atrāpi sambodhanam evāhāvasya svarūpam || caturhotṛivyākhyānakāle 'dhvaryoḥ pratigaraviçeshaṃ vidhatte |

2. om hotaḥ | he hotar om | tvadabhilashitam astu | he hotas tathā | kriyatām ity adhyāhāraḥ | anena mantreṇādhvaryuḥ pratigaram brūyāt | hotur utsāhajanakam prativacanam pratigaraḥ | vakshyamāṇeshu hotrā prayojyeshu daçasaṃkhyākeshu padeshu madhya ekaikasmin pade 'vasite samāpte sati tadā-tadā punaḥ-punar adhvaryur oṃ hotar ityādimantreṇa pratigaram brūyāt | avasitaçabdasya vīpsā pratipadam pratigaraprayogārtham |

13. so 'yaṃ daçapadātmakaç caturhotṛisaṃjñako mantrasaṃghātaḥ || atha grahasaṃjñakam mantraṃ darçayati |

14. atha Prajāpateḥ | caturhotṛigrahamantrapāṭhānantaraṃ hotā prajāpatitanusaṃjñakān mantrān brahmodyasaṃjñakaṃ ca mantram anudravati | anukrameṇa brūyāt |

26.

1. athāgnihotram abhidhīyate | tatrādhvaryum prati yajamāno 'gnyuddharaṇakartavyatām brūyāt | tad āhāpastambaḥ | uddharety eva sāyam āha yajamāna uddhareti prātar iti | tatra sāyaṃkālīnaṃ yajamānakartavyaṃ vidhatte |

uddhara | agnihotrasyādhvaryur eka eva ṛitvig bhavati | tathā ca çākhāntare çrūyate | tasmād agnihotrasya yajñakrator eka ṛitvik (Tb. 2, 3, 6, 1) iti | tam adhvaryuṃ yajamānaḥ preshyati | he adhvaryav āhavanīyākhyaṃ vahnim uddhareti | jvalantam agniṃ gārhapatyād uddhara | tam prāñcam praṇīyāhavanīyasthāne nidhehīty arthaḥ | tathā cāçvalāyana āha | gārhapatyād āhavanīyaṃ jvalantam uddhared iti | uddharāhavanīyam ity amum praisham aparāhṇe sāyaṃkāle sūryasyāstamayāt prāg yajamāno brūyāt | evaṃ saty ahnā sarveṇāpi yad eva puṇyaṃ yajamānaḥ karoti tat sarvam prāñ uddhṛitya bhayarahita āhavanīyasthāne nihitavān bhavati |

5. sholaçakalam | shoḍaçāvastham | te cāvasthāviçeshā raudraṃ gavītyādinā vakshyante |

6. raudram | homadravyaṃ kshīraṃ gavi sad goçarīre yadā tishṭhati tadā raudradevatākaṃ veditavyam | upāvasṛishṭaṃ vatsena saṃsṛishṭam prasnutaṃ yadā bhavati tadā vāyudevatākam | duhyamānatvadaçāyām açvidevatākam | dugdhatvadaçāyāṃ somadevatākam | adhiçritam pākārtham agnau sthāpitaṃ varuṇadevatākam | samudayantam [1]) pātramadhye sthitvā saṃtāpavaçena samyag ūrdhvadaçāyām

1) samudayantam lesen alle Hss. samudanta, überwallend, nach

pūshadevatākam | vishyandamānam ūrdhvaṃ udgatam pātrād bahir viçesheṇa syandanadaçāpannam maruddevatākam | bindumad budbudavad Viçveshāṃ devānāṃ sambandhi | çarogṛihītaṃ sārapracayabhāvāpannam mitradevatākam | udvāsitam agnisthānād bahir avasthāpitaṃ dyāvāpṛithivīdevatākam | prakrāntaṃ hotur haraṇāyopakrāntaṃ savitṛidevatākam | hriyamāṇaṃ homasthāne nīyamānaṃ vishṇudevatākam | upasannaṃ nītvā vedyām āsāditam bṛihaspatidevatākam | tena dravyeṇa yā pūrvāhutiḥ sāgnisambandhinī | uttarāhutis tu prajāpatisambandhinī | hutaṃ homottarakālīnam indradevatākam | evaṃ haviḥshoḍaçāvasthās tattaddevatāsambandhāç ca darçitāḥ |

27.

1. athāgnihotre vaikalyanimittam praçnapūrvakam prāyaçcittaṃ vidhīyate [1]) |

yasyāgnihotrī | agnihotrārthaṃ sampāditā gaur agnihotrī | sā copāvasṛishṭā dohanārthaṃ vatsena saṃyojitā |

10. yady u vai | yadi ca sarvaṃ duhyamānam kshīraṃ siktam bhūmau patitaṃ syāt | tadānīm anyāṃ kāṃcid gām āhūyānīya tāṃ dugdhvā tadīyena kshīreṇa juhuyāt | yady anyāpi na labhyeta | tadānīm apy agnihotraṃ na parityājyam | kiṃtv ā çraddhāyai hotavyam | āño 'trābhividhir arthaḥ | ā çraddhāyāḥ çraddhāsahitaṃ sarvaṃ vastujātaṃ homayogyaṃ hotavyam | ayam arthaḥ | dadhiyavāgvādīnām madhye yena kenāpi dravyeṇa hotavyam | sarvālābhe tv antataḥ çraddhām api juhuyāt | ahaṃ çraddhāṃ juhomīti saṃkalpya çraddhāhomaḥ | agnihotrasya nityatvāt sarvātmanā parityāgo na yukta iti |

11. sarvam | viditvānushṭhātur asya purushasya sarvam api dravyam barhishyam | yajñayogyam | ataḥ sarvaṃ dravyam anena homārtham parigṛihītam bhavati |

28.

1. yathā çraddhāhomaḥ pūrvam uktas tathā bhāvanārūpo homo 'gnihotrapraçaṅsārtham eva pradarçyate |

asau vā asya | asya bhāvanārūpaṃ yajñaṃ kurvataḥ purushasyāsāv Āditvo yūpasthānīyaḥ | pṛithivī vedisthānīyā | oshadhayo barhiḥsthānīyāḥ | vanaspataya idhmasthānīyāḥ | bhūmau vidyamānā āpaḥ sarvā api saṃskṛitaprokshaṇīsthānīyāḥ | prācyādidiçaḥ paridhisthānī-

Āçvalāyana 2, 3, 8. In Tb. 2, 1, 7, wo die ganze Stelle wiederkehrt, steht dafür udanta. Ebenso bei Kātyāyana Çrautasūtra 25, 2, 3. Das Gopatha Br. 3, 12 hat samudvāntam.

1) Die ersten zehn Abschnitte kehren in 7, 3 wieder. Vgl. Āçvalāyana 3, 11.

yāḥ | īdṛiṣī bhāvanaivāgnihotrahomaḥ | ittarasampattyabhāve 'py etādṛiṣo vā homaḥ kartavyaḥ |

3. ubhayān | esha ṣraddhāhomasya kartā devān manushyāṅṣ cobhayavidhān viparyāsaṃ viparyasya dakshiṇāḥ kṛitvā nayati | ṛitvigbhyaḥ samarpayati | yatra devānāṃ dakshiṇārūpatvaṃ na tatra manushyāṇāṃ tadrūpatvam | yatra tu manushyāṇāṃ dakshiṇātvaṃ na tatra devānām iti viparyāsaḥ | anena viparyāsena deveshu manushyeshu ca dakshiṇātvasaṃkalpaḥ kartavyaḥ | na kevalaṃ devamanushyāṇām eva dakshiṇātvaṃ kiṃ tarhi yat kiṃcedaṃ jagad asti tat sarvam idaṃ ṣraddhāhomī homadakshiṇā nayati | sarvasmiñ jagati dakshiṇeyam iti saṃkalpaḥ kartavyaḥ |

4. manushyān | yeyaṃ ṣraddhāhome sāyamāhutis tayāhutyā tadāhutinimittaṃ devebhya ṛitviksthānīyebhyo manushyān gosuvarṇasthānīyān dakshiṇāḥ kṛitvā nayati | samarpayati | na kevalam manushyān kiṃtu yat kiṃcid idaṃ jagad asti tat sarvaṃ dakshiṇāḥ kṛitvā samarpayati | katham manushyāṇāṃ rātrau dakshiṇātvam iti | tad ucyate | ete manushyā yasmāt sāyaṃ devebhyo dakshiṇā nītās, tasmād rātrau pralīnāḥ svasvavyāpārarahitā nyokasa iva | nivṛittam okaḥ sthānaṃ gṛiharūpaṃ yeshāṃ te nyokasaḥ | madīyaṃ gṛiham ityabhimānarahitāḥ ṣere ṣerate | sushuptiṃ gachantīty arthaḥ | yathā ṛitvigbhyaḥ samarpitaṃ gavādikaṃ dakshiṇādravyam parādhīnam bhavaty, evaṃ rātrau manushyā devādhīnatvāt svasvavyāpārākshamāḥ | tad idam pāravaṣyaṃ dakshiṇātve liñgam |

5. esha ṣraddhāhomī prātarāhutyā nimittabhūtayā manushyebhya ṛitviksthānīyebhyo devān gavādidravyasthānīyān dakshiṇāḥ kṛitvā samarpayati | yat kiṃcid idaṃ jagad asti tad api sarvaṃ dakshiṇātvena samarpayati | atas ta ete devā dakshiṇārūpeṇa manushyapāravaṣyaṃ gatā vividānā ivotpatanti | svasvāmibhūtānām manushyāṇām abhiprāyaṃ viṣesheṇa jānanta evodyogaṃ kurvanti | kiṃ kurvantaḥ | asya manushyasyādaḥ kāryam ahaṃ karishya ity, ado 'sya manushyasya samīpam ahaṃ gamishyāmīti vadantaḥ | ahani devā manushyaiḥ pūjyamānās tatsamīpaṃ gatvā tadīyam idam āyurārogyādirūpaṃ kāryaṃ karishyāma iti vadanto manushyādhīnā avatishṭhante | tad idaṃ devānāṃ dakshiṇātvam | athavā | ta eta iti vākyam manushyaparatvena yojanīyam | ta ete manushyāḥ prātaḥkāle nidrāpāravaṣyam parityajya devatānugraharūpā dakshiṇā gṛihītvā vividānā iva viṣesheṇa svasvakāryaṃ jānanta evotpatanti | ṣayanād uttishṭhanti | utthāya cāham idaṃ saṃdhyāvandanaṃ karishye, 'ham idaṃ rājagṛihaṃ gamishyāmīty evaṃ vadanto vartante | tad eva manushyāṇāṃ svātantryaṃ devatārūpadakshiṇāpratigrahasya liñgam |

7. Agnaye | yeyam agnihotrasya sāyamāhutir agnidevatārthā, tayāgnihotrī gavāmayanasambaddham āṣvinaṣastram upākaroti | sā-

yaṃhomaḥ ṣastropakrama ity arthaḥ | asyāḥ sāyamāhuter Agnir devatā | āṣvinaṣastrasyādāv apy agnir hotā gṛihapatir iti mantre 'gniḥ ṣrutaḥ | tad idaṃ sādṛiṣyam | tac cāhutirūpaṃ ṣastraṃ vāk pratigṛiṇāti | yathā ṣastrasya pratigara evam atra vākṣabdaḥ prayujyate | tathāgnihotroddharaṇamantre vācā tvā hotreti vākṣabdaḥ prayujyate | tad idam pratigarasadṛiṣaṃ | vāg-vāg iti vīpsā prayogabāhulyāpekshā | gavāmayanasya prāyaṇīyam aho 'tirātrasaṃstham, atirātre cāṣvinaṃ ṣastraṃ ṣasyate | tena sāyaṃhomasya gavāmayanaprārambhasādṛiṣyam pratipāditam bhavati |

9. sāyamāhutim prāyaṇīyātirātrarūpeṇa praṣasya prātarāhutiṃ gavāmayanagatamahāvratarūpeṇa praṣaṅsati |

Ādityāya | ādityārthaṃ hūyamānā yeyam prātarāhutiḥ | tayaisho 'gnihotrī mahāvratākhyaṃ gavāmayanasyopāntimam ahaḥ prārabhate | tad id āsety ādityadevatākena mantreṇa tasminn ahani nishkevalyaṣastraprārambhāt | tac cāhutirūpaṃ ṣastram prāṇaḥ pratigṛiṇāti | katham etad iti | tad ucyate | annam payo reto 'smāsv ity agnihotre bhakshaṇamantraḥ | tenānnam-annam ity ucyate | annaṃ ca prāṇatvena saṃstutam | annam prāṇam annam apānam āhuḥ (Tb. 2, 8, 8, 3) iti ṣruteḥ | annam-annam iti vīpsā prayogabāhulyāpekshā | tasmād asti mahāvratasya prātarāhutigatādityasambandhaḥ |

30.

9. sa vā eshaḥ | esha Ādityaḥ svayaṃ ekātithiḥ | yathā loke kaṣcid vaideṣiko bandhurahitaḥ svayam eka evātithir bhūtvā gṛiheshu gachaty, evaṃ sa esha Ādityo juhvatsv agnihotrishu prātaḥ samāgatya tishṭhati |

11. anenasam | purā kadācit saptarshīṇāṃ saṃvādaprasañge kaṣcit purusho bisastainyalakshaṇam apavādam prāpya tatparihārārtham ṛishīṇām agre ṣapathaṃ cakāra | tadīyaṣapathoktirūpeyaṃ gāthā | bisāni padmamūlāni | teshām apahartā pratyavāyaparamparām prāpnotu | pāparahite purushe bisavishayaṃ apavādaṃ kṛitavato yaḥ pratyavāyaḥ, pāpinaḥ purushasya sambandhi pāpaṃ svīkurvato yaḥ pratyavāyaḥ | sāyaṃkāle gṛihe samāgachata ekātither vaideṣikasyāparodhane yaḥ pratyavāyaḥ | seyam pratyavāyaparamparā bisastainye sati mama bhūyād ity evaṃ ṣapathaḥ | aksharārthas tu | sa prasiddho mādṛiṣaḥ purushaḥ stenaṣ coro bhūtvā bisāny apajahāra cet | sa pumān anenasam pāparahitaṃ purushaṃ ṣrotriyam enasābhiṣastāt | pāpenābhiṣaṅsanam apavādaṃ kuryāt | tathaiva sa bisāpahāry enasvataḥ pāpayuktasya purushasya yad enaḥ pāpam asti tad apaharāt | svīkuryāt | tathā sa bisāpahārī sāyaṃkāle gṛihe samāgatam ekātithim aparuṇaddhi | bhojanam adattvā niḥsārayet | yadvā | agnihotrārthaṃ sāyaṃ samāgatam ekātithiṃ devaṃ aparuṇaddhi | homarāhityena nirākuryāt |

32.

5. yadi vo yajñe | riñmantravaikalye gārhapatye bhūr iti mantraḥ | yajurmantravaikalye saty āgnīdhrīye dhishṇiye bhuva iti homaḥ | so 'yaṃ somayāge drashṭavyaḥ | haviryāge āgnīdhrīyābhāvād agnyādheyam agnihotraṃ darṣapūrṇamāsāv āgrayaṇaṃ cāturmāsyāni dākshāyaṇayajñaḥ kauṇḍapāyinām ayanam | sautrāmaṇī saptamī vā | ta ete haviryajñāḥ | teshv āgnīdhrīyābhāvād anvāhāryapacane dakshiṇāgnau juhavātha | he devā yūyaṃ juhuta | sāmabhreshe svar ity āhavanīye homaḥ | yady avijñāto bhresho yadi vā vedatrayabhreshasamuccayaḥ | tatrobhayatrāpi bhūr bhuvaḥ svar ity etā vyāhṛitīḥ sarvā anudrutyoccāryāhavanīya eva juhuta |

6. etāni ha vai | yā etā vyāhṛitayaḥ santy etāni ha vai trīṇy eva vyāhṛitirūpāṇi vedānāṃ sambandhīny antaḥṣleshaṇāni | antarbandhanasādhanāni | tatra dṛishṭānto 'bhidhīyate | yathā loke ātmanātmānaṃ saṃdadhyāt | ātmaṣabdaḥ svarūpamātravācitvāt sarvadravyaparaḥ | ekena dravyeṇa dravyāntaraṃ saṃdhīyate | etac Chandogair vispashṭam āmnātam | tad yathā lavaṇena suvarṇaṃ saṃdadhyāt suvarṇena rajataṃ rajatena trapu trapuṇā sīsaṃ sīsena lohaṃ lohena dāru dāru carmaṇā (Chāndogyopanishad 4, 17, 7) iti | kshārādinā suvarṇādīnāṃ saṃdhānaṃ suvarṇakārādishu prasiddham | tad etad abhipretyātmanāt mānaṃ saṃdadhyād ity uktam |

33.

1. vyāhṛitihomaprasañgena brahmā buddhisthaḥ | tasya tatkartṛitvāt | tathā cāṣvalāyana āha | juhoti japatīti prāyaṣcitte brahmāṇam (1, 1, 16) iti | ataḥ praṣnottarābhyām brahmatvaṃ nirṇetum upakramate |

tad āhuḥ | tat tatra prāyaṣcittaprasañge mahāvadā brahmavādina āhuḥ | codayanti | mahāntam prauḍhaṃ vedaṃ vadantīti mahāvadāḥ | plutis teshām praṣaṅsārthā | yad yasmāt kāraṇād ṛig yajuḥ sāmeti hautrādhvaryavaudgātrāṇāṃ karaṇāt trayī vedatrayarūpā vidyā vyārabdhā vivicya hautrādibhiḥ svīkṛitā bhavati | atharvavedaṣ ca nātra miṣrayituṃ ṣakyate | āhavanīyādikartavyasya tatrābhāvāt | atha tasmāt kāraṇāt kena sādhanena brahmatvaṃ kriyata iti codyam | tasya trayyā vedatrayarūpayā vidyayā brahmatvaṃ kartavyam ity uttaram pratibrūyāt | ata eva sampradāyavida āhuḥ | atharvakshetravān brahmā vedeshv anyeshu bhāgavān | tasmād brahmāṇam brahmishṭham iti hy āraṇyake (Aitareyāraṇyaka 3, 2, 3) ṣrutam iti |

2. brahmaṇo manasā vaikalyarāhityānusaṃdhānaṃ vidhatte |

ayaṃ vai | yo 'yaṃ vāyuḥ pavate 'ntarikshe saṃcarati | ayam eva yajñasvarūpaḥ | vāyusadṛiṣo yajñaḥ | yathā vāyoḥ saṃcāramārgās, tathā tasya yajñasya vāk ca manaṣ ca vartanyau pravṛittimārgau | yasmād vācā mantrarūpayā manasā ca prayogānusaṃdhātrā yajño vartate tasmād ubhau mārgau | tatra vāg iyaṃ vai, bhūmisvarūpaiva | manas tv adaḥ, svargarūpam | tat tathā sati vāgrūpayā trayyā vidyayā hotrādayo rathasthānīyasya yajñasyaikam paksham bhāgaṃ saṃskurvanti | samyak sampādayanti | brahmā manasaiva saṃskaroti | samyak sampādayati | anyam bhāgam iti ṣeshaḥ | hotrādibhir vācānushṭhīyamāneshv añgeshu vaikalyarāhityam manasā brahmānusaṃdadhyād ity arthaḥ | Chandogāṣ caitam artham āmananti | esha eva yajñas, tasya manaṣ ca vāk ca vartanī | tayor anyatarām manasā saṃskaroti brahmā, vācā hotādhvaryur utgātānyatarām (Chāndogyopanishad 4, 16, 1) iti |

Pañcikā VI.

1.

1. brahmaṇaḥ kartavyavidhānena grāvastud buddhisthaḥ | tasyāgnishṭome kartavyaṃ vidhātum upākhyānam āha |

devā ha vai | purā kadācid devāḥ sarvacarunāmake deṣaviṣeshe satraṃ kiṃcid anushṭhitavantaḥ | te devās tena satreṇa svakīyam pāpmānaṃ dāridryahetuṃ nāpajaghnire | na nāṣitavantaḥ |

3. sa ha sma | sa ha so 'rbudākhyaḥ sarpadeho maharshir yena mārgeṇopodasarpat, tatsamīpam prati bilād udgamyāgachat | tad dha tasminn eva deṣa etarhīdānīm apy Arbudodāsarpaṇīty anena nāmadheyena yuktā prapan mārgo 'sti | prapadyate gamyate 'nayeti prapat |

5. tad yad asyānyābhiḥ | tasmāt kāraṇād Arbudasya mantrasūktam anyābhir ṛigbhir ā pyāyasvetyādibhir abhishṭavakāle sampṛiktaṃ kuryuḥ |

2.

6. aksharaṣā3ḥ | kim pratyaksharam avasānam, utākshāracatushṭaye 'vasānam, uta pāde-pāde 'vasānam, āho svid ardharce 'vasānam, athavā kṛitsnāyām ṛicy avasānam iti saṃṣayaḥ | yady ṛikṣa iti pakshaḥ syāt tan nāvakalpate | na sambhavati | adhyayanavaiparītyaprasañgāt | adhyayanakāle 'rdharce 'vasānaṃ kurvanti na tu kṛitsnām ṛicam madhye 'vasānarahitām paṭhanti | pādāvasānapakshe 'pi sa eva doshaḥ | ekaikāksharacaturaksharapakshayor doshāntaram apy asti | tathā pakshadvayāñgīkāre chandāṅsi vilupyeran | kathaṃ vilopa iti | tad ucyate | tathā saty aksharāvasānapakshe bahūny aksharāṇi hīyeran | vinaṣyeyuḥ | saṃhitākālīnasya dvitvāder abhāvāt | tataṣ cha-

ndobhañgaḥ | ardharcapakshe yathādhyayanam evābhishṭavān na ko 'pi doshaḥ | tasmād ayam eva pakshaḥ siddhāntaḥ |

3.

1. grāvastuta ṛitvijaḥ kartavyam abhidhāya subrahmaṇyākhyasya ṛitvijaḥ kartavyaṃ nirūpayati |

vāg vai | subrahmaṇyāṣabdenendrā gacha hariva ā gacha (Lāṭyāyana 1, 3, 1) ityādir nigada ucyate | sā ca subrahmaṇyā vāg eva ṣabdarūpaiva satī dhenusadṛiṣī | tasyāḥ subrahmaṇyāyā dhenoḥ somo rājā vatsasthānīyaḥ | tasmāt somakrayād ūrdhvam ṛitvijas tattatprayogeshu subrahmaṇyām āhvayeyuḥ | uktanigadam paṭheyur ity arthaḥ |

5. tad āhuḥ | adhvaryuhotṛiprabhṛitayaḥ sarve 'py ṛitvijo vedimadhya evārtvijyaṃ kurvanti | veder bahirbhāge subrahmaṇyākhyena ṛitvijā hūyate | tathā sati kena prakāreṇāsya subrahmaṇyānāmna ṛitvijo vedimadhya ārtvijyaṃ kṛitaṃ syād iti praṣnaḥ | tasyedam uttaram | vedeḥ sakāṣād utkaram uddhartavyam pāṅsum utkiranty, uddhṛitya bahirdeṣaṃ veder uttarabhāge prakshipanti | tatra kṛitaṃ subrahmaṇyāhvānaṃ vedimadhya eva kṛitam bhavet | yasmād eva kāraṇād ayaṃ subrahmaṇyotkaradeṣe tishṭhan subrahmaṇyām āhvayati, tena kāraṇenety uttaravādino vacanam |

6. teshāṃ yaḥ | teshām ṛishīṇām madhye yo varshishṭho 'tiṣayena vṛiddha āsīt, tam praty evam abruvan | he maharshe subrahmaṇyām āhvaya | no 'smākam madhye tvam eva nedishṭhād vayovṛiddhatvena devalokaprāpteḥ pratyāsannatve saty antikatamād devān hvayishyasi | āhvātuṃ samartho 'si | evam ṛishibhir uktatvād atrāpy utkaradeṣe tishṭhantaṃ subrahmaṇyāhvānakartāram enaṃ varshishṭham evātiṣayena vṛiddham eva kurvanti |

8. upāṅṣu | pātnīvatākhyo yo grahaviṣeshas, tasya mantre upāṅṣu ṣanair uccāryāgnīdhro yajet |

9. nānuvashaṭkaroti | sarvatra graheshu vashaṭkārānuvashaṭkārābhyāṃ hūyate | atra tu pātnīvatagrahe vashaṭkārahoma eka eva na tv itaraḥ | tatra hetuḥ saṃsthā vā ityādiḥ | yo 'yam anuvashaṭkāro 'sti so 'yaṃ saṃsthā vai | grahasya samāptir eva | tathā sati sa pātnīvatagraharūpaṃ reto net saṃsthāpayāni | sarvathā samāptiṃ na karavāṇīty abhipretya tatsamāpter bhīto bhavet | asaṃsthitam asamāptam anuparataṃ retasaḥ secanam apatyotpattyā samṛiddham bhavati | tasmād eva nānuvashaṭkuryāt | tathā ca yajñagāthām paṭhanti | ṛituyājān dvidevatyān yaṣ ca pātnīvato grahaḥ | ādityagrahasāvitrau tān sma mānuvashaṭkṛithāḥ (Āṣvalāyana 5, 5, 21) iti |

10. neshṭur upasthe | yo 'yam āgnīdhraḥ pātnīvataṃ yajati, so 'yam neshṭur upasthe samīpa āsīnaḥ ṣeshaṃ bhakshayet | neshṭṛināmaka ṛitvik patnībhājanaṃ vai, patnīsthānīyaḥ | neshṭaḥ patnīm

udānaya (Ts. 6, 5, 8, 6) ity eva neshṭṛipatnyor ānayanadvārā sambandhaṣravaṇāt | atas tatsamīpe bhakshaṇe saty agnirūpa āgnīdhraḥ patnīshu retaḥ sthāpayati | tac ca prajananāya sampadyate | tat tenānushṭhānena yajamāno 'py Agninaivāgnyanugraheṇaiva patnīshu retaḥ sthāpayati | tad api prajātyai sampadyate |

12. dakshiṇāḥ | dakshiṇāsu nītāsu tā dakshiṇā anu paṣcāt subrahmaṇyā saṃtishṭhate | samāpyate |

4.

1. grāvastutsubrahmaṇyākhyayor ṛitvijoḥ kartavyam uktvā maitrāvaruṇabrāhmaṇācchaṅsyachāvākanāmnāṃ hotrakāṇāṃ ṣastraṃ vidhātum ākhyāyikām āha | devā vai etc.

maitrāvaruṇam | tasmād apasāraṇārtham mitrāvaruṇadevatākaṃ ṣastram ā no mitrāvaruṇetyādikam maitrāvaruṇākhya ṛitvik prātaḥsavane ṣaṅset |

2. aindram | ā yāhi sushumā hi ta ityādikam indradevatākaṃ ṣastram |

3. aindrāgnam | indrāgnī ā gataṃ sutam ityādikam aindrāgnaṃ ṣastram |

5.

1. atha teshāṃ hotrakāṇām aharganeshu ṣastreshu prakāraviṣeshaṃ vidhatte |

stotriyam | pṛishṭhyashaḍahādishv aharganeshu bahūny ahāni vidyante | teshu prātaḥsavane dvitīyasyāhno yaḥ stotriyas tṛicas, taṃ tṛicam prathame 'hani stotriyasya tṛicasyānurūpaṃ kuryuḥ | sāmagā yasmiṅs tṛice stotraṃ kurvanti sa tṛicaḥ stotriyaḥ | tasya stotriyasya yasya chandodevatādinā sadṛiṣo 'nyo yas tṛicaḥ so 'nurūpaḥ | tathā sati sarveshv ahassv ekaikasmiṅs tṛice sāmagāḥ stotraṃ kurvanti | te sarve tṛicāḥ stotriyāḥ | tatra sarvatrottaradinagataṃ stotriyam pūrvadine stotriyasyānantarabhāvinam anurūpaṃ kuryāt | ayaṃ ca niyamo hotrakāṇāṃ ṣastreshu prātaḥsavane drashṭavyaḥ | evam saty uttaram ahar eva pūrvasyāhno 'nurūpaṃ kurvanti | tat tathā saty avareṇaivātītenaiva pūrveṇāhnāparam uttaram ahar abhimukhīkṛityārabhante | upakramante || mādhyaṃdinasavane 'py asya nyāyasya prasaktau taṃ nishedhati |

2. atha tathā | atha prātaḥsavanānantaram mādhyaṃdine tathā na | tena pūrvoktaprakāreṇa na kuryād iti ṣeshaḥ | tatra hetuḥ | ṣrīr vai pṛishṭhānīti | yāni mādhyaṃdinasavane pṛishṭhastotrāṇi tāni ṣrīr vai | sampadrūpāny eva | ṣrīrūpatvena sāmagaiḥ stutatvāt | na hi ṣrīrūpāṇām svatantrāṇām anyānuvṛittilakshaṇam anurūpatvaṃ yuktam | tasmāt tāni pṛishṭhastotrāṇi tasmai tasmin mādhyaṃdine savane na tatsthānāni | prātaḥsavanasthānāni na bhavanti | tatsadṛi-

ṣāni na bhavantīty arthaḥ | prātaḥsavane hy uttaradinagataṃ stotriyam pūrvadinagatastotriyasyānurūpaṃ kurvanti | yad yasmād kāraṇād atrāpi tathā kuryus, tādṛiṣaṃ kāraṇaṃ nāsti | tulyachandastvādīnām abhāvāt | tasmāt pṛishṭhastotrāṇām pūrvottaradineshu sādṛiṣyābhavāt prātaḥsavananyāyo 'tra na ghaṭate || mādhyaṃdinasavananyāyaṃ tṛitīyasavane 'tidiṣati |

3. tayaiva vibhaktyā | vibhaktiṣabdaḥ prakāravācī | tenaiva mādhyaṃdinoktaprakāreṇa tṛitīyasavane 'py uttaradinagataṃ stotriyam pūrvadinagatasya stotriyasyānurūpaṃ na kurvanti |

6.

1. athātaḥ | atha stotriyānurūpānantaraṃ yasmāc chastrasyottarabhāvina ārambho yukto, 'to 'smāt kāraṇād ārambhaṇīyā ṛico vidhīyante | evakāro 'harganeshu codakaprāptāyā ṛico vyāvṛittyarthaḥ |

7.

1. hotrakāṇāṃ ṣastrārambhaṇasādhanabhūtā ṛico vidhāya samāptisādhanabhūtā ṛico vidhatte |

athātaḥ | atha ṣastraprārambhānantaraṃ yasmāt paridhānaṃ samāpanam apekshitaṃ, tasmāt paridhānīyā ṛico vidhīyante | evakāraḥ prakṛitavyāvṛittyarthaḥ |

3. vivattṛicam | yasmiñś tṛice vy antariksham ity ṛig eshā ṣrūyate so 'yaṃ viṣabdatvād vivattṛicaṣabdenābhidhīyate | tena tṛicena sādhyo yaḥ svargo lokas tam etayā vy antariksham ity ṛicā yajamānebhyo vivṛiṇoti | vivṛitadvāraṃ karoti |

5. sishāsavaḥ | ye dīkshitāḥ santi te sishāsavo labdhukāmāḥ phalārthinaḥ | tasmāt kāraṇād ṛig eshā valavatī valanāmakāsurabhedapratipādikā kartavyā bhavati | yady apīyam ṛik paridhānīyā na bhavati, tathāpy etadādike tṛice 'ntimāyā ṛicaḥ paridhānīyātvāt tatpradarṣanāya tṛica upakrāntaḥ |

6. ud gāḥ | ayam arthaḥ ṣākhāntare vispashṭam āmnāyate | Indro Valasya bilam apaurṇot sa ya uttamaḥ paṣur āsīt, tam prishṭham prati saṃgṛihyodakhidat. taṃ sahasram paṣavo 'nūdāyan, sa ūnnato 'bhavat (Ts. 2, 1, 5, 1) iti |

8.

1. ubhayyaḥ | hotrakāṇām maitrāvaruṇabrāhmaṇācchaṅsyachāvākānāṃ savanadvaye paridhānīyā dvividhā bhavanti | katham iti | tad ucyate | ahīnā ahargaṇeshu vihitāḥ | aikāhikā ekāhe prakṛitirūpe vihitāḥ | ity evaṃ dvaividhyam || tatra hotrakaviṣeshasya paridhānīyāviṣeshaṃ darṣayati |

2. tata aikāhikābhiḥ | tatas tāsūbhayavidhāsu maitrāvaruṇākhya ṛitvig aikāhikābhir eva paridadhyāt | te syāma deva varuṇeti prakṛitau prātaḥsavane maitrāvaruṇasya paridhānīyā vihitā | mādhyaṃdinasavane nū shṭuta indra nū gṛiṇāna ity eshā vihitā | ahīne vikṛitirūpe 'pi savanadvaye tad eva paridhānīyādvayam maitrāvaruṇasya drashṭavyam | katham iti | tad ucyate | ahargaṇasya prātaḥsavane hi maitrāvaruṇasya prati vāṃ sūra udita ity asya paryāyatṛicasyāntyā te syāma deva varuṇety eshā paridhānīyā | aikāhikāpi saiva paridhānīyā bhavati | tathā hi | prakṛitau maitrāvaruṇasya pra mitrayor varuṇayor iti navā yātam mitrāvaruṇeti yājyā (5, 10, 28) iti Sūtrakāravacanān navānām antyā saivety aikāhikābhir eva maitrāvaruṇaḥ paridadhātīty etad upapannam bhavati | tathā mādhyaṃdinasavane 'py ā satyo yātv ity ahīnasūktam (6, 18, 5) iti vakshyati | yāhīnasūktāntyā sāhīnasya tatra paridhānīyā | ahīnasūktāntaṃ hi mādhyaṃdinasavane maitrāvaruṇaṣastram | tasya nū shṭuta indra nū gṛiṇāna ity eshāntyā, tathā prakṛitāv api saiva paridhānīyā | tathā hi | kayā naṣ citra ā bhuvat, kayā tvaṃ na ūtyā, kas tam indra tvāvasuṃ, sadyo ha jāta, evā tvām indroṣann u shu ṇaḥ sumanā upāka iti yājyā (5, 16, 1) iti Sūtrakāravacanād, evā tvām indra vajrinn atrety etasyaikādaṣarcasyāntyā nū shṭuta indra nū gṛiṇāna ity eshaiveti maitrāvaruṇasya prātaḥsavane mādhyaṃdinasavane caikāhikābhiḥ paridhānam upapannam bhavati | aikāhikābhir evety evakāro 'nyatra ṣaṅkāvyāvṛittyarthaḥ | yā aikāhikāḥ paridhānīyās tā eva cāhargaṇe maitrāvaruṇasya paridhānīyā na tv anyā ity arthaḥ | yady api maitrāvaruṇasya prakṛitau savanayor ubhayor dve eva paridhānīye, tathāpi prayogabahutvāpeksham aikāhikābhir iti bahuvacanam | tena maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyābhedarāhityenāyam maitrāvaruṇo 'smāl lokāt kadācid api na pracyavate || maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyām ekām uktvāchāvākasya prakṛitivilakshaṇaṃ savanadvaye paridhānīyādvayaṃ darṣayati |

3. ahīnābhiḥ | yo 'yam achāvākaḥ so 'yam ahīnagatābhir ṛigbhiḥ paridadhyān, na tv aikāhikābhiḥ | tathā hi | āhaṃ sarasvatīvator iti pūrvasmin khaṇḍe vihitatvāt, prātaḥsavana eshāhargaṇasambandhinī paridhānīyā | aikāhike tu gomad dhiraṇyavad ity eshaiva paridhānīyā | mādhyaṃdine 'chāvākasya nūnaṃ sā ta ity ahargaṇagatā paridhānīyā | ekāhe tu ṣunaṃ huvemeti mādhyaṃdine paridhānīyā | evaṃ saty achāvākasyaikāhikaparidhānīyāparityāgenoparitanasyāhargaṇasya sambandhinyāḥ paridhānīyāyāḥ svīkāra uparitanasvargalokaprāptyai sampadyate |

4. ubhayībhiḥ | yo 'yam brāhmaṇācchaṅsī so 'yam ubhayavidhābhir aikāhikābhir ahīnagatābhiṣ ca ṛigbhiḥ paridadhyāt | prātaḥsavane prakṛitau sa na indraḥ ṣivaḥ sakheti paridhānīyā | vikṛitau tv indreṇa rocanā diva iti pūrvakhaṇḍe 'bhihitā | mādhyaṃdinasavane

prakṛitau vikṛitau ca eved indraṃ vṛishaṇaṃ vajrabāhum ity ekaiva paridhānīyā | evaṃ ca saty asya brāhmaṇācchaṅsinaḥ prātaḥsavane 'chāvākasāmyam, mādhyaṃdine savane maitrāvaruṇasāmyaṃ sampannam | teno tenaivaikāhikāhīnatobhayavidhaṣaṅsanenaiva sa brāhmaṇācchaṅsī bhūlokasvargalokāv ubhāv api vyanvārabhamāṇo spṛiṣann eti | gachati | vartata ity arthaḥ | prātaḥsavane prakṛitivikṛityoḥ paridhānīyāvilakshaṇatvāl lokadvayasya pṛithag eva sparṣaḥ | mādhyaṃdinasavane prakṛitivikṛityoḥ paridhānīyaikyāl lokadvayasya saha sparṣaḥ | ity evaṃ vividhasparṣo vyanvārambhaṇaṣabdena vivakshitaḥ | atho api cāyam brāhmaṇācchaṅsī maitrāvaruṇaṃ cāchāvākaṃ cobhāv ṛitvijau vyanvārabhamāṇa eti | vividham upaspṛiṣan vartate | katham iti | tad ucyate | yathā maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyaikyaṃ, tathā brāhmaṇācchaṅsino 'pi mādhyaṃdinasavane tadaikyam | yathāchāvākasya prakṛitivikṛityoḥ paridhānīyāvailakshaṇyam, evam brāhmaṇācchaṅsinaḥ prātaḥsavane tadvailakshaṇyam iti | maitrāvaruṇāchāvākavishayo 'yaṃ vividhasparṣaḥ | tathaivāhīnaikāhavishaye 'pi vividhasparṣa ūhanīyaḥ | katham iti | tad ucyate | prātaḥsavane 'hīnaikāhayor vailakshaṇyena sparṣaḥ | mādhyaṃdine savane sādṛiṣyena sparṣaḥ | ity ubhayavividhatvam | tathā saṃvatsaraṃ gavāmayanamūlaprakṛitipūrvam agnishṭomaṃ ca vividhaṃ spṛiṣati | ahīnaikāhasparṣavad etadubhayasparṣasya yojanīyatvāt || itthaṃ hotrakāṇāṃ savanadvayagatāḥ paridhānīyāḥ praṣasya tṛitīyasavanagatāḥ paridhānīyāḥ praṣaṅsati |

5. atha tataḥ | ekāhe mūlaprakṛitau jyotishṭome hotrakāṇāṃ yā eva paridhānīyās, tā eva tṛitīyasavane drashṭavyāḥ | tathā hi | ā vāṃ rājānāv iti nityam aikāhikam (Āṣvalāyana 8, 2, 16) iti vacanān maitrāvaruṇasyā vām rājānāv iti sūktasyāntyā paridhānīyā bhavati | tathā brāhmaṇācchaṅsino 'chā ma indram iti nityam aikāhikam (8, 3, 34) iti vacanād achā ma indram iti sūktasyāntyā paridhānīyā bhavati | tathāchāvākasya ṛitur janitrīti nityāny aikāhikāni (8, 4, 3) iti vacanāt saṃ vāṃ karmaṇeti sūktasyāntyā paridhānīyā bhavati | yo 'yam ekāhaḥ sa mūlaprakṛititvāt pratishṭhā | sarvāsāṃ vikṛitīnām ādhāraḥ | atas tenaikāhikaparidhānīyāṣaṅsanena yajñam antato 'vasānakāle pratishṭhāyāṃ sarvādhāre pratishṭhāpayanti || itthaṃ paridhānīyāḥ praṣasya prātaḥsavanagatānāṃ yājyādīnām madhye 'vasānābhāvaṃ vidhatte |

6. anavānam | anavānam anucchvāso madhye yathā bhavati tathā yājyām paṭhet || stomavṛiddhau niyamaviṣeshaṃ vidhatte |

7. ekāṃ dve | trivṛitpañcadaṣasaptadaṣaikaviṅṣatriṇavatrayastriṅṣādayaḥ stomā vihitāḥ | vihitasya saptadaṣastomasya vivṛiddhyāshṭādaṣādistomā nishpādyante | tathā vihitasyaikaviṅṣasya vivṛiddhyā dvāviṅṣādayaḥ stomāḥ sampadyante | anenaiva dṛishṭāntena ṣaṅsane 'py ādhikyam prasaktam | yathā vāva stotram evaṃ ṣastram iti nyāyāt | stome [1]) vardhamāne sati tāṃ stomagatām ṛiksaṃkhyām atikramya ṣaṅsanam atiṣaṅsanam | tad yadā kriyate tadānīm ekasyā dvayor vā ṛicor abhyanujñāne tadadhikānām ṛicām apavādaḥ [2]) | aksharārthas tu | yadā stomam atiṣaṅset, stomasaṃkhyām atikramya ṣaṅsanaṃ kuryāt | tadānīm ekāṃ dve vānatikramya ṣaṅset | kiṃtv ekayaiva dvābhyām eva vātiṣaṅset | tathā ca Sūtrakāra āha | atiṣaṅsanam ekayā dvābhyāṃ vā prātaḥsavane (7, 12, 3) iti | tato 'dhikānāṃ ṣaṅsanābhāve yuktir dṛishṭāntamukhenocyate | tatrāyaṃ dṛishṭānto 'vagantavyaḥ | yathā loke 'bhiheshate ghāsārtham ābhimukhyena heshāṣabdaṃ kurvate, yathā vā pipāsate 'tyantaṃ tṛishārtāya purushāyānnādyam pānīyaṃ ca kshipram prayachet | tādṛig eva tad ṛigbāhulyābhāvenātiṣaṅsanam | atho api ca kshipram eva devebhyaḥ somapānarūpam annādyam prayachānīty abhipretya ṛigbāhulyena vilambam akṛitvaikayā dvābhyāṃ vātiṣaṅsanaṃ kuryāt | tathā sati kshipraṃ ṣīghram evāsmiṅl loke pratishṭhito bhavati || savanāntarayor uktavaiparītyaṃ vidhatte |

8. aparimitābhiḥ | iyatya evety evaṃniyamarahitābhir atiṣaṅsanaṃ savanadvaye kuryāt | svargalokasyeyattārahitatvāt prāptyartham idam atiṣaṅsanaṃ sampadyate || yatrātiṣaṅsanaṃ kartavyam bhavati tatra tadartham ṛicām āgamanaṃ kartavyam | tāsām ṛicāṃ deṣaviṣeshaṃ darṣayati |

9. kāmam | ahargaṇeshu vartamānadināt pūrvedyur maitrāvaruṇādayo hotrakā yat sūktaṃ ṣaṅseyus, tad eva sūktam paredyur hotā kāmam aviṣaṅkayaiva ṣaṅset | yadi hotur atiṣaṅsanam prasaktaṃ, tadānīm pūrvedyur hotrakaiḥ ṣastāt sūktād ṛica ānetavyāḥ | yadi tu hotrakāṇām atiṣaṅsanam prasaktaṃ, tadānīm pūrvedyur hotā yat sūktaṃ ṣaṅsati, tasmāt sūktād dhotrakair apekshitā ṛica ānetavyāḥ |

9.

1. ā tvā | yadā camasā unnīyante somena pūryante | tadānīm adhvaryuṇā preshito maitrāvaruṇa ā tvā vahantv iti sūktam anubrūyāt |

2. aindrīḥ | indra tvā sūracakshasa, indraṃ sukhatame ratha iti ṣravaṇād indradevatākā ṛicaḥ | somayāgaṣ cendradevatākaḥ | atas tatra tā yujyante |

4. nava nyūnāḥ | mādhyaṃdinasavane daṣasaṃkhyākā vakshyante | tāṃ saṃkhyām apekshya yā navasaṃkhyākās tā ekayarcā

1) Vor stome steht in den Hss. sa tatra prākṛitāḥ stomāḥ |
2) apavādaḥ von mir zugefügt.

nyūnāḥ | loke 'pi svalpe garbhadhāraṇasthāne retaḥ sicyate | ato nyūnatvam atra yuktam || atha mādhyaṃdine savane 'sāvi devaṃ gorijīkam andha ity etatsūktagatā daṣasaṃkhyākā ṛico vidhatte |

6. tṛitīyasavana ihopa yāta ṣavaso napāta ity etatsūktagatā navasaṃkhyākā ṛico vidhatte |

nava | pūrvavad daṣasaṃkhyāpekshayātra nyūnatvam | loke hi nyūnād alpād yonidvārāt prauḍhāḥ prajā utpadyante | ato garbhotpādanārtham mantranyūnatvaṃ yuktam || eteshu sūkteshu matadvayam asti | sampūrṇasūktānuvacanam ity ekam matam | pratisūktaṃ saptānām evarcām anuvacanam iti dvitīyam matam | tatra prathamam matam praṣaṅsati |

7. tad yat | kevalaṣabdaḥ sampūrṇavācī | tadanuvacanena sampūrṇagarbham prāptaṃ yajamānam eva yajñarūpād devayonyai devasambandhiyonisthānād utpādayati | ataḥ sampūrṇānuvacanaṃ yuktam |

10. navabhiḥ | prathamasūktagatābhir navabhir ṛigbhir maitrāvaruṇa etaṃ yajamānam bhūlokād antarikshalokam abhilakshya nayati | dvitīyasūktagatābhir daṣabhir ṛigbhir antarikshalokād amuṃ lokaṃ nākapṛishṭhākhyaṃ lokam abhilakshya nayati | antarikshasya samīpavartī svargābhāso nākapṛishṭhākhyo lokaḥ | sa ca pravṛiddhād antarikshāj jyeshṭho 'tipravṛiddhaḥ | taṃ daṣabhiḥ prāpya tasmān nākapṛishṭhākhyād amushmāt svargāl lokād uparitanam bahubhogayuktaṃ svargaṃ lokaṃ tṛitīyasūktagatābhir navabhir ṛigbhir yajamānam abhivahati |

11.

5. atha tāḥ prasthitayājyā vidhatte |

te vai khalu | te hotrādayaḥ saptartvijaḥ sarve 'pi mādhyaṃdine savane prasthitasomānāṃ sambandhinībhiḥ pratyakshāt pratyaksheṇa paṭhyamānenaivendraṣabdena prayuktābhir indradevatākābhir ṛigbhir yajeyuḥ || teshu saptasv ṛitvikshu madhye hotṛimaitrāvaruṇabrāhmaṇācchaṅsināṃ trayāṇāṃ sambandhinīshu yājyāsu na kevalam aindratvaṃ, kiṃtv abhitṛiṇṇavattvam aparaṃ viṣeshaṃ darṣayati | abhitṛiṇṇavatībhir etc.

12.

5. dhītarasam | yad etat tṛitīyasavanaṃ tad etad dhītarasam | tadīyo raso gāyatryā pītaḥ | somāharaṇakāle padbhyaṃ savanadvayam mukhena tṛitīyasavanaṃ gṛihītvā tatratyaṃ rasaṃ gāyatrī pītavatī | 3, 27 | tathā cānyatra ṣrūyate | padbhyāṃ dve savane samagṛibhṇān mukhenaikaṃ. yan mukhena samagṛibhṇāt tad adhayat, tasmād dve savane ṣukravatī: prātaḥsavanaṃ ca mādhyaṃdinaṃ ca. tasmāt tṛitīyasavana ṛijīsham abhi shuṇvanti, dhītam iva hi manyante (Ts. 6, 1, 6, 4) iti |

7. indrāvaruṇā | indrāvaruṇety asyāṃ yājyāyāṃ yuvo ratha ity asmin pāde devavītaya iti padaṃ vidyate | devānāṃ vītiḥ prāptir devavītir iti tasya samāsaḥ | tasya samāse shashṭhībahuvacanāntena ṣabdena bahūny eva rūpāṇi pratīyante | tatra bahutvam Ṛibhūṇāṃ svarūpam | manushyarūpāṇām ṛibhuṣabdavācyānām bahutvāt | ṛibhuṣadbhāvād indraṣabdasya ca sākshāc chravaṇād iyam aindrārbhavī |

15. jagatprāsāhāḥ | jagacchabdena jagatīchando 'bhidhīyate | prāsāhaṣabdo bāhulyavācī | jagatyaḥ prāsāhā bahulā yāsūktāsu prasthitayājyāsu tā jagatprāsāhāḥ | tṛitīyasavanaṃ ca jāgatam iti prasiddham | ato yad u yad eva jagatībāhulyaṃ, tena tṛitīyasavanasya samṛiddhir bhavati |

13.

1. athāha | hotrakāṇāṃ yājyākathanānantaraṃ kaṣcid brahmavādī codyam āha | hotrakāṇāṃ kriyā hotrāṣabdena vivakshitāḥ | tāsv anyāḥ kācit kriyā ukthinyaḥ ṣastrayuktāḥ | anyā itarāḥ kriyā anukthāḥ ṣastrarahitāḥ | maitrāvaruṇo brāhmaṇācchaṅsy achāvāka ity eteshāṃ trayāṇāṃ ṣastrasadbhāvād etadīyāḥ kriyā ukthinyaḥ | neshṭṛipotrādīnāṃ ṣastrarāhityāt tadīyāḥ kriyā anukthāḥ | evaṃ vaishamye spashṭe saty asya yajñasya yajamānasya vā sambandhinya etā hotrāḥ sarvā ukthinyaḥ ṣastrayuktā bhūtvā samā vaishamyarahitā ata eva samṛiddhāḥ sampūrṇāḥ katham bhavantīti codyam | tasyottaram āha |

2. yad evaināḥ | yad eva yasmād eva kāraṇād enā maitrāvaruṇādikriyāḥ potṛineshṭrādikriyāṣ ca sampragīrya sambhūya prakarshenoktvā hotrā iti ṣabdena yājñikā ācakshate, tena samāḥ | yathā loke chatrayuktās tadrahitāṣ ca sambhūya chatriṇa ity ekainaiva ṣabdena vyavahriyante | evam atrāpi ṣastrayuktā maitrāvaruṇādayaḥ ṣastrarahitāḥ potṛineshṭrādayaṣ ca sambhūyaikainaiva hotrāṣabdena vyavahriyante | ataḥ ṣastribhiḥ samabhivyāhārād aṣastriṇām apy upacaritaṃ ṣastritvam | tena hotrakaṣabdavyavahāraikyena samā bhavanti || na caitāvatā svābhāvikaṃ ṣastritvāṣastritvavaishamyam apagachati | tad etad vaishamyaṃ darṣayati | yad ukthinyaḥ etc.

6. yad eva mādhyaṃdine | maitrāvaruṇasya sadyo ha jāto vṛishabhaḥ kanīna ity ekaṃ sūktam, evā tvām indra vajrinn iti dvitīyam | brāhmaṇācchaṅsina indraḥ pūrbhid ity ekaṃ sūktam, ud u brahmāṇīti dvitīyam | achāvākasya bhūya id ity ekam, imām u shv iti dvitīyam | evam ete trayo mādhyaṃdine savane pratyekaṃ dve-dve sūkte ṣaṅsanti | tatraikam mādhyaṃdinasavanārthaṃ dvitīyaṃ tu tṛitīyasavanārtham ity upacāreya tatrāpi ṣaṅsanaṃ sidhyatīty uttaram brūyāt |

7. athāha | atha tṛitīyasavane saṅsanasampādanānantaram punar api brahmavādī codyāntaram āha | yad yasmāt kāraṇād dhotā | dve ukthe sastre yasyāsau dvyukthaḥ | prātaḥsavana ājyapraüge dve, mādhyaṃdinasavane marutvatīyanishkevalye dve, tṛitīyasavane vaiṣvadevāgnimārute dve | evaṃ sthite hotṛidṛishṭāntena hotrakāṇām apy ukthadvayopetatvam apekshitam | na cokthadvayaṃ vihitam asti | atas tat kena prakāreṇa sidhyatīti codyam | tatrottaram āha |

8. yad eva | prasthitayājyānāṃ srūyamāṇadevatayā sampadyamānadevatayā ca dvidevatyatvam | tādṛiṣībhir ṛigbhir yasmād yajanti tena dviṣastratvam | tatraikā devatā yājyārthetarā dvitīyā ṣastrārthety evam uttaram brūyāt |

14.

2. ājyam | hotuḥ prātaḥsavane yat prathamam ājyaṣastraṃ tad evāgnīdhrīyāyā āgnīdhreṇa kriyamāṇāyāḥ kriyāyā ukthaṃ ṣastram | evam marutvatīyavaiṣvadevayor api yojyam | tathā sati tā evaitā hotrā hotrakāṇāṃ kriyā evam uktena prakāreṇa nyaṅgās tattaccihnā eva bhavanti | Agnim āgnīdhro yajaty, ājyaṣastraṃ cāgneyam | potā Maruto yajati, marutvatīye ca mārutāni sūktāni ṣaṅsati | agne patnīr ihā vaheti neshṭā yajati, tatra devānām uṣatīr ity atra devānām iti ṣravaṇam asti | evaṃ trayāṇām apy āgnīdhrapotṛineshṭṛīṇām āgneyatvamārutatvavaiṣvadevatvacihnāni vidyante | tasmād ājyādibhir ukthair itāresham ukthitvam || teshām eva hotrakāṇām ṛituyājeshu kasyacid viṣeshasya praṣnam avatārayati |

3. athāha | praishasūkte ye praishā uktā neshṭṛipotṛivyatiriktānāṃ hotrakāṇāṃ teshu praisheshv ekaika eva praishaḥ, potur neshṭuṣ ca dvau-dvau praishau | tathā ca yajñasampradāyavidaḥ paṭhanti | hoponegnībrāprahoponechādhvaryugṛihapatīti ceti | asyāyam arthaḥ | tatra nāmnām ādyaksharenaite kratupurushā nirdiṣyante | tathā ca | hotā potā neshṭāgnīdhro brāhmaṇācchaṅsī praṣāstā hotā potā neshṭāchāvāko 'dhvaryur gṛihapatiṣ ca krameṇoktāḥ | eteshām praishasūkte dvādaṣa praishāḥ krameṇa santi | tathā sati potur dvitīyo 'shṭamaṣ ca dvau praishau | neshṭuṣ tṛitīyo navamaṣ ca dvau praishau | hotā yakshad Marutaḥ potrād ity ekaḥ praishaḥ | hotā yakshad devaṃ draviṇodām potrād ṛitubhir iti dvitīyaḥ | etau dvau potuḥ praishau | hotā yakshad gnāvo neshṭrād ity [1]) ekaḥ | hotā yakshad devaṃ draviṇodāṃ neshṭrād iti dvitīyaḥ | etau dvau neshṭuḥ praishau | itareshām āgnīdhrāchāvākādīnām ekaika eva praishaḥ | tathā sati potṛineshṭror dvipraishatve kiṃ kāraṇam iti praṣnaḥ |

4. tasmāt | yasmād evaṃ tasmāt tasyāgnīdhrasyaikayarcā yājyā bhūyasyo 'tyantam adhikā bhavanti | saptānām api hotrakāṇām prasthitayājyās tisra eva bhavanti | āgnīdhrasyaibhir agne saratham ity eshādhikā | sā ca pātnīvatagrahavartinī | tathā ca sampradāyavida āhuḥ | tisraḥ prasthitayājyās tu saptānām abhavan khalu | agnīdhas tisṛibhiḥ sārdham aibhir agne caturthy abhūd iti | yady apy āgnīdhravishaye brahmavādinā praṣno na kṛitas, tathāpi potṛineshṭṛibhyāṃ samānayogakshematvena tadvṛittānto 'py abhihitaḥ |

1) grāvo neshṭety die Hss.

7. athāha | hotrādayo maitrāvaruṇena preshitāḥ svasvavyāpāraṃ kurvanti | taddṛishṭantenodgātṛīṇām api preshitatvaṃ yuktam | na codgātṛipraishāḥ praishaṣūkte samāmnātāḥ | tasmād eshām praisho 'sti na veti saṃṣayaḥ | plutidvayaṃ vicārārtham | nakārasya sānunāsikatvaṃ chāndasam | atra praisho 'stīty evam uttaram brūyāt | prakarsheṇa sarvān ṛitvijaḥ ṣāsti praishamantreṇa tattadvyāpāre pravartayatīti praṣāstā maitrāvaruṇaḥ | sa ca stuta devena savitretyādimantrajapaṃ japitvā kṛitvānantaraṃ studhvam iti yad evaitad vacanam prāha, sa evaishām udgātṛīṇāṃ praishaḥ |

8. athāha | achāvākavyatiriktānāṃ vashaṭkartṛīṇām pravaraḥ prakarsheṇa varaṇam asti | tathā ca Sūtrakāra āha | pravṛitāhutīr juhvati vashaṭkartāro 'nye 'chāvākāt (5, 3, 12) iti | sūtrāntare 'py evam uktam | pravṛitaḥ-pravṛitaḥ pravṛitahomau juhotīti | ato 'nyeshām pravarasadbhāvo 'vagato 'chāvākasya nāvagataḥ | nyāyena tv itaradṛishṭāntena pravaro 'pekshitaḥ | ato 'sti na veti saṃṣayaḥ | tatrāstīty uttaram brūyāt | yady apy anyeshām iva spashṭaḥ pravaro nāsti, tathāpi puroḍāṣaṣakalam iva prattam iḍām ivodyamyāsīnam achāvākam achāvāka yat te vādyaṃ vaktavyam asti tad vadasveti so 'yam achāvākasambodhanena pravarasamānatvāt pravara ity ucyate || ittham agnishṭomasaṃsthe hotrakavishayavyāpāram parisamāpyādhunokthyasaṃstheshv ahassu praṣnottare darṣayati |

9. athāha | achāvākapravarasampādanānantaram brahmavādī praṣnam āha | maitrāvaruṇas tṛitīyasavana indrāvaruṇā yuvam ityādikam aindrāvaruṇaṃ sūktaṃ ṣaṅsati | tasya ṣastrādāv ehy ū shv ity āgneyaḥ stotriya āgnir agāmīty āgneyo 'nurūpaḥ | tad etad vyadhikaraṇatvād ayuktam | aindrāvaruṇābhyāṃ stotṛiyānurūpābhyām bhavitavyam iti praṣnaḥ | Agninetyādinā tasyottaram |

10. athāha | tṛitīyasavane brāhmaṇācchaṅsinaḥ pra maṅhishṭhāyety aindrābārhaspatyaṃ ṣastram | tasyādau stotriyānurūpāv aindrau | vayam u tveti stotriyo, yo na idam ity anurūpaḥ | tathāchāvākasya ṛitur janitrītyādikam aindrāvaishṇavaṃ ṣastram | tasyādāv aindrau stotriyānurūpau | adhā hīndra girvaṇa iti stotriya, iyaṃ ta indra girvaṇa ity anurūpaḥ | tad etad vaiyadhikaraṇyam upajīvya pūrvavat praṣnaḥ | Indro hetyādikam uttaram |

15.

11. kalpāmahai | vibhāgaṃ karavāmahai |

12. yad uktam Āṣvalāyanena | uttame ṣastre paridhānīyāyā uttame vacana uttamaṃ caturaksharaṃ dvir uktvā praṇuyāt (7, 1, 12) iti | tam eva caturaksharābhyāsaṃ vidhatte | airayethām-airayethām etc.

13. agnishṭome | aharganeshūkthyasaṃsthāyāṃ yathāchāvākāsyāntime ṣastre 'bhyāsaḥ | tathāgnishṭomasaṃsthāyām atirātrasaṃsthāyāṃ hotāntime ṣastre 'ntimaṃ caturaksharabhāgam abhyasyet | sa hi hotā tatrobhayatrāntyaḥ ṣaṅsitā bhavati | agnishṭome yaj jaritre yaj jaritrom iti caturaksharābhyāsaḥ | atirātre tu dhehi citraṃ dhehi citrom iti caturaksharābhyāsaḥ || shoḍaṣisaṃsthāyāṃ vicārapūrvakaṃ caturaksharābhyāsaṃ vidhatte | abhyasyet etc.

17.

1. athāharganeshu hotrakāṇām mādhyaṃdinīyaṣastrakḷptir vidhātavyā | tatra prathamaṃ tāvat sarvatra vihitam artham anūdya praṣaṅsati |

yaḥ svaḥstotriyaḥ | aharganeshu ṣvaḥ paredyur yasmiṅs tṛice sāmagāḥ stotraṃ kurvanti, taṃ stotriyam pūrvedyur hotāraḥ ṣastreshv anurūpaṃ kurvanti | etac ca prātaḥsavana eva | tac cānurūpakaraṇam ahīnasaṃtatyai sampadyate | ahnāṃ samūharūpaḥ kratur ahīnaḥ | sa caikaikasminn ahani vichinno mā bhūd ity ahardvayasaṃdhānārtham bhavishyaty ahani stotriyasya bhūte 'hany anurūpatvakaraṇam | ahnām bhede 'pi phalaikyāt samūhaprayoga eka eva | tataḥ saṃtatir apekshitā | ayam arthaḥ saptaviṅṣādhyāye vyākhyātaḥ | stotriyaṃ stotriyasyānurūpaṃ kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpaṃ kurvanti (6, 5) iti | tasya vyākhyānam idam || svaḥstotriya ity abhipretaviṣeshasya vidhānād aharbhede 'pi prayogaikyena sāṃtatyaṃ dṛishṭāntenopapādayati |

2. yathā vā ekāhaḥ | ekasminn evāhani nishpanno jyotishṭoma ekāhaḥ | sa yathā sutaḥ somābhishaveṇa kṛitsno nishpādita, evam ahīno 'hargaṇo 'pi somābhishaveṇa nishpādyate | tāv eva dṛishṭantadārshṭāntike tad yathetyādinā spashṭīkriyete | tat tasyaikāhasya sutasya somābhishavayuktasyaiva sataḥ krator avayavabhūtāni prātarmādhyaṃdinatṛitīyasavanāni saṃtishṭhamānāni pṛithak-prithak samāptiyuktāni yathā yajamānā anutishṭhanty, evam evāhīnasyāharganasyaikasyaiva sataḥ krator avayavabhūtāny ahāni pṛithak-pṛithak samāptiyuktāni yajamānā anutishṭhanti | tathā sati yady uttaradinasambandhinaṃ stotriyaṃ tṛicam pūrvadine prātaḥsavane 'nurūpaṃ tṛicaṃ kurvanti | tadānīm aharganasyaikasya kratoḥ saṃtatir, madhye vi-

chedarāhityam bhavati | tasmād anyadine gatasyānyadine prayogeṇāhīnaṃ kratuṃ saṃtataṃ kurvanti |

3. samānān | ye kadvatsaṃjñakāḥ pragāthā yāṣ ca pratipadaḥ prārambhaṇīyā ṛico yāni cāhīnasūktāni, teshāṃ sarveshām ahassu sarveshu samānatvam apaṣyan |

4. okaḥsārī | okāṅsi sthānāni gṛihāṇi | teshu sarati sarvadā saṃcaratīty okaḥsārī mārjāraḥ | vaiṣabda upamārthaḥ | yathā mārjāraḥ pūrvasmin dine yeshu gṛiheshu saṃcarati teshv eva gṛiheshu paredyur api saṃcaraty, evam ayam Indro 'py avagantavyaḥ | Derselbe Kater stellt sich in 6, 22 ein.

18.

6. tad āhuḥ | gavāmayane hi dvividhāny ahāny: āvṛittirahitāni tatsahitāni ca | tatra vakshyamāṇāni caturviṅṣādīny āvṛittirahitāny, abhiplavashaḍahagatāni pṛishṭhyashaḍahagatāni cāvṛittisahitāni | tayoḥ shaḍahayor asakṛid anushṭhānasya vihitatvāt | evaṃ sati parāñcishv āvṛittirahiteshu caturviṅṣādishv ahassu vahnivat sūktam achāvākaḥ ṣaṅsati | tathaivābhyāvartishu shaḍahagateshv ahassu ca tat sūktaṃ ṣaṅsati | tatrobhayatra ṣaṅsane kiṃ kāraṇam iti praṣnaḥ |

8. tāni pañcasu | gavāmayane caturviṅṣam ārambhaṇīyaṃ dvitīyam ahaḥ | mahāvratākhyam upāntyam ahaḥ | vishuvadākhyam madhyavarti pradhānam ahaḥ | abhijidviṣvajidākhye vishuvata ubhayabhāgavartinī dve ahanī | eteshu pañcasv ahassu tāni pūrvoktāny ahīnasūktāni hotrakāḥ ṣaṅsanti |

10. vāṣitāyai | garbhagrahaṇam ichantī dhenur vāṣitā |

19.

8. tāny antareṇa | yāni viparyāsena ṣaṅsanīyāni navasaṃkhyākāni sūktāny uktāni, yāni ca pratidinaṃ ṣaṅsanīyāni trīṇy uktāni, tāny antareṇa teshām ubhayavidhānām antarāle sthāne kaṃcid āvapanīyam ṛiksamūham āvaperan |

9. anyūṅkhyāḥ | uccāraṇaviṣeshopetā okārā nyūṅkhāḥ | te ca pūrvam eva mukhato madhyaṃdine nyūṅkhayati (5, 3, 12) ity atrābhihitāḥ | tān arhantīti nyūṅkhyāḥ | tadviparītā anyūṅkhyāḥ | virājo virāṭchandaskā ṛicaḥ | tāḥ pṛishṭhyashaḍahasya caturthe 'hany āvapanīyāḥ | na te giro api mṛishya ityādyāṣ catasra ṛicaḥ, pra vo mahe mahivṛidhe bharadhvam ityādyās tisraḥ | etāḥ sapta virājas trayāṇāṃ hotrakāṇāṃ trayas tṛicā bhavanti | prathamām ārabhyaikas tṛico maitrāvaruṇasya | tṛitīyām ārabhyaikas tṛico brāhmaṇācchaṅsinaḥ | pañcamīm ārabhyaikas tṛico 'chāvākasya | tad evaṃ saptasv ṛikshu trayas tṛicā vibhajya prakshepaṇīyāḥ | so 'yaṃ virājām prakshepa ekaḥ pakshaḥ | vaimadīr āvaperann iti pakshāntaram | vima-

dākhyena maharshiṇā dṛishṭā vaimadyaḥ | tāṣ ca yajāmaha indram ityādyāḥ saptarcaḥ | tā api pūrvavat trayas tṛicāḥ kartavyāḥ | pañcame 'hani yac cid dhi satya somapā ityādyāḥ paṅktichandaskāḥ saptarcaḥ pūrvavad āvapanīyāḥ | tathā shashṭhe 'hani Parucchepena dṛishṭā indrāya hi dyaur ityādyāḥ saptarcaḥ pūrvavad āvapanīyāḥ || stomavṛiddhāv atiṣaṅsanārtham āvapanīyāni sūktāni darṣayati |

10. atha yāni | atha pūrvoktavirāḍādyāvāpakathanānantaram anya āvāpa ucyata iti ṣeshaḥ | yāny ahāni mahāstomāni saptadaṣaikaviṅṣādistomebhyo 'dhikaiṣ caturviṅṣādistomair yuktāni syus, teshv ahassu stomasaṃkhyām atikramyādhikānām ṛicāṃ ṣaṅsanaṃ kartavyam |

20.

1. evaṃ tāvat prasaktānuprasaktam parisamāpyādhunā prastutam ārabhate |

sadyo ha | pūrvatra trīṇi cāharahaḥṣasyānīti yad uktaṃ, tasyaivaitad vyākhyānam | sadyo ha jāta ityādikam maitrāvaruṇaḥ svakīyasya sūktasya purastāt pratidinaṃ ṣaṅset | sūktānām iti bahuvacanaṃ vyatyayena drashṭavyam |

6. paṅktir vā annam | annaṃ ca pañcasaṃkhyopetatvāt paṅktir eva | prāṣyam peyaṃ khādyaṃ lehyaṃ nigīryam ity evam annasya pañcasaṃkhyā |

19. sakṛid Indram | kasyāṃ cid ṛici ṣunaṃ huvema maghavānam indram iti sakṛid Indraṃ nirbrūte |

21.

5. kadvatpragāthebhya ūrdhvam apa prāca indretyādyās trishṭupchandaskā ṛicaḥ pratidinaṃ ṣaṅsanīyasūktāditvena vidhatte | trishṭubhaḥ etc.

8. kshatraṃ vai hotā | nishkevalyasya ṣaṅsako yo hotāsty asau kshatraṃ vai | kshatriyo rājaiva | hotṛitve samutpannāḥ kriyā hotrāḥ | tāḥ ṣaṅsantīti maitrāvaruṇādayo hotrāṣaṅsinaḥ | te ca viṣaḥ | rāshṭravartinyaḥ prajāḥ | tat tathā sati hotṛidṛishṭāntena pragāthebhyaḥ pūrvaṃ trishṭubhaḥ ṣaṅsane sati tāṃ viṣam prajāṃ kshatrāyaiva rājña eva pratyudyāminīm pratikūlodyogayuktāṃ kuryuḥ | tac ca pāpavasyasam | atiṣayena pāparūpam | svāminā rājñā saha mātsaryasya svāmidroharūpatvāt |

10. sairāvatīm | irānnam | tatsamūha airam | tena saha vartata iti sairaṃ nausthaṃ vastujātam | tādṛiṣaṃ sairaṃ yasyāṃ nāvy asti seyaṃ nauḥ sairāvatī |

22.

6. neshiti | satrasyāyanam anushṭhānaṃ satrāyaṇam | neshi | naya | anushṭhāpayeti tasyārthaḥ | ata eva tat padam satrāyaṇasyānukūlam |

8. samānībhiḥ | samānībhir ekavidhābhir maitrāvaruṇādayo hotrakāḥ paridadhyuḥ | ṣastrasamāptiṃ kuryuḥ | nū shṭuteti maitrāvaruṇasya paridhānīyā | eved indram iti brāhmaṇācchaṅsinaḥ paridhānīyā | nūnaṃ sā ta ity achāvākasya paridhānīyā | anena sūktasāmānyād etāḥ samānya ity ucyante |

10. tatrābhi tashṭevety achāvākasyāhar-ahaḥ ṣasyaṃ sūktam | tasminn antyā ṣunaṃ huvemety eshā | tayā paridhānaprāptau nishedhati |

na ṣunaṃhuvīyayā | ṣunaṃ huvemeti yasyām ṛici ṣrūyate sā ṣunaṃhuvīyā | ahargaṇasya ṣastre tayā na paridadhyāt | paridhāne hi kshatriyo rājā svakīyād rāshṭrāc cyavate | yas tu paras tadīyaḥ ṣatrur bhavati, tam abhilakshya hvayati | āhvānaṃ karoti | huvemety āhvānasya pratīyamānatvāt | ata eva Sūtrakāro (7, 4, 10) brāhmaṇāntaram āṣritya nūnaṃ sā ta ity etām paridhānīyām uktavān |

23.

1. athātaḥ | atha paridhānīyākathanānantaraṃ yatas tadviveko 'pekshitaḥ | ataḥ kāraṇād ahīnasyāhargaṇasya yuktiṣ ca vimuktiṣ ca vivekāyobhe vakshyete iti ṣeshaḥ | yuktir yogaḥ svādhīnatvena kratoḥ sampādanam | vimuktir vimocanaṃ svādhīnatayā nibandhaparityāgaḥ | tad etad ubhayam paridhānīyāvaṣena sampadyate |

2. vy antariksham | prātaḥsavane brāhmaṇācchaṅsino vy antariksham iti paryāsas tṛicaḥ | tasyendreṇa rocanā diva ity ṛig uttamā | tayā yat paridhānaṃ tenāhīnaṃ kratuṃ yuṅkte | svādhīnatayā nibadhnāti | mādhyaṃdine savane tv eved indram iti paridhānīyayā vimuñcati | svādhīnatayā nigṛihītam ahīnakratuṃ viṣrambhavyavahārāya nigrahaparityāgena vimuñcati | svādhīno hi kratur avaṣyam phalaṃ dāsyatīti yukto bandhavimokaḥ || athāchāvākasya paridhānīyayā yogavimokau darṣayati |

3. āham | ayaṃ yogo vimokasyāpy upalakshaṇārthaḥ | āham iti prātaḥsavane paridhānīyā | tayā krator yogo bhavati | nūnaṃ sā ta iti mādhyaṃdinasavane paridhānīyā | tayā kratur vimoko bhavati || atha maitrāvaruṇasya paridhānīyayā yogavimokau darṣayati |

4. te syāma | atra vimoko yogasyāpy upalakshaṇārthaḥ | te syāmeti prātaḥsavane paridhānīyā | tayāhīnasya kratur yogaḥ | nū shṭuta iti mādhyaṃdinasavane paridhānīyā | tayā kratur vimokaḥ | yady api tṛitīyasavane viveko vaktuṃ yuktas, tathāpy agnishṭoma-

saṃsthe 'hani hotrakāṇām tṛitīyasavane ṣastrābhāvāt sarveshv ahassv anugatyartham mādhyaṃdinasavane vimoko 'bhihitaḥ |

6. evam ekaikam ahar apekshya yogavimokāv uktau | athāhaḥsamūham apekshya yogavimokau darṣayati |

tad yac caturviṅṣe | gavāmayanasya saṃvatsarasatrasyādyante ahanī atirātrasaṃsthe | tatropakramagatasya prāyaṇīyātirātrasyānantarabhāvini caturviṅṣākhya ārambhaṇīye 'hani paridhānīyābhiḥ sarve 'harviṣeshā yujyante | so 'yaṃ gavāmayanasya yogaḥ | athodayanīyasyātirātrasya purastād vartamāne mahāvratīye 'hani paridhānīyābhiḥ sarve 'py aharviṣeshā vimucyanta iti yad asti, seyaṃ gavāmayanasya vimuktiḥ || tatra yogavimokahetūnām paridhānīyānām ekaikavidhatvaṃ ninditvobhayavishayatvaṃ darṣayati |

7. tad yat | ahann ahani caturviṅṣākhye yady aikāhikābhiḥ prakṛitibhūta ekāhe jyotishṭome vidyamānābhiḥ paridhānīyābhiḥ paridadhyuḥ | tadānīm atraiva caturviṅṣākhye dvitīyasminn ahany eva yajñaṃ gavāmayanaṃ saṃsthāpayeyuḥ | samāptaṃ kuryuḥ | atrāhety ahaṣabdaḥ khede | kashṭam etat | atraiva samāptāv ahīnakarma kṛitsnāhargaṇakartavyaṃ na kuryuḥ | etad eva kashṭam | atha pūrvoktavaiparītyenaikāhikāḥ paridhānīyāḥ parityajya yady ahīnaparidhānīyābhir eva sarve hotrakāḥ paridadhyuḥ | tadānīṃ yathā loke rathaṣakaṭādau yukto 'ṣvabalīvardādiḥ kiyad dūraṃ gatvā ṣrāntaḥ san yadi na vimucyeta tadānīm utkṛityeta, ucchidyeta | tathaiva yajamānā utkṛityeran | vinaṣyeyuḥ | sarveshāṃ hotrakāṇām aikāhikasvīkāre samāptyabhāvaḥ | ahīnagatasvīkāre yajamānoccheda iti doshadvayaparihārārtham ubhayībhir aikāhikābhir ahīnagatābhiṣ ca paridhānīyābhiḥ paridadhyuḥ | tatra prakāraviṣeshaḥ pūrvam evoktaḥ | maitrāvaruṇa aikāhikābhir eva savanadvaye paridadhyāt | achāvāko 'hīnagatābhir eva savanadvaye paridadhyāt | brāhmaṇācchaṅsī tu prātaḥsavane 'hīnagatābhiḥ paridadhyān mādhyaṃdinasavane caikāhikābhir iti nirṇayaḥ | asya nirṇayasya pūrvam eva siddhatve 'pi prakārāntareṇa praṣaṅsārtham atra punar abhidhānam || tad etad ubhayībhiḥ paridhānaṃ dṛishṭāntena praṣaṅsati |

8. tad yathā | loke yathā vā dīrghādhve dīrghamārge gachan purusha upavimokaṃ rathaṣakaṭādau yojitam aṣvabalīvardādikaṃ tatra-tatropavimucyopavimucya yāyāt, ṣrāntiparihāreṇa ṣanair gachet | tādṛig eva tad ubhayavidhaparidhānam | yathā mārge vahanaṣramo vimokena nivartata, evam ahīnagatābhir āpāditaṣrama aikāhikābhir nivartate || ubhayavidhaparidhāne dosham parihṛitya guṇaṃ darṣayati |

9. saṃtataḥ | eshām ubhayavidhaparidhānayuktānām purushāṇāṃ yajñaḥ saṃtato vichedarahito bhavati | sānunāsikā plutiḥ praṣaṅsārthā | viṣabda uparitana ukāra evakārārthaḥ | tasya dīrghaṣ chā-

ndasaḥ | yajamānaṣramaṃ vimuñcanta eva || atha stomātiṣaṅsane kaṃcid viṣeshaṃ darṣayati |

10. ekāṃ dve na | yadā sāmagaiḥ vivṛiddhaḥ stomaḥ kriyate | tadānīṃ hotrakaiḥ stomasaṃkhyām atilaṅghya ṣaṅsanīyam | tatra dvayoḥ prātarmadhyaṃdinayoḥ savanayor ekām ṛicaṃ vā dve ṛicau vātikramya na ṣaṅset | kiṃtv ekayā dvābhyāṃ vātiṣaṅset | pūrvatrāyaṃ niyamaḥ prātaḥsavana (6, 8, 7) evoktaḥ | uttarayos tu savanayor aparimitābhir atiṣaṅsanam uktam | tathā sati mādhyaṃdinasavane pūrvottaravirodhaḥ prasajyeteti cet | tarhi tatraikayā dvābhyām aparimitābhir vikalpo 'stu |

24.

1. atha pṛishṭhyasya shaḍahasya shashṭhe 'hani dhishṇyākhyaṣastrakḷiptiṃ sūktaṃ vidhātum ākhyāyikām āha | devā vai etc.

5. pacchaḥ | vālakhilyanāmakāḥ ke cana maharshayaḥ | teshāṃ sambandhīny ashṭa sūktāni vidyante | tāni vālakhilyanāmake granthe samāmnāyante | teshv ādau yāni shaṭ sūktāni tāni prathamam pacchaḥ pādaṣo viharet | tato dvitīyasyām āvṛittāv ardharcaṣo viharet | tṛitīyasyām āvṛittāv ṛikṣo viharet | yadā paccho viharati tadānīm ekaikasmin pragātha ekaikām ekapadāṃ dadhyāt | sa pragāthaikapadayoḥ samūho vācaḥ kūṭa ity anena ṣabdenābhidhīyate | tam imaṃ vihāraprakāram Āṣvalāyana āha | shaṭ sūktāni vyatimarṣam paccho vihared vyatimarṣam ardharcaṣo vyatimarṣam ṛikṣaḥ | pragāthānteshu cānupasaṃtānam ṛigāvānam ekapadāḥ ṣaṅset (8, 2, 19) iti | tatra shaṭsūkteshu prathamasūktādāv ṛigdvayam evāmnātam | abhi pra vaḥ surādhasam — sahasreṇeva ṣikshatom | ṣatānīke pra jīgāti — datrāṇi purubhojasom iti | dvitīyasūkte 'py ṛigdvayam evāmnātam | pra su ṣrutaṃ surādhasam — sahasreṇeva maṅhatom | ṣatānīkā hetayo asya — yad īṃ sutā amandishom iti | tatra prathamasūktagatam ekam pādaṃ ca saṃyojayet | so 'yaṃ vihāraḥ | asmin vihāre vyatimarṣo nāma kaṣcid viṣeshaḥ | sa ca yathākramam adhyayanam parityajya prakārāntareṇa yojane sati sampadyate | prathamasūktasya prathamāyām ṛici prathamapādam uktvā dvitīyasūktasya dvitīyāyām ṛici dvitīyapādaṃ tena saṃyojayet | tad yathā |

abhi pra vaḥ surādhasam indrasya samisho mahīr iti |

dvitīyasūktasya dvitīyasyām ṛici prathamapādam uktvā prathamasūktasya prathamāyām ṛici dvitīyapādaṃ tena saṃyojayet | tad yathā |

ṣatānīkā hetayo asya dushṭarā indram arcā yathā vidom iti |

atha prathamasūktasya prathamāyām ṛici tṛitīyapādam uktvā dvitīyasūktasya dvitīyasyām ṛici caturthapādena saṃyojayet | tad yathā |

yo jaritṛibhyo maghavā purūvasur yad īṃ sutā amandishur iti |

dvitīyasūktasya dvitīyasyām ṛici tṛitīyapādam uktvā prathamasūktasya prathamāyām ṛici caturthapādaṃ tena saṃyojayet | tad yathā |

girir na bhujmā maghavatsu pinvate sahasreṇeva ṣikshatom iti |

tad idam pādayor vihṛitam ṛigdvayam ekaḥ pragāthaḥ sampadyate | tasya pragāthasyānte, indro viṣvasya gopatir ity etām ekapadām (Āṣvalāyana 8, 2, 21) saṃdadhyāt | so 'yaṃ samūho vācaḥkūṭasaṃjñakaḥ | anenaiva nyāyena sarveshu sūkteshu sarvāsv ṛikshu buddhimatā tādṛiṣaṃ vyatimarṣaviharaṇam unneyam || athārdharcaṣo vihāra ucyate | prathamasūktasya prathamāyām ṛici prathamārdharcam uktvā dvitīyasūktasya dvitīyasyām ṛicy uttarārdhaṃ tena saṃyojayet | tad yathā |

abhi pra vaḥ surādhasam indram arca yathā vide |

girir na bhujmā maghavatsu pinvate yad īṃ sutā amandishom

iti | evaṃ sarvam unneyam | ṛikṣo viharet | tatra prathamasūktasya prathamām ṛicam uktvā tayā saha dvitīyasūktasya dvitīyām ṛicaṃ saha yojayet | evaṃ sarvatrohanīyam || atha pragāthānteshu prakshepaṇīyā ekapadā darṣayati |

6. tā etāḥ | yā ekapadā ṛicaḥ praksheptavyās, tā etā ekapadāḥ pañcasaṃkhyākāḥ | tāsu catasra ekapadāḥ ṣrutyantareshu daṣame 'hani paṭhitāḥ | tasmād daṣamād ahnas tāṣ catasra ānetavyāḥ | tāsv indro viṣvasya gopatir ity eshā prathamā | indro viṣvasya bhūpatir ity eshā dvitīyā | indro viṣvasyā cetatīty eshā tṛitīyā | indro viṣvasya rājatīty eshā caturthī | athāvaṣishṭā ṣrutyantareshu mahāvrate ṣrutā | sā cendro viṣvaṃ virājatīty etādṛiṣī | tasmān mahāvratād ānetavyā | tā etāḥ pañcaikapadāḥ pañcasu pragātheshu prakshipet || avaṣishṭeshu pragātheshu prakshepaṇīyān pādān darṣayati |

7. athāshṭāksharāṇi | atha pañcasu pragātheshu pañcānām ekapadānām prakshepād anantaram māhānāmanāni | mahānāmaṣabdena vidā maghavann ityādayo mahānāmnīsaṃjñakā ṛico vidhīyante | teshām mahānāmnīnām ṛicāṃ sambandhīny ashṭāksharāṇi padāni pracetana pra cetayety evamādīni yāni santi, teshām madhye yāvadbhir ashṭāksharaiḥ pādair avaṣishṭeshu pragātheshu prakshepaḥ sampadyate tāvanty ashṭāksharāṇi padāni ṣaṅset | itarāṇy ashṭāksharāṇi padāni mahānāmasambandhīni nādriyeta | na prakshipet || evam pacchaḥ ṣaṅsane prakshepaṇīyam abhidhāyārdharcaṣo viharaṇe prakshepaṇīyaṃ darṣayati |

8. athārdharcaṣaḥ | yathā paccho viharaṇe pragāthānte prakshepa, evam ardharcaṣo viharaṇe 'pi yojanīyam |

15. vālakhilyānāṃ shaṭsūkteshu vihāram uktvavaṣishṭayoḥ saptamāshṭamayoḥ sūktayoḥ viparyāsena ṣaṅsanaṃ vidhatte |

vy evottame | ye dve úttame sūkte te viparyasyed eva, na tu viharet | ashṭamaṃ sūktam ādau paṭhitvā paṣcāt saptamasya pāṭho viparyāsaḥ | tayor dvayoḥ sūktayoḥ sa esha viparyastapāṭha eva vihārasthānīyaḥ |

25.

1. dūrohaṇam | duḥṣaṅkaṃ rohaṇam uccāraṇaṃ yasya ṣaṅsanasya tad dūrohaṇam | tad rohati | ṣaṅsed ity arthaḥ | tasya dūrohaṇasya vidhāyakam brāhmaṇam pūrvam eva vishuvadahaḥprasaṅga āhūya dūrohaṇam (4, 21) ity atrābhihitam | ata eva pūrvācāryā āhuḥ | svargo vai loka ityādi pūrvaṃ vishuvati kratau | dūrohaṇabrāhmaṇaṃ tu prāg avocāma vai sphuṭam | saptarūpā haṅsavatī dūrohaṇam itīritam iti | haṅsavatyāḥ paccho 'rdharcaṣas tripadyā ṛikṣo 'navānam, punar api tripadyā ṛikṣo 'rdharcaṣaḥ paccha iti saptabhiḥ prakāraiḥ paṭhanam iti dūrohaṇam | tad etat pūrvaṃ tārkshyasūkte 'bhihitam |

4. tan mahāsūktam | dvividhaṃ sūktaṃ kshudram mahac ca | ata evāraṇyakāṇḍe vakshyati | te kshudrasūktāṣ cābhavan mahāsūktāṣ ca (2, 2, 2, 5) iti | mahāsūktalakshaṇam pūrvācāryair uktam | daṣarcatāyā adhikam mahāsūktaṃ vidur budhā iti |

5. Barau | pra te maha ityādikam barunāmakaṃ sūktam |

6. aindrāvaruṇe | indrāvaruṇā madhumattamasyeti yājyāyā indrāvaruṇadevatākatvāt samāpter indrāvaruṇasambandhaḥ |

7. sauparṇe | imāni vām bhāgadheyānīti sūktaṃ sauparṇam | imāni veti saptarcaṃ sauparṇaṃ khailikaṃ vidur iti | yadvā | pra dhārā yantv iti gṛihyoktaṃ sūktaṃ sauparṇam |

26.

1. tad āhuḥ | tat tatra sauparṇe sūkte dūrohaṇe ṣaste sati paṣcād brahmavādino vicāram āhuḥ | yāny aikāhikāni tadūrdhvaṃ ṣaṅsanīyāni santi, tāny atra shashṭhe 'hany atratyaiḥ sambhūya ṣaṅset kiṃ vā sambhūya na ṣaṅsed iti vicāraḥ |

5. asamāyī | bahubhiḥ sambhūtair etuṃ gantuṃ yogyaḥ samāyī | uktaviparīto bahubhir gantum aṣakyo 'samāyī | tādṛiṣo hi svargo lokaḥ | kaṣcid eva puṇyakṛit svargaṃ lokaṃ sameti | samīcīnam bhogam prāpnoti na tu sarvaḥ | svargahetoḥ puṇyasya durlabhatvāt | evaṃ sati maitrāvaruṇo yadi shashṭhe 'hani ṣilpenānyāni sūktāni sambhūya ṣaṅset | tadānīm īdṛiṣaṃ svargasadṛiṣam uttamaṃ shashṭham ahar itarair ahobhiḥ samānaṃ kuryāt | teshu ṣaṅsanīyānām asminn api ṣaṅsanāt | atha tadvaiparītyena yadi shashṭhe 'hani na saṃṣaṅsati | pūjārthā plutiḥ | tad etad asaṃṣaṅsanaṃ svargalokarūpatvāt pūjyam | tasmāt sambhūya na saṃṣaṅset | na saṃṣaṅsatīti yad asti tad evātipūjyam | pūjārtheyam plutiḥ |

9. aindryaḥ | carshaṇīdhṛitam ityādikaṃ yad etad aindraṃ sūktam aikāhikaṃ tad etan nirākṛitya yat sūktāntaram ā vāṃ rājā-

nāv ity aindrāvaruṇam aikāhikaṃ, tad etad angīkriyate | yā vālakhilyā ṛicas, tā aindrya indradevatākāḥ | tāsām madhye yāni dvādaṣākshurāṇi padāni pādā vidyante | bṛihatīsatobṛihatyātmakeshu pragātheshu bṛihatyās tṛitīyapādau dvau dvādaṣāksharau, satobṛihatyā ādyas tṛitīyaṣ cobhau pādau dvādaṣāksharau | teshām pādānām aksharasaṃkhyayā jāgatatvam asti | evaṃ saty aikāhike jāgate carshaṇīdhṛitam ity asminn aindre sūkte yaḥ kāmo 'pekshitaḥ | sa kāmas tatra teshv indradevatākavālakhilyāgateshu dvādaṣāksharapādeshūpāpto labdho bhavati | tasmāc carshaṇīdhṛitam ity etad aikāhikam aindraṃ sūktam atra parityājyam | ā vāṃ rājānāv ity etad aindrāvaruṇaṃ sūktam | tatreyam indraṃ varuṇam iti paridhānīyāpy aindrāvaruṇī | tathā saty etasya sūktasyānukūlatayā tad eva ṣaṅset | tasmād anyan na saṃṣaṅset | anyaṣabdo 'trādhyāhartavyaḥ | ata eva Sūtrakāra aindrāvaruṇaṃ sūktam angīcakāra | ā vāṃ rājānāv iti nityam aikāhikam (8, 2, 16) iti |

11. vihṛitam | agne tvaṃ no antama ityādishu dvipadāsu sāmagāḥ stuvate | tatra cādyāḥ pādā ashṭāksharā, dvitīyāḥ pādā dvādaṣāksharāḥ | evaṃ tatra chando vihṛitam ity uttaram brūyāt |

12. tad āhuḥ | tat tatra ṣastrayājyāyāṃ codyam āhuḥ | ṣastrasya tadīyayājyāyāṣ ca sādṛiṣyam apekshitam | ṣastre ca tisro devatāḥ ṣasyante | Agnir Indro Varuṇaṣ ceti | tatra stotriyānurūpayor Agnir devatā | vālakhilyāsv Indro devatā | ā vāṃ rājānāv iti sūkta Indro Varuṇaṣ ca | evaṃ sati yājyāyām api devatātrayam apekshitam | tat tu nāsti | indrāvaruṇā madhumattamasyeti yājyāyām Indrāvaruṇayor ubhayor api pratipāditatvenāgneḥ parityaktatvāt | katham atrāgnir anantarito 'parityakto bhaved iti codyam |

27.

2. devaṣilpāni | ṣilpaṣabdaṣ cāṣcaryakaraṃ karma brūte | tac ca ṣilpaṃ dvividhaṃ, devaṣilpam manushyaṣilpaṃ ceti | nābhānedishṭhādīni yāni ṣilpāni santi tāni devānām prītihetutvād devaṣilpānīty ucyante | eteshām eva devaṣilpānām anukṛiti sadṛiṣarūpam iha manushyaloke ṣilpam adhigamyate | pratīyate | hastītyādinā tad evodāhriyate | loke ṣilpinaḥ karmakarā mṛiddārvādibhir hastisadṛiṣam ākāraṃ nirmimate | tathānyaiḥ ṣilpibhiḥ kaṅso darpaṇādi nirmīyate | aparair vāso vividhaṃ nirmīyate | aparair anyaiḥ suvarṇamayaṃ kaṭakamukuṭādi nirmīyate |

6. nābhānedishṭham | nābhānedishṭhākhyena maharshiṇā dṛishṭam idam itthetyādi sūktaṃ nābhānedishṭham | tad dhotā ṣaṅset |

14. uparishṭānnedīyasi | uparishṭān nābhānedishṭhasūktasyāvasānabhāge nedīyān atyantasamīpavartī yasya sūktasya madhyabhāgaḥ sa madhyabhāga uparishṭānnedīyān | ivaṣabda evakārārthaḥ |

tathāvidha eva madhyabhāge nārāṣaṅsaṃ ṣaṅset | idam itthety etan nābhānedishṭhaṃ sūktaṃ saptaviṅṣatyṛigātmakam | tatrāvasāne dve ṛicāv avaṣishya pañcaviṅṣyā ūrdhvam eva nārāṣaṅsaṃ sūktaṃ ṣaṅset | tathā cāṣvalāyana āha | idam itthā raudram iti | prāg upottamāyā ye yajñenety āvapate (8, 1, 20) iti | vāg apy uparishṭān nedīyasy atyantasamīpavartiny eva ṣarīramadhyabhāge tālvoshṭhādau vartate | tasmāt sūktasyoktasthānaṃ yuktam |

28.

1. hotuḥ ṣilpaṣastram uktvā maitrāvaruṇasya ṣilpaṣastraṃ vidhatte | vālakhilyāḥ etc.

3. sa pacchaḥ | vālakhilyānām ashṭasu sūkteshu saptamāshṭame sūkte parityajya yāny avaṣishṭāni sūktāni teshu trīṇi yugmāni | tatra prathamagate dve sūkte maitrāvaruṇaḥ paccho viharet | prathamasūktagatam pādaṃ dvitīyasūktagatena pādena yojayet | dvitīyayugmagate dve sūkte ardharcaṣo viharet | tasmin yugma ekasūktagatam ardharcaṃ dvitīyasūktagatenārdharcena yojayet | tṛitīyayugmagate dve sūkte ṛikṣo viharet | tasmin yugma ekasūktagatām ṛicaṃ dvitīyasūktagatayarcā yojayet | tad uktam Āṣvalāyanena | atha vālakhilyā viharet | tad uktaṃ shoḍaṣinā | sūktānām prathamadvitīye pacchaḥ | tṛitīyacaturthe ardharcaṣa ṛikṣaḥ pañcamashashṭhe (8, 2, 5) iti | yady api pūrvādhyāye pacchaḥ prathamaṃ shaḍ vālakhilyānāṃ sūktāni viharaty ardharcaṣo dvitīyam ṛikṣas tṛitīyam (6, 24, 5) iti vihāro 'bhihitas, tathāpy atrāsti viṣeshaḥ | tatra hi shaṇṇām api sūktānām pādavihāro 'rdharcavihāra ṛigvihāra iti trir āvṛittir abhihitā | atra tu prathamayugme pādavihāro, dvitīyayugme 'rdharcavihāras, tṛitīyayugma ṛigvihāra iti | tatrāpi sakṛid eva pādādivihāro na tv āvṛittiḥ | tathā vācaḥ kūṭasya bhāvābhāvābhyām apy asti viṣeshaḥ | ata evobhayatra nāmabhedo 'sti | mahāvālabhid vihāra iti pūrvasya nāmadheyam | hauṇḍino vihāra ity etasya nāmadheyam | ata eva Sūtrakāro nāmadheyadvayaṃ darṣayati | iti nu hauṇḍinau | atha mahāvālabhit (8, 2, 17) iti | huṇḍinākhyena maharshiṇā dṛishṭau dvau vihārau, mahāvālabhidākhyena maharshiṇā dṛishṭa eko vihāraḥ || atroktahauṇḍinavihārau praṣaṅsati | sa yat etc.

5. yo 'yam atrokto hauṇḍinavihāras, tasyāpi matabhedena dvau prakārau | tatra prathamaprakāram upanyasya tatra kiṃcid aparitoshaṃ darṣayati |

te haike | shaṭtriṅṣadaksharā bṛihatī, catvāriṅṣadaksharā satobṛihatī | vālakhilyasūkteshu prathamā bṛihatī dvitīyā satobṛihatī tṛitīyā bṛihatī caturthī satobṛihatī | ity evam maṇipravālanyāyenaikāntaritāḥ paṭhitāḥ | tatra prathamādyayujo bṛihatyo, dvitīyācaturthyādiyujaḥ satobṛihatyaḥ | evaṃ sati prathamasūkte dvitīyasūkte cādi-

bhūte dve bṛihatyau saha viharet | tadanantarabhāvinyau dve satobṛihatyau saha viharet | itthaṃvihāraṃ te prasiddhā yājñikāḥ kecid ichanti | tasmin pakshe vihārasya vidyamānatvād vihāranimitto yaḥ kāmaḥ sa upāpto bhaved eva | kiṃtu pragāthā net kalpante | naiva sampadyanta iti | paribhavadyotanārtho necchabdaḥ | chandodvayam militvaikaḥ pragātho bhavati | svādhyāyapāṭhe pragāthānāṃ vidyamānatvād vihāro 'pi pragāthānta evāpekshitaḥ | te na kevalabṛihatībhyāṃ kevalasatobṛihatībhyāṃ vā sampadyante, kiṃtu chandodvayena sampadyante | pragrathanena dvayor ṛicor bṛihatītvasampādanārtham pragāthāṣrayaṇam | tac ca chandodvaye sukaram | tathā hi | prathamā bṛihatī yathāpāṭham eva paṭhitavyā | tato 'shṭāksharaṃ caturthapādaṃ dvir āvartya ca satobṛihatyāḥ prathamārdhagatena dvādaṣākshharapādenāshṭākṣharapādena ca dvitīyā bṛihatī sampadyate | tam apy ashṭāksharapādaṃ dvir abhyasya satobṛihatyā uttarārdhagatena dvādaṣākṣharapādenāshṭākṣharapādena ca tṛitīyā bṛihatī sampadyate | ataḥ pragātheshu chandodvayam apekshitam | kevalayor bṛihatyoḥ satobṛihatyor vā yathoktapragrathanāsambhavāt || itthaṃ hauṇḍinavihāre prathamaprakāraṃ nirākṛitya dvitīyavihāraṃ vidhatte |

6. atimarṣam | atimarṣam atimṛiṣyātimṛiṣya prathamasūktasya prathamāyām ṛici prathamapādam uktvā tadanantarabhāvi sarvam atilaṅghya dvitīyasūkte dvitīyasyām ṛici dvitīyapādena yojayet | so 'yam atilaṅghya mṛiṣyamānatvād atimarṣa ity ucyate | tatra bṛihatīpādasatobṛihatīpādayor miṣraṇarūpo vihāro bhavati | evakāreṇa pūrvoktavihāro vyāvartyate |

9. vy evottame | S. 6, 24, 15.

29.

1. Sukīrtim | apa prāca ityādisūktaṃ sukīrtiṣabdenocyate | tat sūktam brāhmaṇācchaṅsī ṣaṅset |

30.

3. sa jāgataḥ | sūktaviṣesho dvādaṣākṣharapādatvāj jagatīchandasko bhavati | caturthe pāde shoḍaṣākṣharatvād atichandā atijāgato 'pi bhavati | sarvam apy etat prāṇijātaṃ jagacchabdābhidheyatvāj jāgatam atijāgataṃ vā bhavati | ataḥ sarvarūpatvena chandodvayam praṣastam |

5. tāny etāni | nābhānedishṭhādīni catvāri ṣilpāni yāny uktāni tāni sahacarāṇy ekasminn ahani saha vartanta ity evam abhijñā ācakshate | tasmād yasminn ahani ṣaṅsanīyāni tasmiṅṣ catvāry api ṣaṅset | yasmin na ṣaṅsanīyāni tasmiṅṣ catvāry api parityajet |

7. sa ha | haṣabda aitihyadyotanārthaḥ | sa prasiddho bulilanāmako maharshir Āṣvatara aṣvataranāmno maharsher gotre samutpanna Āṣvir aṣvanāmno maharsheḥ putraḥ kadācid vaiṣvajito viṣvajidyāgasambandhī hotā san svamanasīkshāṃ cakre | vicāritavān | sāṃvatsarike gavāmayanākhyasaṃvatsarasatrasambandhini viṣvajiti vishuvato 'hna ūrdhvam uttarapakshagate viṣvajinnāmake caturthe 'hany eshāṃ ṣilpānām madhye dve ṣilpe maitrāvaruṇabrāhmaṇācchaṅsinoḥ sambandhinī mādhyaṃdinasavanam abhilakshya pratyetoḥ pratyetum | kuṣalo 'smīti ṣeshaḥ | hanta bṛishṭo 'ham evayāmarutaṃ ṣaṅsayānīty evam maharshir vicāritavān | ayam arthaḥ | tṛitīyasavanagatāny etāni ṣilpaṣastrāṇi, tāny anyeshv ahassu sambhavanti | viṣvajiti tv agnishṭomasaṃsthatvād agnishṭome tṛitīyasavane hotrakāṇāṃ ṣastrābhāvān maitrāvaruṇabrāhmaṇācchaṅsinoḥ sambandhi ṣastradvayam mādhyaṃdine savane samānetuṃ tāvad achāvākam asmin mādhyaṃdina evayāmarutaṃ ṣaṅsayāni | tathā sati tataḥ pūrvabhāvinor maitrāvaruṇabrāhmaṇācchaṅsiṣastrayor arthān mādhyaṃdine savane samākarshaṇam bhavatīti | itthaṃ Bulilaḥ svamanasi vicārya tad dha tasminn eva mādhyaṃdine savane tathā svavicāritakrameṇaivayāmarutaṃ sūktam achāvākaṃ ṣaṅsayāṃ cakāra | balād ājñāpya ṣaṅsanaṃ kāritavān || tatra doshaṃ kathāmukhenodbhāvayati |

8. tad dha | tasminn eva mādhyaṃdine savane tathā tena krameṇa bulilapreritenāchāvākenaivayāmarunnāmake ṣastre ṣasyamāne sati tadānīṃ Gauṣlanāmakaḥ kaṣcin maharshir āgatya bulilanāmakaṃ hotāram praty evam uvāca | he hotas te tvadīyam achāvākaprayuktam evayāmarunnāmakaṃ ṣastram plavate | vinaṣyati | tatra dṛishṭāntaḥ | vicakraṃ cakrarahitaṃ ṣakaṭam iva | aṣrūyamāṇo 'pi ivaṣabdo 'trādhyāhartavyaḥ | ataḥ kathā tad etad sarvaṃ kathaṃ ghaṭata ity ākshepaḥ || tata ūrdhvam Bulilasya vacanaṃ darṣayati |

9. kiṃ hi | atrāchāvākena ṣasyamāne sati kiṃ vā dūshaṇam abhūt | nāsti kaṣcid api dosha ity arthaḥ || tata ūrdhvaṃ Gauṣlenoktaṃ doshaṃ darṣayati |

10. evayāmarut | hotur dhishṇyād uttarato hy achāvākasya dhishṇyam | tatsamīpe 'vasthitenāchāvākenaivayāmarunnāmako yaḥ ṣastraviṣeshaḥ paṭhanīya iti | sa tasyāṣraya ity uktvā punar api sa Gauṣla evam uvāca | mādhyaṃdinasavanam aindram indradevatākam | tathā sati he hotas tam etam Indram asmān mādhyaṃdinasavanāt kathā ninīshasi | kena prakāreṇāpanetum ichasi | saivam apanayanecha tvadīyāchāvākaṣaṅsane dosha iti Gauṣlābhiprāyaḥ || tam abhiprāyam ajānato Bulilasya vākyaṃ darṣayati |

11. nendram | asmān mādhyaṃdinasavanāt tatsvāminam Indram apanetum ahaṃ nechāmi | tadviruddhasya kasyacid apy ananushṭhitatvād ity evam Bulila uktavān || tato viruddhārthānushṭhānapradarṣanārthaṃ Gauṣlasya vākyaṃ darṣayati |

12. chandaḥ | he hotas tvaṃ svamanasendram apanetuṃ ne-

chasi | kiṃtv idaṃ chando 'chāvākena prayujyamānaṃ ṣastragatam amadhyaṃdinasāci | mādhyaṃdinasavanasambandhārhaṃ na bhavati | katham iti cet | tad ucyate | ayaṃ sūktaviṣesho jāgato vātijāgato vā | dvādaṣāksharapādena shoḍaṣāksharapādena copetatvāt | sarvaṃ cedaṃ jāgataṃ cātijāgataṃ ca mantrajātaṃ jāgate tṛitīyasavane yogyaṃ na tu traishṭubhe mādhyaṃdine savane | sa u so 'pi sūktaviṣesho māruto maruddevatāko na caindraḥ | ato 'pi kāraṇāt tṛitīyasavana eva yogyaḥ | tasmād ayam achāvāko maiva ṣaṅsishṭa | ṣaṅsanam mā karotv iti doshaṃ darṣitavān || tata ūrdhvam Bulilakṛityaṃ darṣayati |

13. sa hovāca | he 'chāvāka tvam ārama | ṣaṅsanād uparato bhavety evam Bulila uvāca | athānantaram idam apy uvāca | hā kashṭaṃ sampannam | itaḥ param aham asmin Gauṣle gurāv anuṣāsanam anushṭheyopadeṣanam īshe | ichāmi [1]) | etasmād avagatya sarvam anushṭhāsyāmīti tasyābhiprāyaḥ || atha Gauṣlasyopadeṣavākyaṃ darṣayati |

14. sa hovāca | sa Gauṣla evam uvāca | esho 'chāvāka aindradevatākaṃ vishṇunyaṅgaṃ vishṇuliṅgopetaṃ ṣaṅsatu | evayāmarutaṃ tyaktvā dyaur na ya indrety aindraṃ sūktaṃ ṣaṅsatu | tasmin sūkte dvitīyasyām ṛici caturthe pāda evam āmnāyate | hann ṛijīshin vishṇunā sacāna iti | ata idaṃ vishṇucihnopetaṃ sūktaṃ ṣaṅsatu | he hotur Bulila tvam etam evayāmarutaṃ tvadīye ṣastre 'syāthāḥ | prakshipeḥ | tatra sthānaviṣesha ucyate | tṛitīyasavane ṣaṃ naḥ karatīti rudradevatākeyaṃ dhāyyā | tasyā uparishṭān mārutasūktasya purastāt tayor ubhayor madhye prakshepasthānam | evaṃ Gauṣlopadeṣaḥ || athānushṭhānaṃ darṣayati |

15. tad dha | tad dha Gauṣlena yad uktaṃ tat sarvaṃ tathaiva Bulilaḥ ṣaṅsayāṃ cakāra | mādhyaṃdinasavane 'chāvākam praty evayāmarucchaṅsanam preshitavān svayaṃ tṛitīyasavana āgnimārutaṣastramadhye dhāyyāmārutasūktayor madhya evayāmarutam prakshipya ṣaṅsanaṃ kṛitavān | tasmād idānīm api tad idaṃ sarvaṃ hotrakais tathaiva ṣasyate |

31.

1. saṃvatsarasatre yad ahar agnishṭomasaṃsthaṃ viṣvajidākhyam asti, tatra ṣilpānāṃ ṣastrāṇāṃ kḷiptiḥ pūrvatrābhihitā | tatra kiṃcic codyam udbhāvayati |

tad āhuḥ | dvividho hi viṣvajid : atirātrasaṃstho 'gnishṭomasaṃsthaṣ ca | tatrātirātraḥ svatantra ekāhaḥ | tatra tṛitīyasavane hotrakāṇāṃ ṣastrāṇi vidyante | tathā sati pūrvoktakrameṇa hotā nābhānedishṭhaṃ ṣastvā retaḥ siñcati | maitrāvaruṇo vālakhilyāḥ ṣastvā prāṇān avasthāpayati | brāhmaṇācchaṅsī sukīrtiṃ ṣastvā prajanayati | achāvāka evayāmarutaṃ ṣastvā pratishṭhāṃ karoti (6, 27—30) ity ayaṃ krama upapannaḥ | evam pṛishṭhyashaḍahasya yad ahaḥ shashṭham asti, tasyāpy uktasaṃsthātvena tṛitīyasavane hotrakaṣastrasadbhāvāt pūrvoktayajamānotpattir upapadyate | yathā viṣvajidatirātre shashṭhe 'hani ca ṣastrarūpo yajñaḥ kalpate upapadyate | tadanusāreṇa yajamānasya prajātir jananam apy upapadyate | tathā saṃvatsaragate 'gnishṭomasaṃsthe viṣvajity ahani tad upapādayituṃ na ṣakyate | tathā hi | tatrāgnishṭomasaṃsthe viṣvajiti hotrā nābhānedishṭho mādhyaṃdinasavane 'ṣasta eva bhavati | tṛitīyasavane vaiṣvadevaṣastre ṣasyamānatvāt | athaivaṃ sati maitrāvaruṇo vālakhilyāḥ prathamaṃ ṣaṅsati | tṛitīyasavane hotrakāṇāṃ ṣastrābhāve 'pi mādhyaṃdinasavane teshāṃ ṣastrāṇām bulilākhyena maharshiṇā samākṛishṭatvāt | te ca vālakhilyātmakāḥ prāṇā ity uktam | loke tu reta evāgre prathamaṃ siktam bhavati, paṣcāt sikte retasi prāṇānām pravṛittir iti kramaḥ | iha tu nābhānedishṭharāhityena retaḥseko nāsti, vālakhilyānāṃ sadbhāvena prāṇā vidyante | katham etad upapadyata ity ekaṃ codyam | evaṃ codyāntaram asti | brāhmaṇācchaṅsī mādhyaṃdine vṛishākapiṃ ṣaṅsati | vṛishākapir yajamānasya prajāyamānasyātmā dehaḥ | atrāpi nābhānedishṭho 'ṣasta eva bhavati | ato reto nāsti | loke tu reta evāgre sicyate 'tha paṣcād ātmā deho jāyate | ato lokavaiparītye sati katham atra yajamānasya prajātir janmeti dvitīyaṃ codyam | yajamānasya janmasambhave vālakhilyarūpāḥ prāṇā avikḷiptā viṣesheṇa sthānakḷiptirahitāḥ katham bhavanti | kena prakāreṇa vartante | ity evam brahmavādinaṣ codyam āhuḥ || tasya parihāraṃ darṣayati |

2. yajamānam | yajñakratuṣabdena tatsādhanabhūtaḥ ṣilpasamūho vivakshitaḥ | etena sarveṇāpi ṣilpasamūhena yajamānaṃ saṃskurvanti | prāṇaprāptyarhatā saṃskāraḥ | sa evātra kriyate | nanu yajamānasya [1]) janma bahubhiḥ ṣilpaiḥ krameṇa saṃskare dṛishṭāntaḥ | yathā yonyām antar madhye sa prasiddho garbho bhavaty, evam ayaṃ yajamānaḥ krameṇa sambhavan saṃskṛitākāreṇotpadyamānaḥ ṣete | avatishṭhate | loke 'pi garbho 'gre prathamaṃ retaḥsekakāla eva sarvaḥ sampūrṇāṅgaḥ sakṛid eva na vai sambhavati | naivotpadyate | kiṃtu ṣambhavata utpadyamānasya purushasyaikaikam aṅgaṃ krameṇa sambhavati | nishpadyate | tathā ca Garbhopanishady āmnātam | ekarātroshitaṃ kalilam bhavati, saptarātroshitam budbudam bhavaty, ardhamāsābhyantareṇa piṇḍo bhavatītyādi | ato garbhavat krameṇa saṃskāro yukta ity arthaḥ || uktam evottaram punar api vispashṭayati |

3. sarvāṇi | sarvāṇi ṣilpaṣastrāṇy ekasminn evāhani kriyeran |

1) īshe ist selbstverständlich die dritte Person.

1) maraṇam vor janma die Hss.

tadānīm tāvataivāyam yajño yajamānasamskārahetuḥ ṣilpasamūha upapadyate | yajamānasya prajātir jananopacāra upapadyate | ataḥ sarvaṣastrānushṭhānam eva samskārasādhanam | nanu hotuḥ ṣastrasya prathamabhāvitvādikramaviṣeshaḥ samskāropayogī, na tv atra sarvaṣastrānushṭhānam asti, mādhyamdinasavana evayāmarunnāmnaḥ sūktasyāchāvākenānushṭhānāt | nāyam doshaḥ | tatra tadabhāve 'pi tṛitīyasavane hotur evayāmarucchastram asti | tat tathā sati yajamānasya sarvaṣastrānushṭhānena yā pratishṭhāpekshitā, tasyām eva pratishṭhāyām enam yajamānam tad antataḥ ṣastrāṇām ante pratishṭhāpayati |

32.

1. pūrvatra brāhmaṇācchaṅsinaḥ ṣilpe ṣastre sukīrtim ṣaṅsati vṛiskākapim ṣaṅsati (6, 29) yat sūktadvayam vihitam, tata ūrdhvam kuntāpākhyam sūktam khile kuntāpanāmake granthe samāmnātam triṅṣadṛicam vaktavyam | tadartham itihāsam āha |

chandasām | pṛishṭhyashaḍahasya sambandhinām shashṭhenāhnā prāptānām gāyatryādīnām chandasām rasaḥ sāro 'tyanedat | atikramyāgachat | tadānīm sa Prajāpatir abibhet | bhītavān | kenābhiprāyeṇeti | so 'bhidhīyate | ayam chandasām rasaḥ parāñ parāvṛittirahito 'tyeshyati | atikramya gamishyatīty anenābhiprāyeṇa | tato bhītaḥ Prajāpatis tam rasam parastāt parabhāge chandobhir gāyatryādibhiḥ paryagṛihṇāt | parito niruddhavān | gāyatryādīnām madhye kasyāḥ sambandhirasam kayā paryagṛihṇād iti | tad ucyate | gāyatryāḥ sambandhirasam nārāṣaṅsyā paryagṛihṇāt | narāṣaṅsaṣabdo yasyām ṛigjātāv asti seyam nārāṣaṅsī | tathā trishṭubhaḥ sāram raibhyā rebhaṣabdopetayā ṛigjātyā paryagṛihṇāt | jagatyāḥ sāram pārikshityā parikshicchabdopetayā ṛigjātyā paryagṛihṇāt | anushṭubhaḥ sāram kāravyayā kāruṣabdopetayā ṛigjātyā paryagṛihṇāt | tat tasmāt parigrahād ūrdhvam punaṣ chandassu gāyatryādishu tam rasam adadhāt | avasthāpitavān |

3. nārāṣaṅsīḥ | idam janā ityādyās tisra ṛico nārāṣaṅsyaḥ | tatra narāṣaṅsa stavishyata iti narāṣaṅsaṣabdasya ṣrutatvāt | tās tisra ṛico brāhmaṇācchaṅsī ṣaṅset |

5. tāḥ pragrāham | tā nārāṣaṅsīs tisra ṛicaḥ pragrāham pāde-pāde 'vasāya ṣaṅset | yathā vṛishākapim pāde-pāde vigṛihya ṣaṅsati tadvad etat | vṛishākapisūkte pragrahavidhir arthasiddho drashṭavyaḥ | hi yasmāt kāraṇād idam ṛicām ṣaṅsanam vārshākapam vṛishākapisambandham kartavyam, tat tasmāt kāraṇād vṛishākaper etannāmakasya sūktasya nyāyam prakāram eti | prāpnoti | vigraha evātra tannyāyaḥ || vṛishākapisūkte nyūṅkhaninardāv api vidyete | ato 'trāpi tadubhayaprāptau nyūṅkham nirākṛityetaram vidhatte |

6. tāsu na | tāsu nārāṣaṅsīshu nyūṅkham na kuryāt, kimtu nīvīva narded eva | viṣesheṇa ninardam eva kuryāt | sa eva ninardas tāsām nārāṣaṅsīnām nyūṅkhasthānīyaḥ | tṛitīyapādasya dvitīyasvare trayodaṣabhir okārais tatra cāvasānam kṛitvā trayāṇām trimātrāṇām okārāṇām uccāraṇam nyūṅkhaḥ | tṛitīyapādasya prathamāksharam anudāttatvenoccāraṇīyed iti yad asti so 'yam ninardaḥ | Āṣvalāyana 7, 1, 11 ffg.

7. raibhīḥ | rebhaṣabdopetā ṛico raibhīḥ | vacyasva rebha vacyasvetyādyās tisraḥ | tāḥ ṣaṅset |

10. pārikshitīḥ | parikshicchabdopetā rājño viṣvajanīnasyetyādyāṣ catasraḥ pārikshityaḥ | tāsu parikshin naḥ kshemam akarad iti parikshicchabdasya ṣrutatvāt | tā ṛicaḥ ṣaṅset |

16. kāravyāḥ | kāruṣabdopetāḥ kāravyāḥ | indraḥ kārum abūbudhad ityādyāṣ catasraḥ ṣaṅset |

19. diṣām kḷiptīḥ | yaḥ sabheyo vidathya ityādyā ṛico diṣām kḷiptīḥ ṣaṅset | prācyādidigvat pañcasamkhyopetatvāt, te devāḥ prāg akalpayann iti kḷiptidhātuṣravaṇāc ca diṣām kḷiptitvam | tacchaṅsanena diṣa eva kalpayati | svaprayojanakshamāḥ karoti |

23. janakalpāḥ | yo 'nāktaksha ityādyāḥ shaḍ ṛico janakalpābhidhāḥ ṣaṅset |

25. indragāthāḥ | yad indrādo dāṣarājña ityādyāḥ pañcarca indragāthābhidhāḥ ṣaṅset | Indro gāthyate kathyate yāsv ṛikshu tā indragāthāḥ | tābhir devā asurān abhigāya yoddhum ābhimukhyena prāpya yuddhenainān atyāyan | atikrāntavantaḥ | jayam prāptā ity arthaḥ |

33.

1. kuntāpanāmakam triṅṣadṛicam sūktam vidhāyaitaṣapralāpanāmakam saptatisamkhyākam padasamūham vidhatte |

aitaṣapralāpam | aitaṣākhyena muninā dṛishṭā aitaṣapralāpāḥ | ananvitānām arthānām vacasām samlāpaḥ pralāpaḥ | tam brāhmaṇācchaṅsī ṣaṅset |

4. asakthāḥ | yas tvam mām ittham asakthā abhibhūtavān asi |

6. tam haike | tam aitaṣapralāpam abhijñāḥ kecid yājñikā atiṣayena bahulam ṣaṅsanti | tathā cāṣvalāyana āha | saptatim padāny ashṭādaṣa vā (8, 3, 14) iti |

16. pravalhikāḥ | vitatau kiraṇau dvāv ityādyāḥ shaḍ anushṭubhaḥ pravalhikāḥ | purā kilaitābhir ṛigbhir devā asurān pravalhyamanaskam priyam uktvā tatas tān asurān atikramyāgachan | pravalhanam nirhṛidayam sāntvavacanam iti Govindasvāmy[1]) uktavān |

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1) ity uktavān die Hss. Govindasvāmin war der Verfasser eines

amanaḥpūrvakeṇa priyavacanena virodhino 'surān vañcayitvā tadīyadeṣam atikramya gatavanta ity arthaḥ |

18. ājijñāsenyāḥ | ākāro 'trāvaṣabdārthe vartate | ājñātum avajñātum ichā ājijñāsā | tām arhantīti tatsādhanībhūtā ṛica ājijñāsenyāḥ | ājñāyāsurāṇām avajñām kṛitvety arthaḥ | anyat pūrvavad vyākhyeyam | ihetthā prāg apāg udag iti ṣākhāntarapaṭhitāṣ catasra ṛica ājijñāsenyāḥ |

19. pratirādham | sūtre bhug ity abhigata iti trīṇi padāni (Āṣvalāyana 8, 3, 22) ityādinā yo mantra uktaḥ so 'yam pratirādhaḥ | virodhinām rādham samṛiddhim pratibadhnātīti pratirādhatvam | asurān pratirādhya tadīyām samṛiddhim pratibadhyety arthaḥ |

20. ativādam | vīme devā akrañsatetyādyanushṭup ṣākhāntarapaṭhitātivāda ity ucyate | virodhinām satkāram atilañghyādhikshepārūpo 'tivādaḥ | tatsāmarthyasādhanatvād ṛig apy ativāda ity ucyate | atyudyātikramyoktvā | adhikshipyety arthaḥ |

34.

1. devanītham | Sūtrakāreṇādityā ha jaritar añgirobhyo dakshiṇām anayann iti saptadaṣa padāni (8, 3, 25) iti yo 'yam padasamūho 'bhihitaḥ sa devanīthaḥ | devalokanayanahetutvāt |

4. Añgirasām abhīshṭasyāpi svakīyārtvijyasyāñgīkāre yuktim darṣayati |

yaṣasā | yaḥ pumān ārtvijyena caraty, esha purusho yaṣasaiva yukto 'bhyaiti | abhitaḥ samcarati | ārtvijyam atyantam yaṣaskaram ity arthaḥ | yaḥ pumān pareṇa prārthitam ārtvijyam parityajya tam tadīyayāgam pratirundhed, yāgasya pratirodham kuryāt | sa pumān svakīyam yaṣa eva pratirundhet | vināṣayet | tasmāt kāraṇād aham na pratyarautsi | tadīyayajñasya pratirodham na kṛitavān asmi | kimtv ārtvijyam mayāñgīkṛitam iti || tarhi kīdṛiṣe vishaye parihartavyam ārtvijyam ity āṣañkya parihārayogyam vishayam darṣayati |

5. yadi tu | pūrvatrārtvijyam parihartum aṣakyam ity uktam | tadvailakshaṇyārthas tuṣabdaḥ | yadi kathamcid asmād ārtvijyād apojjigāñsed, apetyodgantum ichet | tadānīm yajñena svakīyena nimittabhūtenāsmād ārtvijyād apodiyāt | apakramyodgachet | yasmin dine cet tvam yajñam karishyasi, tasminn evāham api karishyāmīty uktvā tadārtvijyam parihartum ṣakyam | ekakālīnasvakīyānushṭhānam ekam parihāranimittam | nimittāntaram apy ucyate | yadi tu yadi kathamcid ayājyo yāgārthī purushaḥ ṣāstranishedhād yashṭum ayogyaḥ syāt, tādṛiṣād ayājyāt purushāt svakīyam ārtvijyam svayam apoditam | ṣā-

Commentars zum Aitareyabrāhmaṇa, der von Sāyaṇa in der Dhātuvṛitti unter der Wurzel valh citirt wird.

streṇaiva nishiddham | tādṛiṣe vishaye nāsty ārtvijyadoshaparihāra ity arthaḥ |

35.

2. tasmād āhuḥ | yasmād Añgirobhir bhūrūpadakshiṇā sarvātmanā parityaktā, tasmād anye 'pi ṣāstrajñā evam āhuḥ | nivṛittadakshiṇām kenāpi kāraṇena parityaktām dakshiṇām punar na pratigṛihṇīyāt | gobhūhiraṇyarūpyādidakshiṇām ṛitvigbhiḥ svīkṛitām yadi kamcid dosham dṛishṭvā parityajet | tadānīm punar api dravyalobhena tatpratigraham na kuryāt |

36.

1. atha tvam indra ṣarma riṇetyādyās tisro 'nushṭubho vidhatte | Āṣvalāyana 8, 3, 25 |

bhūtechadaḥ | bhūtam bhūtim vairiṇām aiṣvaryam chādayanti tiraskurvantīty udāhṛitā anushṭubho bhūtechadaḥ |

4. atha ṣākhāntare samāmnātā yad asyā añhubhedyā ityādyā ṛico vidhatte |

āhanasyāḥ | āhanasyam strīpurushayoḥ parasparasamyogaḥ | tadvat prajotpattihetutvād ṛico 'py āhanasyāḥ |

8. vyāhanasyām | viṣishṭamaithunayuktām |

14. asuraviṣām | asuraviṣam asuraprajāḥ sainyarūpā devān indrādīn abhilakshyodācarya, ullañghanarūpam ācaraṇam kṛitvā tiraskṛityāsīt | devasamīpe 'vasthitāḥ |

15. athātra pra mañhishṭhāyetyādinā prākṛitena vaikṛitena sambhūya ṣañsanam vicārya pūrvottarapakshābhyām niṣcinoti | tad āhuḥ etc. S. 6, 26.

16. etāni | nābhānedishṭhādīni catvāri ṣilpāni yāni santy, etāny evātra shashṭhe 'hany ukthāni pradhānaṣastrāṇi | tathā sati sa pumān yadi prākṛitena pra mañhishṭhāyety anena sambhūya ṣañset | tadānīm sa purusha eteshu pradhānaṣastreshu kāmam phalam aparādhnuyāt | vināṣayet || evam tarhi pra mañhishṭhāyety etasminn aindre labhyaḥ kāmo 'tra na labhyetety āṣañkyāha |

17. aindraḥ | brāhmaṇācchañsinā ṣañsitavyo yo 'yam vṛishākapiḥ so 'yam aindraḥ | aitaṣapralāpaṣ ca sarvachandaḥsthānīyaḥ | tathā sati pra mañhishṭhāyetyādika indradevatāke jagatīchandaske yaḥ kāmo 'sti, sa kāmas tatra vṛishākapāv aitaṣapralāpe ca prāpto bhavati | athāpi cedam ava drapsa ityādikam sūktam aindrābārhaspatyam | tatratyāntimā paridhānīyā caindrābārhaspatyā | tatrobhayatrendranimittaḥ kāma upāpto bhavati | tasmāt kāraṇāt prākṛitam atra sambhūya na ṣañset |

Pañcikā VII.

1.

1. Āṣvalāyanaḥ satriṇāṃ dharmeshv evam āha | sutyāsu havirucchishṭabhakshā eva syuḥ | dhānāḥ karambhaḥ parivāpaḥ puroḍāṣaḥ payasyeti teshāṃ yad-yat kāmayerañs tat-tad upavigulphayeyuḥ (12, 8, 32) iti | prāṇadhāraṇāya yathā paryāpyate tathā haviḥṣeshasyādhikyena sampādanam upavigulphanam | evam bahuvidhān haviḥṣeshān bhakshān uktvā punar apy anta evam uvāca | api vānyatra siddhaṃ gārhapatye punar adhiṣrityopavratayeran | anyān vā pathyān bhakshān ā mūlaphalebhyaḥ | etena vartayeyuḥ paṣunā ca (12, 8, 39) iti | anyatra siddhaṃ gṛihe pakvam annam punar api gārhapatye sakṛid avasthāpyopavratayeran | upabhuñjīran | anyān vā laḍḍukamaṇḍakādīn bhakshān pathyān ajīrṇādidosharahitān mūlaphalaparyantam ichayā svīkuryuḥ | eteshu sutyādineshu saṃnihitena savanīyapaṣunā ca vartayeyuḥ | jīvanarūpāṃ vṛittiṃ sampādayeyuḥ | ity evaṃ savanīyapaṣurūpaṣya havishaḥ ṣeshabhakshaṇena satriṇāṃ jīvanam apy abhihitam | tasmin paṣau kasya ko vibhāga iti jijñāsāyāṃ tadvibhāgakathanam pratijānīte | athātaḥ etc. Āṣvalāyana 12, 9.

2. hanū | jihvayā sahitaṃ hanūdvayam prastotur bhāgaḥ | ṣyenākāraṃ vaksha udgātur bhāgaḥ | yaḥ kaṇṭho yaṣ ca kākudraḥ kākudaṃ tad ubhayam pratihartur bhāgaḥ | ṣroṇir ūrumūlaṃ tad ubhayaṃ dakshiṇasavyarūpaṃ krameṇa hotur brahmaṇo bhāgaḥ | ūrvadhobhāgaḥ sakthi | tac cobhayaṃ krameṇa maitrāvaruṇabrāhmaṇācchañsinor bhāgaḥ | dakshiṇāñsena yuktaṃ dakshiṇapārṣvam adhvaryor bhāgaḥ | savyam pārṣvamātram upagātṛīṇām bhāgaḥ | savyo 'ñsaḥ pratiprasthātur bhāgaḥ | dor bāhuḥ | tac cobhayaṃ krameṇa neshṭṛipotror bhāgaḥ | ūrudvayaṃ krameṇāchāvākāgnīdhrayor bhāgaḥ | sakthiṣabdenādhobhāgasyābhihitatvād ūrdhvabhāga ūruṣabdena vivakshitaḥ | bāhudvayaṃ krameṇātreyasadasyayor bhāgaḥ | dorbāhuṣabdayor arthaikye 'py adhobhāgordhvabhāgābhyām bhedo drashṭavyaḥ | sadānūkaṣabdau pūrvācāryair vyākhyātau | anūkam mūtravastiḥ syāt sāsnety eke vadanti ca | sadaṃ tu pṛishṭhavañṣaḥ syād etad gṛihapater dvayam iti | yaḥ pumān gṛihapater vrataprado bhojanadāyī tasya dakshiṇau pādau bhāgaḥ | gṛihapater yā bhāryā tasyaiva vrataprado yaḥ pumāñs tasyaiva savyau pādau bhāgaḥ | atra purovartinoḥ pādayor bāhutvenābhihitatvāt pāṣcātyāv eva pādaṣabdena vivakshitau | tatraikasminn api dakshiṇe pāde dvivacanam avayavāpeksham | evam itaratrāpi | yo 'yam oshṭhaḥ so 'yam anayor vratapradayoḥ sādhāraṇo bhāgo bhavati | tam bhāgaṃ gṛihapatir eva praṣiñshyāt | tavāyam iti vibhajya pradadyāt | jāghanīm puchaṃ tām

patnībhyo haranti | dadyuḥ | tāṣ ca patnyas tāṃ jāghanīm brāhmaṇāya kasmaicid dadyuḥ | skandhe bhavāḥ skandhyāḥ | maṇisadṛiṣā māñsakhaṇḍā maṇikāḥ | ekasmin pārṣve sthitā māñsaṣalākās tisraḥ kīkasāḥ | maṇikāḥ kīkasāṣ cety ubhayaṃ grāvastuto bhāgaḥ | itarapārṣve sthitās tisraḥ kīkasāḥ | vaikartaḥ prauḍho māñsakhaṇḍaḥ | tasyārdham pūrvoktakīkasātrayaṃ connetur bhāgaḥ | yat tu vaikartasyetarad ardhaṃ yaṣ ca hṛidayapārṣvavartī klomaṣabdābhidho māñsakhaṇḍas, tad ubhayaṃ ṣamitur bhāgaḥ | ayaṃ ṣamitā yady abrāhmaṇaḥ syāt | tadā svena svīkṛitaṃ tad ubhayam anyasmai brāhmaṇāya dadyāt | yac chiro 'sti tat subrahmaṇyāyai subrahmaṇyābhidhānartvije dadyāt | ṣvaḥsutyeti nigadanāma | tāṃ cāgnīdhro brūte | tathā cāṣvalāyana āha | āgnīdhraḥ ṣvaḥsutyām prāha (6, 11, 16) iti | ajinaṃ carma tasyāgnīdhrasya bhāgaḥ | iḍā savanīyapaṣoḥ sambandhī yo 'yam iḍābhāgaḥ, sa sarveshāṃ sādhāraṇaḥ | yadvā hotur asādhāraṇaḥ |

2.

2. tad āhuḥ | agnihotre tatsādhanabhūte payasi pākārthaṃ vahnāv adhiṣrite sati, tathā sāṃnāyye darṣapūrṇamāsārthe kshīre 'dhiṣrite sati, tathā havishshu puroḍāṣādishv adhiṣriteshu yajamānasya maraṇe kim prāyaṣcittam iti praṣnaḥ |

3. sarvahunti | niḥṣesheṇa yathā sarvāṇi hutāni bhavanti |

4. abhivānyavatsāyāḥ | abhivā anyavatsāyā payasāgnihotraṃ juhuyāt | vā gatigandhanayor iti dhātor abhipūrvasyābhivā iti rūpam | anyaṣ cāsau vatsaṣ cānyavatsaḥ | abhiprāpto 'nyavatso yasyā goḥ, seyam abhivānyavatsā | coshaṇādiprakāreṇa prasnutety arthaḥ [1]) |

6. evam eva | deṣāntare mṛitasya pretasya ṣarīrāṇām asthyādiprotāvayavānām āhartor āharaṇaparyantam enān āhavanīyādīñs trīn agnīn ajasrān upaṣamarahitān ajuhvato homarahitān evam evāsamāptenaiva prakāreṇendhīran | prajvālayeyur iti |

7. yadi ṣarīrāṇi | yadi kathaṃcic charīrāṇy asthyādīni na vidyeran vinaṣyeyus. tadā parṇaṣaraḥ palāṣavṛikshasya chinnān vṛintān shashṭyuttaraṣatatrayasaṃkhyākān āhṛitya teshāṃ vṛintānāṃ sambandhi purusharūpakam iva kṛitvā manushyasadṛiṣaṃ kiṃcid rūpaṃ

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1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Tb. 1, 6, 8, 4 mit mṛitavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen heisst sie auch nivānyā. Befriedigender ist die Erklärung von Nārāyaṇa zu Āṣvalāyana 3, 10, 17, nur ist abhivananīya statt abhijananīya zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu bewegen ist.

nirmāya tasmin rūpe tām āvṛitam pretaṣarīrocitam prakāraṃ dahanapiṇḍadānādirūpaṃ kuryuḥ | atha tadānīṃ kṛitrimarūpadahanakāla enān āhavanīyādyagnīñ chmaṣāne nītvā samāhṛitais taiḥ palāṣavṛintanirmitaiḥ ṣarīrāvayavaiḥ saṃsparṣya saṃspṛishṭaṃ kṛitvodvāsayeyuḥ |

8. adhyardhaṣatam | ānītānām palāṣavṛintānām adhyardhaṣatam adhikenārdhena pañcāṣadrūpeṇa yuktaṃ ṣataṃ (150) kāye madhyaṣarīrasthāne dadhyāt | paritaḥ prakshipet | pañcāṣatsaṃkhyākānāṃ vṛintānāṃ samūharūpam pañcāṣam | dvisaṃkhyāke dvipañcāṣe | viñṣatisaṃkhyākānāṃ samūharūpaṃ viñṣam | dvipañcāṣe viñṣe ca sakthinī dadhyāt | catvāriñṣadadhikena ṣatena (140) sakthidvayaṃ nishpādayed ity arthaḥ | pañcaviñṣatisaṃkhyākānāṃ samūharūpam pañcaviñṣam | dvisaṃkhyāke pañcavinṣe te ūrū dadhyāt | pañcāṣatsaṃkhyākair (50) vṛintair ūrudvayaṃ nishpādayed ity arthaḥ | evaṃ navatyadhikaṣatadvaye gate (?) ṣeshaṃ saptatisaṃkhyākaṃ (nach dem Texte bleiben nur 20) ṣirasy upari kshipet |

4 [1])

1. yasya sāyaṃdugdham | darṣapūrṇamāsayor dadhyarthaṃ sāyaṃkāle dugdham payaḥ sāṃnāyarūpaṃ keṣakīṭādibhir dushyed, yaḥ kaṣcid apahared vā | tadānīm paredyuḥ prātardugdham payo bhāgadvayaṃ kṛitvā tatraikabhāgaṃ tenātacya saṃskṛitya dadhisthānīyena tena yajeta |

5.

1. yasyāgnihotram | agnihotrārtham payo gārhapatye pākārthaṃ yad adhiṣritaṃ, tad yadi kiṃcid amedhyaṃ yajñānarhaṃ keṣakīṭādikam āpadyeta prāpnuyāt | tadānīm etad dhaviḥ sarvam apy agnihotrahavaṇyāṃ sruci sākalyena siktvā prāñmukha udetyotthāyāhavanīyam prati gatvā tasminn etāṃ nityāṃ samidham ādadhyāt | athānantaram āhavanīyasyottarabhāge kiṃcid ushṇam bhasma tato niḥsārya tasmin manasā nityāgnihotramantram anusmṛitya, vācā vā prajāpate na tvad etānīti mantram uccārya juhuyāt | tad etad bhasmana ushṇatvād dhutam api bhavaty, agnirāhityād ahutam api bhavati | na kevalam adhiṣrita evāmedhyapāta etat prāyaṣcittaṃ, kiṃ tarhi carūnnayanāvasthāyāṃ yady ekasminn unnīte yadi vā dvayor unnītayor amedhyapātas, tadānīm esha eva kalpaḥ prakāraḥ | unnayanaṃ nāmāgnihotrahavaṇyāṃ secanam | tat keṣakīṭādidūshitam agnihotrahavaṇyām unnītaṃ yady apanetuṃ ṣaknuyāt | tadānīm etad dushṭaṃ niḥsicya niḥsārya sthālyām avasthitam adushṭaṃ kshīram

1) khaṇḍa 3 ist bereits in 5, 27 dagewesen.

agnihotrahavaṇyām abhiparyāsicya, yathonnītī syād unnītī yena prakāreṇa bhavati tena prakāreṇa juhuyāt | adushṭaṃ dravyāntaram adhiṣrayaṇādinā saṃskṛitya juhuyād ity arthaḥ |

2. tad āhuḥ | agnihotradravyaṃ gārhapatye pākārtham adhiṣritaṃ sad yadi kadācit skandati skhalati | kshīrabindur adhaḥ patatīty arthaḥ | vishyandate | viṣesheṇa syandanaṃ dāhādhikyena sthālīmukhasyopary udvamanam | tat skannaṃ vishyanditaṃ vā dravyaṃ dakshiṇena pāṇinā spṛishṭvā vakshyamāṇam mantraṃ japet |

6. tad āhuḥ | agnihotradravyaṃ gārhapatye 'dhiṣritam pākād ūrdhvam ādāya prāñmukha āhavanīyam praty udāyann udgachann adhvaryur yadā bhavati, tadānīṃ tad dravyaṃ skhaleta yadvā bhrañṣeta | bindupatanaṃ skhalanam | sākalyena dravyapatanam bhrañṣaḥ | punar apy agnihotrasthālyā dravyaṃ grahītuṃ so 'dhvaryur yadi paṣcimābhimukho nivṛitto bhavet, tadānīṃ svargaprāptaṃ yajamānaṃ tasmāl lokād āvartayet | ato nivṛittim akṛitvā skhalanabhrañṣadeṣa evopavishṭāyāsmā adhvaryave sthālīgatam agnihotradravyaṣesham anye purushā ahareyuḥ | tasya dravyasya svīkāreṇādhvaryur yathonnītī syāt tathā juhuyāt | unnītam unnayanaṃ sthālīgatasya dravyasyāgnihotrahavaṇyāṃ caturvāram prakshepaḥ | catur unnayati (Tb. 2, 1, 3, 5) iti ṣrutatvāt | unnayanādisaṃskārapūrvakaṃ juhuyād ity arthaḥ |

7. tad āhuḥ | srug agnihotrahavaṇī | tadbhede sruganantareṇa hutvā bhinnāṃ srucam āhavanīye prakshipet | tadānīṃ tadīyo daṇḍaḥ prācyām avasthitas, tadīyam pushkaram bilam pratīcyām avasthitaṃ yathā bhavati tathā prakshipet |

Der folgende achte Paragraph wird im Commentar zu dem nächsten khaṇḍa gezogen.

8. tad āhuḥ | pratidinam āhavanīyāgnir homād ūrdhvam upaṣāmyati, gārhapatyāgnis tu sarvadā dhāryate | tasmād gārhapatyāt tattaddhomakāla āhavanīyārtham agniṃ vihared ity esho 'nushṭhānakramaḥ | evaṃ sati yadi kadācid āhavanīyasya sthāne 'gnir anupaṣānto vidyeta, tadānīṃ gārhapatyaṣ copaṣāmyet | tatra tasya vaikalyasya parihārāya pakshāḥ pañcavidhāḥ sambhavanti | vidyamānam āhavanīyaṃ gārhapatyatayā sambhāvya tato 'pi pūrvadeṣa āhavanīyaṃ kartuṃ tasmāt pūrvasiddhāhavanīyāt prāñcam agnim uddhared iti prathamaḥ pakshaḥ | tasmin pakshe yajamāna āyatanāt svakīyasthānāt pracyaveta | āhavanīyasthānāt pracyutatvāt | atha gārhapatyārtham pūrvasiddhāhavanīyāt pratyañcam agnim uddhared iti dvitīyaḥ pakshaḥ | tasmin dvitīyapakshe yajña esho 'surayajñasamānaḥ syāt | asurayajñaṣ ca ṣākhāntare tān asurān prakṛityaivam āmnāyate | ta āhavanīyam agra ādadhata | atha gārhapatyam | athānvāhāryapacanam (Tb. 1, 1, 4, 4) iti | tadīyadosho 'pi tatraivāmnātaḥ |

bhadrā bhūtvā parā bhavishyantīti || gārhapatyārtham agnimathanaṃ kartavyam iti tṛitīyaḥ pakshaḥ | tadānīṃ vidyamāna āhavanīye tadvirodhino 'gnyantarasya mathanād yajamānasya ṣatrum utpādayet | punarādhānaṃ kartuṃ vidyamānam āhavanīyam anugamayed, upaṣamayed, iti caturthaḥ pakshaḥ | tasmin pakshe vidyamānasya vināṣanāt prāṇo yajamānam parityajet | āhavanīyagatam bhasmasahitaṃ sarvam apy agniṃ kasmiṅṣcit pātre prakshipya nītvā [1]) gārhapatyasthāne prakshipyānantaraṃ tato gārhapatyāt prāñcam āhavanīyam uddhared iti pañcamaḥ pakshaḥ | asmin pakshe doshābhāvāt saiva prāyaṣcittir bhavati |

6.

1. yady u meine Verbesserung für yadya aller Hss.

tad āhuḥ | sāyamprātar āhavanīye 'gnau sthita eva sati punar api gārhapatyāgniṃ ya uddhareyus | tadānīm uddhṛitasyāgneḥ prakshepāt pūrvam eva vidyamānasyāgner darṣane tam pūrvaṃ vidyamānam agnim udūhya tasmād āhavanīyasthānād uddhṛitya tasmin sthāne punar aparam idānīm ānītam agniṃ nidadhyāt | yad yadi tu vidyamānaṃ nānupaṣyet, tadānīṃ te yājyānuvākye kuryāt |

2. tad āhuḥ | agnyuddharaṇād ūrdhvaṃ vyavasthitayor āhavanīyagārhapatyayoḥ sator yadi gārhapatyagato 'ṅgāra āhavanīye pramādāt patet | āhavanīyagato vā gārhapatye patet | so 'yam mithaḥ saṃsargaḥ |

7.

1. grāmyeṇāgninā | grāmyo 'gnir mahānasādigataḥ | sa kadācit pramādena pravṛiddho grāmagatāni gṛihāṇi dahann agnihotraṣālāgatān āhavanīyādīn agnīn samyag dahati |

2. divyenāgninā | divyo 'gnir vaidyutaḥ |

3. ṣavāgninā | pretadahanāya pravṛitto 'gniḥ ṣavāgniḥ |

4. tad āhuḥ | dāvāgnir araṇyād āgatyāgnihotraṣālāṃ dahann āhavanīyādīn yadā samyag dahati | tadānīṃ taddahanāt pūrvam evāgnīn araṇī dvayor araṇyoḥ saha samāropayed eva | tadaṣaktau gārhapatyāhavanīyād ulmukam mokshayet | sahasolmukam ādāya parito gachet | samāropaṇaṃ volmukamokshaṇaṃ veti pakshadvayasyāgnidāhatvarayā yadā na ṣaktis, tadā saṃvargaguṇayukto 'gniḥ puroḍāṣadevatā |

8.

2. avratyam | vrataviruddhaṃ nishiddhācaraṇam avratyaṃ divāsvāpādikam āpadyeta prāpnuyāt |

1) Randbemerkung in Aa: dakshiṇena vihāraṃ nītveti Vṛittikṛit.

9.

1. tad āhuḥ | gṛiheshu navadhānye samāgate saty āgrayaṇeshṭiṃ kṛitvā paṣcān navānnam bhoktavyam | tasyā ishṭer akaraṇe vaiṣvānaraguṇayukto 'gniḥ puroḍāṣadevatā |

2. yadi kapālam | ya āhitāgnir yasyāhitāgneḥ puroḍāṣanishpādakam kapālaṃ yadi naṣyet |

7. jīve | āhitāgniḥ svasmiñ jīvaty eva svakīyamaraṇaṣabdaṃ yadā dveshimukhāc chṛiṇuyāt |

9. apatnīkaḥ | purushe jīvati sati yadā bhāryā mriyate, tadānīm āhitair agnibhir bhāryādāha ity ekaḥ pakshaḥ | tathā ca Manuḥ | bhāryāyai pūrvamāriṇyai dattvāgnīn antyakarmaṇi | punar dārakriyāṃ kuryāt punar ādhānam eva ca (5, 168) iti | āhitebhyo 'gnibhyo 'nyenāgninā bhāryāṃ dahed iti dvitīyaḥ | tathā cāṣvalāyanāḥ | āhāryeṇānāhitāgnim | patnīṃ ca (6, 10, 9) iti | Bhāradvājo 'py aha | nirmanthyena patnīm iti | asmin pakshe punar api vivāhechārahitatvād ayam apatnīka eva vartate | so 'gnihotram āhared anutishṭhen, na veti | plutidvayaṃ vicārārtham |

11. anaddhāpurushaḥ | addheti satyanāma | tadvaiparītyād anṛitaḥ purusho 'naddhāpurushaḥ | ananushṭhānenānṛito bhaved ity arthaḥ |

15. yajet | apatnīko 'pi pumān sautrāmaṇyāṃ yajet | sautrāmaṇīyāgam api kuryāt | kim utāgnihotrādikam | haviryajñeshv asyādhikāro 'stīty arthaḥ | tadvat somayāgeshv adhikāraṣaṅkāyāṃ tadvyāvṛittyartham asomapa ity ucyate | yathā patnīrahito 'pi mātre pitre cāṣanāchādanādikaṃ dadāti, tadvad agnihotram api kuryād iti ṣeshaḥ | atra hetur anṛiṇārthād [1]) iti | ṛiṇaparihāranimittam | tathā ca ṣākhāntare ṣrūyate | yājamāno vai brāhmaṇas tribhir ṛiṇavā jāyate: brahmacaryeṇarshibhyo, yajñena devebhyaḥ, prajayā pitṛibhya. esha vā anṛiṇo yaḥ putrī yajvā brahmacārivāsī (Ts. 6, 3, 10, 5) iti | anenaivābhiprāyeṇa ṣrutiḥ ṣruter yajeti vacanam asti | yaja devān adhīshva vedān prajām utpādayeti ṣākhāntare vacanam asti | tasmād vacanād anushṭhānapaksha eva yukta iti gāthāyā arthaḥ | tathā ca Vishṇuḥ smarati | mṛitāyām api bhāryāyāṃ vaidikaṃ na tyajed dvijaḥ | upādhināpi tat karma yāvajjīvaṃ samāpayed iti [2]) | upādhiḥ kuṣamayādipatnīkalpanā | tathā ca smṛityantaram | anye kuṣamayīm patnīṃ kṛitvā tu gṛihamedhinaḥ | agnihotram 'upāsante yāvajjīvam anuvratā iti | tathā ca Maitrāyaṇīyaṣrutir apy āmnāyate | yas tu svair

1) Ein Glossem für anṛiṇī.

2) Commentar zu Kātyāyana ṣr. 2, 5, 18 mit der besseren Lesart: vaidikāgnīn na hi tyajet.

agnibhir bhāryāṃ saṃskaroti kathaṃ cana | asau mṛitaḥ strī bhavati strī caivāsya pumān bhavet | tasmān mṛitabhāryo 'pi svakīyān agnīn avasthāpyāgnihotram āharet |

16. tasmāt | ṛiṇāpakaraṇārthī dosharāhityāt saumyaḥ | tādṛiṣam avaṣyam agnihotrādy anushṭhāpayet | granthāntare | mṛitastrīḥ katicitkālaṃ karmātīto bhaved yadi | ashṭau gā vātha goyugmaṃ dattvā bhāryāṃ samudvahet || virakto vā vayo'tīto kathaṃcin nodvahed yadi | bhāryāṃ svarṇamayīṃ kṛitvā kauṣīṃ vādhānam ācared iti |

10.

1. ata ūrdhvaṃ khaṇḍadvayaṃ deṣaviṣesheṇa kecid āmananti, kecin nāmananti | ata eva pūrve nibandhakārāḥ pāṭharahitadeṣānusāreṇa tadvyākhyānam upekshitavantaḥ | asmābhis tu pāṭhopetadeṣānusāreṇa tad vyākhyāyate | Der elfte khaṇḍa wird vor dem zehnten erklärt.

11.

1. tad āhuḥ | tat tasminn ishṭyanushṭhānavishaye brahmavādina evam āhuḥ | yaḥ ko 'py anushṭhātā darṣapūrṇamāsayor upavāsaṃ kuryāt | yāgarūpaṃ vrataṃ niṣcitya gārhapatyādyagnisamīpe yo vāsaḥ sa upavāsaḥ | yadvā | devā asya yajñasya samīpe vasantīty evaṃ tadīyo 'nushṭhānasaṃkalpa upavāsaḥ | agnyupastaraṇādinā tadīyo 'nushṭhānaniṣcayo 'vagantavyaḥ | ata eva ṣākhāntare ṣrūyate | upāsmiñ chvo yakshyamāṇe devatā vasanti ya evaṃ vidvān agnim upastṛiṇāti | Ts. 1, 6, 7, 3 | avratasya niyamaviṣeshasvīkārarūpavratarahitasya havir devā naivāṣnanti | tasmāt kāraṇād uta me mamāpi havir devā aṣnīyur ity abhipretya niyamaṃ svīkṛityāgnisamīpa upavaset | etad abhipretyāpastamba āha | āhavanīyāgāre gārhapatyāgāre vā ṣeta iti | yadvā | grāmyāṣanaparityāga upavāsaḥ | tat parityajyāraṇyāṣanarūpaṃ niyamaṃ svīkuryāt | ata eva ṣākhāntarīyā āhuḥ | yad grāmyān upavasati tena grāmyān ava runddhe, yad āraṇyasyāṣnāti tenāraṇyān, yad anāṣvān upavaset pitṛidevatyaḥ syād. āraṇyasyāṣnāti (Ts. 1, 6, 7, 3) iti || atropavāsatithivishaye ṣākhābhedavacanam āṣritya vikalpaṃ darṣayati |

2. pūrvām | khaṇḍatithivaṣād yadā dinadvaye paurṇamāsī tithiḥ sampadyate | tadānīm pūrvām paurṇamāsīm upavaset, pūrvadina upavāsaṃ kṛitvā paredyur yajeteti sāmaṣākhāpravartakasya Paiñger maharsher matam | uttarām paurṇamāsīm upavased, uttarasmin dina upavāsaṃ kṛitvā tato 'pi paredyur yajetety ṛikṣākhāpravartakasya Kaushītakimaharsher matam | etad eva matadvayam upajīvya smārtā evaṃ varṇayanti | parvapratipadoḥ saṃdhir madhyāhne pūrvato 'pi vā | anvādhānam pūrvadine taddine yāga ishyate | parataṣ

cet pare 'hnīshṭis taddine 'nvāhitir bhaved iti | na ca paurṇamāsīdvayasadbhāve vivaditavyam | anumatirākāṣabdābhyām paurṇamāsībhedasya sarvatra vyavahṛitatvāt | tayoḥ svarūpam abhidhānakāra āha | kalāhīne sānumatiḥ pūrṇe rākā niṣākara iti | caturdaṣīsaṃyogāc candramasi kalāhīne saty anumatir ity ucyate | tatsaṃyogābhāvena candramaṇḍale pūrṇe sati rākety ucyate || paurṇamāsīnyāyam amāvāsyāyām api darṣayati |

3. yā pūrvā | atrāpi caturdaṣīyogāc candradarṣane saty amāvāsyā sinīvāly ucyate | tadyogarāhityena candradarṣanābhāve kuhūr iti | tad apy abhidhānakāreṇoktam | sā dṛishṭenduḥ sinīvālī sā nashṭendukalā kuhūr iti | atrāpy upavāsayāganirṇaye matabhedaḥ pūrvavad drashṭavyaḥ || atra pūrvottarabhāgavinirṇayāya karmopayoginyās titheḥ svarūpaṃ darṣayati |

4. yām | amāvāsyām paurṇamāsīm vā yām pariprāpya sūryo 'stamiyāt | tathā yām abhilakshya sūrya udiyāt | seyam udayāstamayavyāpinī karmopayuktā tithiḥ | tādṛiṣyāṃ tithāv udayāstamayor madhye pūrvottarābhyāṃ caturdaṣīpratipadbhyām miṣraṇe sati parvaṇo dvaividhyam bhavati | tasmin dvaividhye pūrvoktamatadvayaṃ drashṭavyam || tad etad upasaṃharati |

5. pūrvām | pūrvām iti paiṅgimatasyopasaṃhāraḥ | amāvāsyādine purastāt pūrvasyāṃ diṣi candramasam anirjñāya, ṣāstramārgeṇa candram adṛishṭvā, candrodayo na bhavishyatīti niṣcitya yad upaity upavasati prārabhata iti yad asti, yad yajate paredyur yāgaṃ karotīti yad asti | tenopavāsena yāgena cottarām-uttarām [1]) āgāmipakshagatām paurṇamāsīm amāvāsyāṃ copavaset | uttarāṇy upavāsadināḍ uttareshu dineshu yajate, sa yāgaḥ somo bhavati | somayāgasadṛiṣo bhavati | taṃ somam anu sarvam api daivataṃ tṛipyatīti ṣeshaḥ | yo 'yaṃ candramā asty, etad devasomam | devānām apekshitaṃ somadravyasadṛiṣaṃ vastu | yasmāc candramaṇḍalaṃ devānām priyaṃ, tasmān maṇḍalaṃ sampūrṇam abhilakshyottarām paurṇamāsīm upavased iti kaushītakimatasyopasaṃhāraḥ |

12.

1. tad āhuḥ | sāyaṃkāla ādityasyāstamayāt purāgnihotrārthaṃ gārhapatyād agnim uddharet | prātaḥkālo tu sūryodayāt puroddhared ity āmnātam | evaṃ sati yasyāgnihotriṇo 'nuddhṛitam agnim abhilakshyāditya udiyād vāstamiyād vā | agnyuddharaṇāt prāg evodayāstamayau bhavata ity arthaḥ | athavā svasvakāle praṇīto 'gnir āhavanīyadeṣe sthitvā homāt pūrvam upaṣāmyet | teshu trishu vishayeshu prāyaṣcittam pṛichate |

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1) tena somaṃ krīṇanti fehlt in Sāyaṇas Text.

4. katham | anvāhāryanāmaka odanaḥ pacyate yasmin dakshiṇāgnau so 'yam anvāhāryapacanaḥ | tasyāharaṇam abhijvalanam | ishṭer ādāv anvādhānakāle dakshiṇāgner abhijvalanaṃ kuryān na veti |

13.

6. ṣaṣvat | tathā ca Baudhāyana āha | pud iti narakasyākhyā duḥkhaṃ ca narakaṃ viduḥ | putas trāṇāt tataḥ putram ihechanti paratra ceti |

tasmāt sa putra irāvaty annayuktātitāriṇī nadīsamudrāder atitaraṇahetur naur iti ṣeshaḥ |

7. kiṃ nu | atra malājinaṣmaṣrutapaḥṣabdair āṣramacatushṭayaṃ vivakshitam | malarūpābhyāṃ ṣukraṣoṇitābhyāṃ saṃyogān malaṣabdena gārhasthyaṃ vivakshitam | kṛishṇājinasaṃyogād ajinaṣabdena brahmacaryaṃ vivakshitam | kshaurakarmarāhityāc chmaṣruṣabdena vānaprasthyaṃ vivakshitam | indriyaniyamasadbhāvāt tapaḥṣabdena pārivrājyaṃ vivakshitam |

sa vai sa eva putro 'vadāvado lokaḥ | vaditum ayogyāni nindāvākyāni avadāḥ | tair vākyair nodyate na kathyata ity avadāvadaḥ | evam praghaṭṭena tena kathyata iti | avadāvado dosharāhityān nindānarha ity arthaḥ | tādṛiṣo loko bhogahetuḥ putraḥ |

8. kṛipaṇam | duhitā [1]) ha putrīti kṛipaṇaṃ kevaladuḥkhakāritvād dainyahetuḥ | tathā ca smaryate | sambhave svajanaduḥkakārikā sampradānasamaye 'rthahārikā | yauvane 'pi bahudoshakārikā dārikā hṛidayadārikā pitur iti |

10. ābhūtiḥ | kiṃcaishā bhūtyābhūtiṣabdābhyām abhidhīyate | bhavaty asyām putrarūpeṇa patir ity eshā bhūtiṣabdavācyā | retorūpeṇāgatyāsyām putrarūpeṇa bhavatīty ābhūtiṣabdavācyā [2]) |

14. iti ha | iti hānenaiva prakāreṇāsmai tasmai Hariṣcandrāyākhyāyottaram abhidhāyāvasthita iti ṣeshaḥ |

14.

3. nirdaṣaḥ | nirgatāny āṣaucadināni daṣasaṃkhyākāni yasmāt paṣoḥ so 'yaṃ nirdaṣaḥ |

8. tata | he tata he putra |

15.

1. udaram | Varuṇena gṛihītasya Hariṣcandrasyodaraṃ jajñe | jalenāpūritam ucchūnam mahodaranāmakaṃ rogasvarūpam utpannam |

1) duhitā im Text zweisilbig.
2) Das Metrum erfordert ābhūtir eshā ābhūtiḥ.

nānā | ā samantāc chrānta āṣrāntaḥ | sarvatra paryaṭanena ṣrāntim prāptaḥ | tadviparīto 'nāṣrānta, ekatraiva nivāsaṣīlaḥ | tādṛiṣāya tadvidhasya purushasya ṣrīḥ sampan nāsti | yadvā nāneti padachedaḥ | ṣrāntāya sarvatra paryaṭanena ṣrāntasya nānā ṣrīr bahuvidhā sampad asti [1]) |

2. bhūshṇuḥ | bhūshṇur vardhishṇuḥ phalagrahir ārogyarūpaphalayukto bhavati |

5. ṣremāṇam | ṣreshṭhatvaṃ jagadvandyatvam |

8. tasmā etam | tasmai Hariṣcandrāya kartavyatvena rājasūyam upadideṣa | sa Hariṣcandro rājasūyam prakramya tasya madhye yo 'yam abhishecanīyākhya ekāhaḥ somayāgas, tasmiṅs tam enaṃ Ṣunaḥṣepam purusham paṣum ālebhe | savanīyapaṣutvenālabdhuṃ niṣcitavān |

16.

1. tasmā upākṛitāya | tatra Jamadagnir adhvaryur abhishecanīye somayāge taṃ Ṣunaḥṣepaṃ savanīyapaṣutvenopākṛitavān | barhiryuktayā plakshaṣākhayā mantrapuraḥsaraṃ samupaspṛiṣya svīkāra upākaraṇam | tata ūrdhvaṃ yūpabandhanaṃ niyojanam |

niniyoja | dhātor dvirbhāvam parityajyopasargasya dvirbhāvaṣ chāndasaḥ |

2. āprītāya | āprīsaṃjñitābhir ekādaṣabhiḥ prayājayājyābhir yad yajanaṃ tad āprīṇanam | darbharūpeṇolmukena triḥ pradakshiṇīkaraṇaṃ tat paryagnikaraṇam |

6. ata uttarābhiḥ | nahi te kshatram ityādyāḥ sūktaṣeshabhūtā daṣarcaḥ | yac cid dhi te viṣa ityādikam ekaviṅṣatyṛicaṃ sūktam | ity evam ekatriṅṣatsaṃkhyā drashṭavyā |

7. dvāviṅṣatyā | vasishvā hītyādikaṃ daṣarcaṃ sūktam | aṣvaṃ na tvetyādikaṃ trayodaṣarcaṃ sūktam | tatrāntyām parityajya vasishvasūktadvayagatā ṛico dvāviṅṣatisaṃkhyākāḥ |

9. ojishṭhaḥ | ojobalādiṣabdāḥ pūrvācāryair evaṃ vyākhyātāḥ | ojo dīptir balaṃ dākshyam prasahyakaraṇaṃ sahaḥ | sujanaḥ san, pārayishṇur upakrāntasamāptikṛid iti |

11. ata uttareṇa | āṣvināv aṣvāvatyety anena tṛicenāṣvinau stutavān |

12. ata uttareṇa | kas ta usha ityādika uttaras tṛicaḥ |

17.

1. tam ṛitvijaḥ | devatānugrahayuktaṃ taṃ Ṣunaḥṣepaṃ vi-

1) Diese zweite Erklärung ist die richtige, wie aus dem folgenden Vers erhellt.

ṣvāmitrādayaḥ sarva ṛitvija evam ūcuḥ | he Ṣunaḥṣepa tvaṃ no 'smākam asyāhno 'bhishecanīyākhyasya saṃsthāṃ samāptim adhigacha | prāpnuhi | anushṭhāpayety arthaḥ | tair evam ukte saty anantaraṃ Ṣunaḥṣepa etam abhishecanīyākhyaṃ somayāgam añjaḥsavaṃ dadarṣa | añjasā ṛijumārgeṇa savaḥ somābhishavo yasmin yāge so 'ñjaḥsavaḥ | tādṛiṣam prayogaprakāraṃ niṣcitavān | niṣcitya ca taṃ somaṃ yac cid dhītyādibhiṣ catasṛibhir ṛigbhir abhishutavān | athainam abhishutaṃ somam etayoc chishṭaṃ camvor ity ṛicā droṇakalaṣam abhilakshyāvaninâya | droṇakalaṣe prakshiptavān | athānantaram asmin Hariṣcandre 'nvārabdhe ṣunaḥṣepadeham upaspṛishṭavati saty uktābhya ṛigbhyaḥ pūrvābhir yatra grāvetyādibhiṣ catasṛibhir ṛigbhir svāhākārasahitābhiḥ somaṃ juhavāṃ cakāra | yatra grāvetyādikaṃ sūktaṃ navarcam | tatra yac cid dhīti pañcamī | tām ārabhya catasṛibhir ṛigbhir abhishavaḥ | uc chishṭam ityādikā navamī | tayā droṇakalaṣe prakshepaḥ | yatra grāvetyādibhiṣ catasṛibhir homa ity evaṃ kṛitsnasya sūktasya viniyogaḥ | atha homānantaram eva kartavyam avabhṛitham abhilakshyāvaninâya | sarvam avabhṛithasādhanaṃ taddeṣe nītvā tvaṃ no agna ityādikābhyām ṛigbhyām apsv avabhṛitayāgaṃ kṛitavān | atha tathā kṛitvā tata ūrdhvam enam āhavanīyam agniṃ ṣunaṣ cid ityādinopasthāpayāṃ cakāra | Hariṣcandram upasthāne prerayām āsa | so 'yam añjaḥsavaḥ | ishṭipaṣusaṃkaryam antareṇāñjasā ṛijumārgeṇānushṭhitatvāt |

3. tvaṃ vehi | tvaṃ vā tvam eva Viṣvāmitrād apagataḥ sann ihi | asmadgṛihe gacha | tvadīyamātā cāhaṃ cobhāv āvāṃ vihvayāvahai | viṣesheṇāhvānaṃ karavāvahai | [1])

6. sa vai | Viṣvāmitreṇaivam bodhitaḥ Ṣunaḥṣepaḥ punar api gāthayā Viṣvāmitram praty evam uvāca | ayaṃ Viṣvāmitro janmanā kshatriyaḥ san svakīyena tapomahimnā brāhmaṇyam prāptavān ity evaṃ tadvṛittāntaṃ sūcayituṃ he rājaputreti sambodhitavān | sa vai tathāvidho rājajātīya eva san yathā yena prakāreṇa no 'smābhiḥ sarvair ā samantāj jñapayā, brāhmaṇatvena jñāyase | tathaivāsmadvishaye 'pi tvaṃ vada | kathaṃ vaditavyam iti | tad ucyate | aham idānīm Āṅgiraso 'ṅgirogotraḥ saṅs tatparityāgena tava putratvaṃ yenaiva prakāreṇopeyāṃ, tathaivānugṛihāṇeti ṣeshaḥ | etadvākyābhiprāyaḥ pūrvaiḥ saṃkshipya darṣitaḥ | purātmānaṃ nṛipaṃ vipra [2]) tapasā kṛitavān asi | evam Āṅgirasam mā tvaṃ Vaiṣvāmitram ṛishe kurv iti |

1) Komm, wenn es dir beliebt, wir wollen über dein Bleiben oder Gehen uns besprechen.

2) nṛipa vipram purātmānam?

daivam | me mahyaṃ Viṣvāmitrāya daivaṃ devaiḥ prasannair dattaṃ dāyam putratvarūpalābham upeyāḥ | prāpnuhi |

7. saṃjñānāneshu | saṃjñānāneshu madvishayaikamatyam prāpteshu tvadīyaputreshu sarvo 'pi māṃ brūyāt | jyeshṭhabhrātṛitvena vyavaharatu | Ich vermuthe: saṃjñānam eshu vai brūyāḥ |

18.

6. sadvivācanam | esha Devarāto vo yushmākaṃ sadvivācanaṃ sanmārgasya viṣeshato 'dhyāpanaṃ, karishyatīti ṣeshaḥ |

7. yushmāṅṣ ca | me madīyaṃ dāyaṃ dhanaṃ yushmāṅṣ copetā | prāpsyati | cakārād Devarātaṃ ca | yām u ca yām api kāṃcid vedaṣāstrādirūpāṃ vidyāṃ vidmasi vayaṃ jānīmaḥ, sāpi yushmān upetā | prāpsyati | Aber dāyam kann nur der Accusativ sein. Für yushmāṅṣ ca wird vielleicht yushme ca zu lesen sein. Der Sinn ist jedenfalls: er soll unter euch an meinem Erbe und Weisthum einen Antheil haben.

8. sarātayaḥ | rātir dhanasampattiḥ | tayā yuktāḥ santaḥ | sarāti ist ein nach der Analogie von arāti geschmiedetes Wort und bedeutet freundlich gesinnt.

10. tad etat | kasya nūnam ityādyā ni dhārayetyantāḥ saptādhikanavatisaṃkhyākā ṛicaḥ | tvaṃ naḥ, sa tvam ityādikās tisra ṛicaḥ | evam ṛicāṃ ṣatam | paraḥṣabdo 'dhikavācī | pūrvoktād ṛikṣatāt paro 'dhikā ekatriṅṣatsaṃkhyākā yaṃ nv imam ityādyā gāthā yasminn ākhyāne, tat parаṛikṣatagātham |

12. hiraṇyakaṣipau | hotā yadopākhyānaṃ kathayati | tadānīṃ hiraṇyakaṣipau suvarṇanirmitasūtrair nishpādite kaṣipau sa hotopaviṣet | tadākhyānamadhye 'dhvaryuṣ ca hiraṇyakaṣipāv āsīno vakshyamāṇam pratigaram brūyāt |

14. yo rājā | tasmād ayajamāno 'pi rājasūyakraturahito 'pi rājā vijitī yadi vijayopetaḥ syāt, tadānīm etac chaunaḥṣepam ākhyānam ākhyāpayet | Vgl. Āṣvalāyana 9, 3, 9—16.

19.

2. yajñāyudhāni | yāni yajñāyudhatvena ṣākhāntare ṣrūyante | sphyaṣ ca kapālāni cāgnihotrahavaṇī ṣūrpaṃ ca kṛishṇājinaṃ ca ṣamyā colūkhalaṃ ca musalaṃ ca dṛishac copalā caitāni vai daṣa yajñāyudhāni (Ts. 1, 6, 8, 2) iti, tāny eva brāhmaṇajāter ucitāny āyudhāni |

20.

1. athātaḥ | atha kshatriyasya yajñechānantaraṃ yato devayajanam apekshitam, ataḥ kāraṇād devayajanasyaiva | devā ījyante ya-

smin deșe sa devayajanaḥ | tasyaiva yācño yācanam abhidhīyata iti șeshaḥ |

4. sa yat | Āditya yad yadi tatra tadānīm anena rājñā yācitaḥ sann uttarām yatra svayaṃ tishṭhati tasmād anantarabhāvinīṃ diṣam prati sarpati gachati | tadānīṃ tat tena sarpanenoṃ tathā dadāmīty uttaram āha | brūte |

21.

1. athātaḥ | atha devayajananiṣcayānantaraṃ yasmād anushṭheyasyeshṭāpūrtasyāparijyānir vināṣabhāvo 'pekshitaḥ | ataḥ kāraṇād yajamānasya kshatriyasya rājña ishṭāpūrtāparijyānisaṃjñako homo 'bhidhīyata iti șeshaḥ | ishṭāpūrtaṣabdārthaḥ pūrvācāryair darṣitaḥ | varṇāṣramānvayī dharma ishṭam pūrtam athetarat | prapātaṭākādirūpaṃ tac ca sarvatra dṛiṣyate | smārtam pūrtaṃ ṣrautam ishṭam iti kecid ihocira iti |

3. anūbandhyāyai | anūbandhyākhyapaṣoḥ sambandhīni yāni trīṇi (diese sind Ts. 1, 4, 44, 3 angegeben. Kātyāyana 5, 2, 9—11) samishṭayajūṅshi santi, teshām uparishṭāj juhuyād iti șeshaḥ |

22.

1. tad u ha | tad u ha tatraiva pūrvoktahomasthāne saujātanāmakaḥ kaṣcid ṛishiḥ, sa cārāḷhanāmakasya putra, evam uvāca | katham iti | tad ucyate | ete vakshyamāṇe āhutī iti yad asti; tad etad ajītapunarvaṇyaṃ vai | nashṭam aprāptaṃ vā yad vastu tad etad ajītam | tasya punar api vananaṃ sādhanam prāptikāraṇam ajītapunarvaṇyam | vakshyamāṇam āhutidvayam etannāmakam ity arthaḥ | iti yad etat Saujātasya mataṃ, tad eva yathetyādinā praṣasyate | yaḥ pumān itaḥ saujatavākyānuṣāsanam upadishṭam anushṭhānaṃ kuryāt, sa pumān yathā yenaiva prakāreṇa kāmayeta tathā tenaiva prakāreṇa siddham phalam uddiṣyaite kuryāt | tadanushṭhānena kāmyamānam phalaṃ sidhyati | tasmāt kāraṇād ime evāhutī juhuyān, na tu pūrve |

3. tat-tat | sarve 'pi yājñikāḥ pūjyahomaprasaṅge tadā-tadā tat-tad ity evam etad evānushṭhānam udāharanti | pūjārthā sānunāsikaplutiḥ |

25.

1. athātaḥ | atha dīkshānantaraṃ devānām manushyānāṃ cāgre yata etadīyadīkshā kathanīyā, ataḥ kāraṇād dīkshāyā āvedanasya prakaṭīkaraṇasyaiva kaṣcin nirṇaya ucyate | tat tasminn āvedane saṃdihānā brahmavādinaḥ praṣnam āhuḥ | brāhmaṇasya dīkshāyā ūrdhvam adīkshishṭāyam brāhmaṇa iti mantreṇa dīkshā prakhyāpanīyā | tathā ca Taittirīyā āmananti | adīkshishṭāyam brāhmaṇa iti trir upāṅsv āha, devebhya evainam prāha; trir uccair, ubhayebhya

evainaṃ devamanushyebhyaḥ prāha (Ts. 6, 1, 4, 3) iti | evaṃ sati kshatriyasya dīkshāvedane kim asmin mantre brāhmaṇaṣabdaḥ kshatriyaparatvenohanīya, āho svid avikṛita eva paṭhanīya iti praṣnābhiprāyaḥ || tatrottaram āha |

2. yathaivaitat | atra ṣabdo nohitavyaḥ | avikṛita eva brāhmaṇaṣabdaḥ kshatriyadīkshāvedane 'pi prayoktavyaḥ | yadi brāhmaṇapravaro 'pokshitas, tadānīm purohitasya brāhmaṇasya sambandhinārsheyeṇa prayogaḥ kartavyaḥ | tathā cāpastambaḥ kshatriyavaiṣyayor api brāhmaṇaṣabdenāvedanaṃ darṣayati | adīkshishṭāyam brāhmaṇo 'sāv amushya putro 'mushya pautro 'mushya naptāmushyāḥ putro 'mushyāḥ pautro 'mushyā napṭeti | brāhmaṇo vā esha yo dīkshate, tasmād rājanyavaiṣyā api brāhmaṇa ity anuvedayatīti | Āṣvalāyana 1, 3, 3. 12, 15, 4.

26.

3. sa brahmaṇe | sa yajamānabhāga ṛitvigviṣeshāya brahmaṇe parihṛityaḥ | paritaḥ sarvātmanā samarpaṇīyaḥ |

4. purohitāyatanam | ṛitvigrūpo brahmeti yad asty, etat kshatriyasya purohitāyatanam purohitasthānam | purohito yo 'sty esha kshatriyasyārdhātmo ha vai | ardhadeha eva | u ha vā iti nipātasamūho 'vadhāraṇārthaḥ | ardhaṣarīrasthānīyapurohitarūpeṇa brahmaṇā tasmin bhāge bhakshite sati parokshenaiva vyavadhānenaiva prāṣitarūpam prāṣitasādṛiṣyam prāpnoty eva | ahaṣabda upaṣabdaṣ ca militvāvadhāraṇārthau | asya kshatriyasya pratyaksham avyavadhānena svamukhena sa bhāgo bhakshito na bhavati | evaṃ sati vyavadhānena bhakshitatvād yajñāntarāyo na bhavishyati | svamukhena bhakshaṇābhāvād ayam pāpīyān api na bhavishyati |

5. yajñaḥ | yo brahmāsty esha pratyaksham avyavadhānaṃ yathā bhavati tathā yajña u ha vai, yajñasvarūpa eva | tatsādhakatvāt | kiṃca brahmaṇy eva sarvo yajñaḥ pratishṭhitaḥ | vedatrayavaikalyaparihartṛitvena brahmaṇo bhishagrūpatvasyoktatvāt | tasmiṅṣ ca pratishṭhite yajñe yajamāno 'pi pratishṭhitaḥ | tatphalabhāgitvāt | evaṃ sati tat tena bhāgaprāṣanena yajña eva brahmarūpe bhāgarūpaṃ yajñam apyatyarjanti | samyak prakshipanti | tatra dṛishṭāntaḥ | yathā loke 'psu prakshiptā āpa ekatvena saṃsṛijyante | yathā vāgnau prakshiptam agnim ekībhūtam paṣyāmaḥ | tathā tad vai brahmaṇā prāṣitaṃ havir nātiricyate | atiriktaṃ na bhavati | kiṃtu yajñarūpeṇa brahmaṇā sahaikībhavati | tad ekībhūtaṃ havir enaṃ kshatriyaṃ na hinasti | na bādhate | tasmāt sa yajamānabhāgo brahmaṇe samarpaṇīyaḥ |

28.

1. Bṛihaspateḥ | tathā svaguror Bṛihaspater vākyaṃ svakīyena vākyena pratyavadhīt | so 'yam pratighāto na yuktaḥ | tathā cā-

pastambaḥ smarati | vākyena vākyasya pratighātam ācāryasya varjayec chreyasāṃ ca (2, 2, 5, 11) iti |

29.

1. kshatriyasya heyā bhakshās trividhā, upādeyo bhaksha ekaḥ | tatra heyān bhakshān darṣayati |

trayāṇām | heyānāṃ trayāṇām madhye bhaksham ekaṃ kshatriyasya tavānabhijñā ṛitvija āharishyanti | kam bhaksham ity āṣañkya somaṃ vā dadhi vā jalaṃ vety uktam || tatra somapakshe doshaṃ darṣayati |

2. sa yadi | so 'nabhijña ṛitvig yadi te Viṣvaṃtarasya kshatriyasya somam bhaksham, āhared iti ṣeshaḥ | sa somo brāhmaṇānāṃ yogyo bhakshaḥ | tena bhakshoṇa brāhmaṇān jinvishyasi | prīṇayishyasi | na tu kshatriyasya tava prītiḥ | tathā sati te tava rājñaḥ prajāyāṃ saṃtatau brāhmaṇakalpa īshadasamāpto brāhmaṇa ājanishyate | kshatriyadharmeṇa ṣauryeṇa rahitatvāt tasya brāhmaṇasadṛiṣatvam | sa ca putro brāhmaṇavad vakshyamāṇaguṇacatushṭayopeto bhavati | ādānam pratigrahaḥ | tacchīla ādāyī | pratigrahaṣ ca brāhmaṇaguṇaḥ | ṛitvig bhūtvā somam ā samantāt pāyayatīty āpāyī | tad etad yājanam api brāhmaṇaguṇaḥ | avasam annam | tasya sambandhi yācanam āvasaḥ | tam āvasam eti prāpnotīty āvasāyī | paragṛihe sadā bhojanayācanam api brāhmaṇaguṇaḥ | kāmam ichām anatikramya yathākāmam | tadanusāreṇa prayāpyo nirvāsayituṃ ṣakyaḥ | kshatriyavaiṣyādivac chauryadhanādyabhāvād yaḥ ko 'py āgatya durbalam brāhmaṇaṃ tadgṛihāt tadīyagrāmād vā nishkāsayitum ichati, tadānīm ayam brāhmaṇo durbalatvāt tena niḥsārayituṃ ṣakyate | evam ete catvāro dharmā brāhmaṇaguṇāḥ | somam bhakshayato rājña etadguṇakaḥ putro jāyate | kiṃca yadā pramādāt kshatriyāya pāpaṃ kshatriyasya kiṃcin nishiddhācaraṇam bhavati | tadānīṃ tena pāpena tasya kshatriyasya prajāyāṃ saṃtatau brāhmaṇakalpaḥ ṣauryarāhityādinā brāhmaṇasadṛiṣaḥ putra ājāyate | asmāt pāpinaḥ kshatriyād dvitīyo vā tṛitīyo vā putro vā pautro vā brāhmaṇatām abhyupaitoḥ ṣauryādiguṇarahitam brāhmaṇyam prāptum īṣvaraḥ samartho bhavati | sa brāhmaṇasadṛiṣaḥ kshatriyaputro brāhmaṇabandhavena brāhmaṇānāṃ kramabandhutvena brāhmaṇocitayācñādinā jijyūshitaḥ | jīvitum ishṭaḥ | nīcarūpadainyavṛittyā jīvitum pravṛitto bhavatīty arthaḥ |

3. atha yadi | yadi te dadhirūpam bhaksham āharet | tadā dadhno vaiṣyabhakshatvāt tena vaiṣyān prīṇayishyasi | tava saṃtatau vaiṣyasamānaḥ putra ājanishyate | vaiṣyaṣ ca bāṇijyaṃ kurvann anyasya rājño balikṛid balim pūjāṃ karoti | karam prayachatīty arthaḥ | ata evānyasya rājña ādyo bhakshyaḥ | adhīno bhavatīty arthaḥ | tasya rājñaḥ kāmam ichām anatikramya jyeyo 'bhibhavanīyo bhavati | jyā abhibhava iti dhātuḥ | ta ete karapradānaparādhīnatvatiraskāryatvākhyā vaiṣyaguṇāḥ |

4. atha yadi | yadi te kshatriyasya kaṣcid ṛitvig apo jalam bhaksham āharet | tadānīṃ sa jalātmakaḥ ṣūdrāṇām bhakshaḥ | tena bhaksheṇa ṣūdrān prīṇayishyasi | tatas tava saṃtatau ṣūdrasadṛiṣaḥ putra utpadyate | ṣūdraṣ cānyasyottamavarṇatrayasya preshyaḥ preshaṇīyo bhṛityo bhavati | tathā kāmotthāpyaḥ | madhyarātrādau yadā kadācid dina ichā bhavati, tadānīm ayam utthāpyate | tathā tadīyaṃ kāmam ichām anatikramya vadhyaḥ, kupitena svāminā tāḍyo bhavati | ta ete ṣūdraguṇāḥ |

30.

2 athāsya | atha heyabhakshakathanānantaram upādeyo bhakshaḥ kathyata iti ṣeshaḥ | asya rājña eva vakshyamāṇaḥ svo bhakshaḥ | ko 'sāv iti | so 'bhidhīyate | nyagrodhasyāvarodhāḥ ṣākhābhyo 'vāñmukhatvena prarohanto mūlaviṣeshāḥ | tathaivodumbarāṣvatthaplakshākhyānāṃ vṛikshāṇām phalāni ca | tāni sarvāṇy abhishuṇuyāt | abhishutya ca teshāṃ rasam bhakshayet |

31.

2. purodhayā | purodhayaiva purohitadvāreṇa dīkshayaiva dīkshārūpasaṃskāreṇa ca pravareṇaiva purohitagotreṇa ca, brāhmaṇyasya sampāditatvād iti ṣeshaḥ |

32.

1. bhaujyam | bhojanārham |

3. svārājyavairājye | svātantryeṇa rājatvaṃ svārājyam | viṣesheṇa rājatvaṃ vairājyam |

4. etāni | etāni nyagrodhāvarodhādīny asya rājño 'rthe somakrayāt pūrvam upakḷiptāni sampāditāni bhavanti | tata ūrdhvaṃ somakrayaḥ | tatas te 'dhvaryuprabhṛitayo rājña evāvṛitā somasyaiva prakāreṇaupavasathyadināt pūrvam prativeṣaiḥ prasiddhaiḥ kriyāviṣeshaiṣ caranti | anutishṭheyuḥ | athānantaram aupavasathyam ahar aupavasathye 'hany adhvaryuḥ purastāt prathamam etāni vakshyamāṇāni carmādīny upakalpayet | yasmiṅṣ carmaṇi somo 'bhishūyate tac carmādhishavaṇākhyam | yayoḥ phalakayor abhishūyate te phalake adhishavaṇasaṃjñake | droṇakalaṣaḥ prauḍhadārupātram | daṣāpavitraṃ vastram | adrayo 'bhishavaṇārthā grāvāṇaḥ | pūtabhṛidādhavanīyau pātraviṣeshau | sthālī kumbhaḥ | udañcanam unnayanapātram | camaso bhakshārthaṃ dārupātram | etāny adhvaryuḥ sampādya tata ūrdhvaṃ yad yadaitad etaṃ rājānam prātaḥkāle 'bhishuṇvanti, tat

tadānīm etāni nyagrodhāvarodhādīni dvedhā vibhajet | tatrānyāny ekabhāgagatāni tasmin prātaḥsavane 'bhishuṇuyāt | itarabhāgagatāni tu mādhyaṃdinasavanāya sthāpayet |

33.

1. tad yatraitān | tata ūrdhvaṃ yatra yadaitān brahmahotrādicamasān daṣasaṃkhyākān unnayeyuḥ | tat tadānīṃ yajamānasya rājñaṣ camasān unnayet | abhishutena nyagrodhāvarodhādinā pūrayet | tasmin pūrite camase 'lpaṃ darbhadvayam prakshipya tayor madhye prathamaprakshiptaṃ darbhaṃ vashaṭkṛite vashaṭkāre kṛite sati dadhikrāvṇa ity etayarcā svāhākārasahitayā paridhīnām antaḥ prakshipet | anuvashaṭkṛite 'nuvashaṭkāre kṛite saty aparaṃ darbham ā dadhikrā ity anayarcā pūrvavat svāhākārasahitayā paridhīnām antaḥ prakshipet |

5. pratyabhimarṣaḥ | anena mantreṇātmanaḥ svakīyahṛidayasya pratyabhimarṣo hastena sampūrṇaḥ sparṣaḥ kartavyaḥ |

34.

9. Agniḥ | agnināmako maharshiḥ |
mahat | mahaj jagmuḥ | mahattvam prāptāḥ |

Pañcikā VIII.

1.

1. athātaḥ | atha rājño bhakshaviṣeshakathanānantaraṃ yataḥ stutaṣastrayor viṣesho jijñāsitaḥ | ataḥ kāraṇāt tayor eva viṣesha ucyata iti ṣeshaḥ || taṃ viṣeshaṃ vaktum ādau viṣesharahitam aṅṣaṃ darṣayati |

2. aikāhikam | ekāhe prakṛitibhūte yat prātaḥsavanaṃ yac ca tṛitīyasavanam uktaṃ, tad ubhayaṃ rājño vikṛitāv api tathaiva prayoktavyam | na tu tayoḥ kaṣcid viṣesho 'sti | aikāhike ye ubhe prātaḥsavanatṛitīyasavane sta, ete eva ṣānte sukhakare klipte svabhyaste pratishṭhite sampanne | atas tayoḥ prakṛitivad anushṭhānaṃ ṣāntyai sukhārthaṃ kliptyai svabhyāsārtham pratishṭhityai sampattyartham apracyutyai vināṣarāhityārtham bhavati || yathā prātaḥsavanatṛitīyasavanayoḥ prākṛitād viṣesho nāsti, tathā mādhyaṃdinasavane 'pi marutvatīyam aikāhikaṃ, hotrakaṣastrāṇi caikāhikāni | stotre tu viṣesho 'sti | tam imaṃ darṣayati |

3. uktaḥ | bṛihad rathaṃtaraṃ cety ubhayavidhaṃ sāma yasminn abhijidādau, so 'yam ubhayasāmā | bṛihatsāma pṛishṭhaṃ stotraṃ yasminn abhijidādau, so 'yam bṛihatpṛishṭhaḥ | tādṛiṣasyobhayasāmno bṛihatpṛishṭhasyābhijidāder yo mādhyaṃdinaḥ pavamāna uktaḥ, sa evātra rājayajñe mādhyaṃdinaḥ pavamāno drashṭavyaḥ | na cobhayasāmatvam bṛihatpṛishṭatvaṃ cobhayaṃ vyāhatam iti ṣaṅkanīyam | mādhyaṃdinapavamānastotre rathaṃtarasāma pṛishṭhastotre bṛihatsāmety evam ubhayasāmatvasya vyavasthitatvāt | ubhe hīty aneneyam eva vyavasthā spashṭīkriyate | yady api marutvatīyaṣastrāvayavāḥ pratipadādayaḥ prākṛitā eva, tathāpi tadanuvādenātra praṣaṅsā kriyate || tatra pratipadanucarau darṣayati |

4. ā tvā | ā tvā ratham iti yas tṛicaḥ, so 'yam marutvatīyaṣastrasya pratipat | tasmiṅs tṛice rathaṃtaraṃ sāmodgātṛibhir gīyate | tasmād iyam pratipad rāthaṃtarī | idaṃ vaso sutam ity ayaṃ tṛico 'nucaraḥ | chandodevatādinā pūrveṇa samānatvāt | rathaṃtarasāmādhārasya pūrvasya tṛicasyānusāritvād asyāpi rāthaṃtaratvam || ukthaṃ ṣastram | tac ca dvividham | pavamānokthaṃ grahokthaṃ ca | ato 'tra pavamānoktham iti viṣeshyate | asmiṅṣ ca mādhyaṃdinapavamānastotre sāmagā rathaṃtaraṃ sāma kurvanti, pṛishṭhastotraṃ tu bṛihatsāmopetaṃ kurvanti | tad etad ubhayaṃ savīvadhatāyai sampadyate | ubhayataḥ ṣikyadvayena jalakumbhadvayaṃ voḍhuṃ yaḥ kāshṭhaviṣeshaḥ purushāṇām aṅse sthīyate, sa vīvadha ity ucyate | sāmadvaye 'pi tasya mādhyaṃdinasavanaprayogasya vīvadhasadṛiṣatvād vīvadhena saha vartata iti savīvadhatvam | yad idaṃ rathaṃtarasāma mādhyaṃdinapavamāne stutaṃ, tad idam ābhyām ā tvā ratham idaṃ vaso sutam ity etābhyām pratipadanucarābhyām anuṣaṅset || brahmānnapṛithivīrūpatvena rathaṃtaram praṣaṅsati |

5. atho brahma | yad rathaṃtaraṃ sāma tad brāhmaṇajātisvarūpam | ubhayoḥ prajāpatimukhajatvāt | tathā bṛihatsāma kshatriyajāteḥ | Prajāpater bāhujatvasāmyād ekatvam | brāhmaṇajātiḥ kshatriyajāteḥ pūrvabhāvinī | ato bṛihatsāmasādhyāt pṛishṭhastotrāt pūrvaṃ rathaṃtarasāmasādhyasya pavamānastotrasyānushṭhāne 'yam abhiprāyaḥ | brahma brāhmaṇajātiḥ purastāt pūrvakāle yasya rāshṭrasya, tad idam brahmapurastāt | tad idam me rājño rāshṭram ugram avyathyam asad bhaved ity abhiprāyaḥ | kiṃcānnahetutvād rathaṃtaraṃ sāmānnātmakam | tat tena rathaṃtaraprayogeṇāsmai rājñe 'nnam eva purastāt kalpayati | prathamataḥ sampādayati | kiṃca yad rathaṃtaraṃ sāma seyam pṛithivī, bhūmisvarūpam eva | iyaṃ ca bhūmiḥ prāṇinām pratishṭhādhāraḥ | tat tena rathaṃtaraprayogeṇāsmai yajamānāya rājñe pratishṭhām eva kalpayati || indra nedīya ed ihīty, ut tishṭha brahmaṇas pata ity etat pragāthadvayam praṣaṅsati |

6. samānaḥ | Indro nitarām āhūyate yasmin pragāthe, so 'tra ca prakṛitau ca samāna eka eva | tasyaivedaṃ vyākhyānam avibhakta iti | avikṛita ity arthaḥ | sa ca pragātho 'hnāṃ, rūpam iti ṣeshaḥ | ahaḥprayoganishpādakatvāt tadrūpatvam | yaḥ pragātha udvān uccha-

bdayukto brāhmaṇaspatya brahmaṇaspatidevatākaṣ ca | ut tishṭha brahmaṇas pata iti ṣrutatvāt | so 'pi ṣaṅsanīyaḥ | kiṃcāsau pragātha ubhayasāmno rūpam | hi yasmād ubhe bṛihadrathaṃtare sāmanī tasmin pragāthe sāmagair adhīyete || dhāyyānām ṛicām prakṛitau vikṛitau caikatvam āha |

7. tamānyaḥ | samānya ity asya vyākhyānam avibhaktā iti | tāṣ cāharviṣeshanishpādakatvāt tatsvarūpāḥ |

8. aikāhikaḥ | pra va indrāya bṛihata ity asya marutvatīyapragāthasya prakṛitivikṛityor ekatvaṃ darṣayati |

2.

1. marutvatīyaṣastre nividdhānīyaṃ sūktam praṣaṅsati | janishṭhāḥ etc.

tasyoktam brāhmaṇam | 3, 19, 2.

2. tvām id dhi | tvām id dhītyādikas tṛico nishkevalyaṣastrasya stotriyapratipadrūpād bṛihatsāmna ādhāratvād bṛihadrūpaḥ | tena ca sāmnā pṛishṭhastotrasya nishpādyatvāt pṛishṭhasvarūpaṣ ca bhavati |

3. abhi tvā | abhi tvā ṣūrety esha tṛico nishkevalyaṣastrasyānurūpaḥ kāryaḥ | yady api tvām id dhy abhi tvety etau pragāthāv ṛigdvayātmakau, tathāpi pragrathanena tṛicatvaṃ sampādanīyam |

4. yad vāvāna | Siehe 3, 22.

3.

1. nishkevalyaṣastre nividdhānīyaṃ sūktaṃ darṣayati | tam u etc.

4. tad bhāradvājam | Bharadvājena dṛishṭatvād bhāradvājam | bṛihatsāmāpi tathā bhāradvājam | tādṛiṣabṛihadyogād ayaṃ kratur ārsheyeṇa saloma | ārsheyo bharadvājamunisambandhaḥ | lomaṣabdena keṣayukto mūrdhopalakshyate | salomā saṣiraskaḥ | sampūrṇa ity arthaḥ | bharadvājamunidṛishṭasya bṛihataḥ sampūrṇatvād bharadvājamunisambandhe sati krator api sampūrṇatvaṃ drashṭavyam || idānīm bṛihadrathaṃtarasāmopetaprakṛitakratusambandham upajīvyaikasāmake 'pi kshatriyayajñe pṛishṭhastotrasya bṛihatsāmasādhyatvaṃ vidhatte |

5. esha ha vāva | yaḥ kratur dvisāmako bṛihatpṛishṭhopeta, esha eva kshatriyayajñaḥ samṛiddhaḥ sampūrṇaḥ | yasmād evaṃ tasmād yatra kvacaikasāmakenāpi kratunā kshatriyo yajeta, tatra pṛishṭhastotram bṛihatsāmayuktam eva kuryāt | tad etad anushṭhānaṃ samṛiddhaṃ sampūrṇam bhavati |

4.

1. mādhyaṃdinasavane hotuḥ ṣastraviṣesham abhidhāya hotrakāṇāṃ viṣeshābhāvaṃ darṣayati |

aikāhikāḥ | maitrāvaruṇabrāhmaṇācchaṅsyachāvākāṇāṃ yāḥ kriyās tā hotrāḥ | tāṣ caikāhikā ekāhe prakṛitirūpe vihitā evātra vikṛitirūpeṇa kshatriyayajñe kartavyāḥ | etāṣ ca hotrāḥ ṣāntatvādiguṇakāḥ | ṣāntādiṣabdārthāḥ pūrvavad vyākhyeyāḥ | etāṣ caikāhikā hotrāḥ sarvarūpāḥ sarvasamṛiddhāṣ ca bhavanti | tattadvikṛitishu hotrakāṇāṃ ye viṣeshā uktās, tadrūpatvaṃ sarvarūpatvam | tatphalasamṛiddhiḥ sarvasamṛiddhiḥ | etac cobhayam indrābhishṭavanena kshatriyapratipādanasāmarthyāt sampadyate | ataḥ sarvarūpatāyai sarvalokaprāptyarthaṃ tatra ca sarvabhogasamṛiddhyartham uktā hotrakāḥ sampadyante | tataḥ kshatriyāḥ purushāḥ sarvarūpābhiḥ sarvasamṛiddhābhir aikāhikābhir hotrābhiḥ sarvān kāmān avāpnavāmety abhiprāyeṇaihikahotrānushṭhānaṃ kuryuḥ | ekāhāṣ ca dvividhāḥ: sarvastomasarvapṛishṭhās tadviparītāṣ ca | pṛishṭhye shaḍahe pratipāditās trivṛitpañcadaṣasaptadaṣaikaviṅṣatriṇavatrayastriṅṣarūpāḥ shaṭsaṃkhyākāḥ sarvastomāḥ | tasminn eva pṛishṭhyashaḍahe rathaṃtarabṛihadvairūpavairājaṣākvararaivatāni shaṭsaṃkhyākāni sarvapṛishṭhāni | taiḥ sarvaiḥ stomaiḥ sarvaiḥ pṛishṭhaiṣ ca yuktebhya ekāhebhyo vyatiriktāḥ katipayastomapṛishṭhayuktā ekāhā asarvastomā asarvapṛishṭhāṣ ca | yasmād aikāhikā hotrāḥ pūrvoktarītyā praṣastās, tasmād yatra kvacāsarvastomā asarvapṛishṭhāṣ caikāhā anushṭhīyante tatra sarvatraikāhikā eva hotrāḥ syuḥ, na tu nūtano viṣeshaḥ kaṣcid asti | tat tādṛiṣaṃ karma samṛiddham phalena sampūrṇam || atha kshatriyayajñasya saṃsthāviṣesho nirṇetavyaḥ | tadartham ādau keshāṃcit paksham upanyasyati |

2. ukthyaḥ | ayaṃ kshatriyajña ukthyasaṃstha eva, sarveshv api stotreshu pañcadaṣastoma eva syād ity evam eke brahmavādina āhuḥ |

3. tasmāt | tasmād evam pañcadaṣastotraṣastratvāt tadukthyaḥ sa kshatriyayajña ukthyasaṃsthaḥ pañcadaṣastomayuktaḥ syād ity evaṃ kecid āhuḥ || atha svapaksham āha |

4. jyotishṭomaḥ | yo 'yaṃ kshatriyāṇāṃ jyotishṭomaḥ so 'gnishṭomasaṃstha eva syāt || tasminn agnishṭome ye trivṛidādayaṣ catvāraḥ stomās, tān brāhmaṇādivarṇacatushṭayarūpeṇa tejaādiguṇacatushṭayarūpeṇa ca praṣaṅsati |

5. brahma vai | Prajāpater mukhabāhumadhyadehapādebhya utpattisāmyāt trivṛidādistomānām brāhmaṇādivarṇacatushṭayarūpatvaṃ | tatra brāhmaṇapūrvakaṃ rāshṭram madīyam ugram avyathanīyaṃ cāstv ity abhiprāyeṇa kshatriyasya trivṛitpañcadaṣau krameṇānushṭheyau | saptadaṣaikaviṅṣayor anushṭhānena vaiṣyaṣūdrau varṇau kshatriyasyānugāminau kurvanti |

5.

1. athātaḥ | atha kratusamāptyanantaraṃ yataḥ kshatriyo 'bhishekam arhaty, ataḥ kāraṇāt punarabhishekasyaiva, vidhir ucyata iti çeshaḥ | rājñaḥ pūrvam abhishiktatvād ayam punarabhisheko bhavati | itarasyāpi kshatriyasya māhendragrahāya prastute sāmny abhishekasyādhvaryavasya vidyamānatvād ayam punarabhisheko bhavati |

2. sūyate | yaḥ pumān kshatriyaḥ san dīkshate dīkshām prāpnoti | asya purushasya kshatraṃ sarveshām prāṇināṃ kshatāt trāṇaṃ sūyate | pravartate | tasmāt sa kshatriyo yadāvabhṛitād udetya, avabhṛitākhyaṃ karma samāptaṃ kṛitvā, tato 'nūbandhyākhyayā kayācit paçusthānīyeshṭyā yāgaṃ kṛitvā, paçcād udavasyaty udavasānīyākhyayeshṭyā karmāvasānaṃ karoti | atha tadānīm enaṃ kshatriyam udavasānīyeshṭau samāptāyām punar api karmāñgatvenartvijo 'bhishiñceyuḥ |

3. tasyaite | tasya punarabhishekasyaite vakshyamāṇāḥ sambhārāḥ sampādanīyā dravyaviçeshāḥ purastād evopakḷiptā abhishekakālāt prāg eva sampāditā bhaveyuḥ | ke vastuviçeshāḥ sampādanīyāḥ | te 'bhidhīyante | udumbarakāshṭhanirmitā kācid āsandī | tasyai tasyā āsandyāç catvāraḥ pādāḥ prādeçaparimitāḥ | teshām pādānāṃ çirasy uparibhāge 'vasthitāni çīrshaṇyāni | anvak tiryag avasthitāni kāshṭhāny anūcyāni | tāni çīrshaṇyānūcyāny aratniparimitāni | prādeçadvayam aratniḥ | vividhaṃ vayanaṃ rajjūnām otaprotarūpeṇa saṃyojanaṃ vivayanam | tac ca mauñjam muñjatṛiṇanirmitam | īdṛiçyā āsandyā upary āstaraṇaṃ vyāghracarma | dadhyādiprakshepārthaḥ prauḍha udumbarakāshṭhanirmitaç camasaḥ | tathā kācit sūkshmodumbaraçākhā | tasminn etasminn audumbare camase vakshyamāṇadadhyādidravyāṇy ashṭātayāni | atra dvitayatritayādivat saṃkhyāyā avayave tayab iti sūtreṇa tayappratyayaḥ | ashṭasaṃkhyākā avayavā yeshāṃ dadhyādīnāṃ tāny ashṭātayāni | dīrghaç chāndasaḥ | tāni ca nishutāni nitarāṃ sutāni prakshiptāni bhavanti | camase prakshepyāṇy ashṭa dravyāṇi kānīti | tāny ucyante | dadhi madhu sarpir ity etāni trīṇi prasiddhāni | ātapayuktavarshabhavā ātapavarshyāḥ | tādṛiçya āpaç caturthaṃ dravyam | çashpāṇi çyāmatṛiṇāni pañcamaṃ dravyam | tokmāny añkurāṇi shashṭhaṃ dravyam | surā dūrveti dravyadvayam prasiddham || sampāditāyā āsandyāḥ pratishṭhāpanaṃ vidhatte |

4. tad yaishā | purā vediparigrahārthaṃ sphyena rekhātrayaṃ kṛitam | dakshiṇā pratīcy udīcī ca | tatra devayajanadeçe yaishā vedeḥ sambandhinī dakshiṇā sphyavartaniḥ sphyasya rekhā bhavati, tatra tasyāṃ rekhāyām etām āsandīm prācīm prāgagrām avasthāpayet |

6.

1. vyāghracarmaṇā | uttarāṇy ūrdhvabhāge lomāni yasya carmaṇas tad uttaraloma | prācyāṃ diçi grīvā yasya carmaṇas tat prācīnagrīvam | tādṛiçena vyāghracarmaṇā tām āsandīm āstṛiṇīyāt |

2. tām paçcāt | pratishṭhāpitāyā āsandyāḥ paçcādbhāge yajamānaḥ prāñ upaviçya dakshiṇaṃ yaj jānv asti tad ācya bhūmispṛishṭaṃ yathā bhavati tathā nyagbhūtaṃ kṛitvā vāmaṃ jānūrdhvamukham evāvasthāpyobhābhyām pāṇibhyām āsandīm ālabhya spṛishṭvā vakshyamāṇamantreṇābhimantrayet |

3. Agnish ṭvā | he āsandi tvāṃ gāyatryā sayuk sahito 'gnir ārohatu | ushṇihā chandasā sahitaḥ Savitārohatu | evaṃ somabṛihaspatimitrāvaruṇendraviçvedevā anushṭubādichandobhiḥ sahitās tvām ārohantu | tān agnyādīn devān anu paçcād aham ārohāmi | kimartham | rājyādisiddhyartham | rājyaṃ deçādhipatyam | sāmrājyaṃ dharmeṇa pālanam | bhaujyam bhogasamṛiddhiḥ | svārājyam aparānadhīnatvam | vairājyam itarebhyo bhūpatibhyo vaiçishṭyam | etad uktam aihikam | athāmushmikam ucyate | pārameshṭhyam prajāpatilokaprāptiḥ | tatra rājyam aiçvaryam | māhārājyaṃ tatratyebhya itarebhya ādhikyam | ādhipatyaṃ tān itarān prati svāmitvam | svāvaçyam apāratantryam | ātishṭhatvaṃ cirakālavāsitvam |

6. caturuttaraiḥ | catvāry aksharāṇy ekaikasmāc chandasa uttarāṇy adhikāni yeshu gāyatryādishu jagatyanteshu chandassu tāni caturuttarāṇi |

7.

1. athainam | atha çāntivācanānantaram enaṃ kshatriyam udumbaraçākhām antardhāya çirasy udumbaraçākhayā vyavadhānaṃ kṛitvā camasasthair dadhyādibhir abhishiñcet |

6. atha kāmanābhedena vyāhṛitīr darçayati |

bhūr iti | yo 'bhishektemam evābhishicyamānaṃ kshatriyam praty asāv annam adyān, nīrogo bhaved itīchet kāmayeta | tam bhūr iti vyāhṛityābhishiñcet | atha yo 'bhishektā putrapautrābhyām purushābhyāṃ sahitam imaṃ kshatriyam praty annam adyād iti kāmayeta | tadānīm bhūr bhuva iti vyāhṛitidvayenābhishiñcet | atha yo 'bhishektā putrapautraprapautrais tribhiḥ purushair yuktam imaṃ kshatriyam ichet, purushatrayaparyantaṃ [1]) jīvitvā sukhenānnam adyād

1) Keine andere Erklärung ist möglich als die gegebene. annam adyād bezieht sich auf den König allein, und dvipurusham tripurusham sind Attribute zu enam, ihn von zwei oder drei Abkommen begleitet. Sagt man hotā tripurushaḥ, so bezeichnet dieses ihn mit seinen drei Gehülfen.

iti kāmayeta | athavā tam etam apratimaṃ svatulyakshatriyāntararahitaṃ kuryām iti kāmayeta | tadānīm bhūr bhuvaḥ svar iti vyāhṛititrayeṇābhishiñcet |

7. tad dhaike | tad dha tasminn evābhisheke brahmavādinaḥ kecid evam āhuḥ | yā etā vyāhṛitayaḥ santy eshā vyāhṛitirūpā sarvāptir vai, sarvaphalasādhanam | ato vyāhṛitibhir abhisheke saty asyābhishicyamānasya parasmai parasya svasmād anyasya kshatriyasyātisarveṇa tadapekshāmātram atikramya kṛitsnenāpi mantrajātenābhishecanaṃ kṛitam bhavati | tad etad adhikābhishecanam ayuktam ity abhipretya taṃ kshatriyam etena devasya tvetyādinā yajushābhishiñcet | na tu vyāhṛitibhir iti teshām pakshaḥ || tam pakshaṃ dūshayati |

8. tad u punaḥ | tad u tad api pūrvoktam matam punar anye 'bhijñāḥ paricakshate | nirākurvanti | yaṃ kshatriyam etābhir vyāhṛitibhir nābhishiñcanty, esha kshatriyo yad yasmāt kāraṇād asarveṇa sampūrtirahitena vāco vākyena mantreṇābhishikto bhavati tasmād ayaṃ svocitād āyushaḥ purā praitoḥ praitum martum īṣvaraḥ samartho bhavati | tasmād āyuḥkshayahetutvād ayam paksho na yukta iti Jābālāyāḥ putraḥ Satyakāmo maharshir āha |

10. abhishekāñgaṃ homaṃ vidhatte ||

athaitāni | athābhishekānantaraṃ homa ucyata iti ṣeshaḥ | ījānād yāgaṃ kṛitavataḥ kshatriyād etāni vakshyamāṇāni vyutkrāntāny apagatāni bhavanti | tāni nirdiṣyante | brahmakshatre etasya samīpe vartamānaṃ jātidvayam | ūrk kshīrādirasaḥ | annādyam odanādikaṃ tad etad ubhayam | apām oshadhīnāṃ rasaḥ sāraḥ | apāṃ rasaḥ kshīrādi | oshadhīnāṃ raso 'nnādyam | brahmavarcasaṃ ṣrutādhyayanasampattiḥ | irāpushṭir (vgl. dagegen 8, 12, 4) annasamṛiddhiḥ | prajātiḥ putrotpādanam | tac ca sarvaṃ kshatrasya svarūpam | atyantam apekshitatvāt | eteshāṃ vyutkrāntau kshatriyasya svarūpahānir eva bhavati | atho api cānnasyaudanasya raso rasasya kshīrāder, oshadhīnām annakāraṇānāṃ vrīhiyavādīnāṃ kshatram pratishṭhā, kshatriya āṣrayaḥ [1]) | tasmād ukto vyatikramaḥ kshatriyasya na yuktaḥ | tat tathā sati yady amū buddhisthe āhutī abhishiktasya kshatriyasya purastāj juhuyāt | tat tadānīm asminn abhishikte brāhmaṇajātiṃ kshatriyajātiṃ tadupalakshitam annādikaṃ ca sarvam avasthāpayati | brahma prapadye svāhā, kshatram prapadye svāhety āhutidvayam (7, 22) juhuyād iti tātparyārthaḥ |

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1) Aus dem nächsten Kapitel erhellt, dass kshatrarūpam bis pratishṭhā den vorhergehenden Substantiven ebenbürtig zur Seite stehen.

9.

1. atha | athābhishekapānānantaram bhūmāv udumbaraṣākhām avasthāpya, tām abhilakshya pratyavarohet |

2. upari | āsandyā upary eva svayam upavishṭaḥ prathamataḥ pādau bhūmāv avasthāpya pratyavarohasādhanabhūtam mantram paṭhet |

5. etena | pratyavarūhyeti dīrghaṣ chāndasaḥ | pūrvoktena pratyavarohamantreṇa pratyavaruhya bhūmāv upastham āsanaviṣeshaṃ kṛitvā prāñmukha āsīno namaskāramantraṃ triḥ paṭhitvā varam ityādimantreṇa vācaṃ visṛijet | vāgvisargo laukikavyavahāraḥ | jitir jayamātram | abhitaḥ sarveshu deṣeshu jitir abhijitiḥ | prabaladurbalaṣatrūṇāṃ tāratamyena vividho jayo vijitiḥ | punaḥṣatrutvarāhityāya samyag jayaḥ saṃjitiḥ | etatsiddhyartham brāhmaṇāya varaṃ gāṃ dadāmi |

7. atha yat | varam ityādimantreṇa vācaṃ visṛijata iti yad asti, tasmin mantrasvarūpe dadāmīti yad āha | etad eva vāksambandhi jitaṃ jayaḥ | yad eva vāco jitam asti | pūjārtho jitām iti dīrghaḥ | tad vāgjayarūpam me madīyam idaṃ karmānushṭhānam anusṛitya saṃtishṭhātai | samāptam bhavatu | samyag avatishṭhatām iti tasya mantrasyābhiprāyaḥ |

9. samid asi | he kāshṭha tvaṃ samid asi | samindhanasādhanam asi | iñkhatidhātor loṇmadhyamaikavacanam eñkshveti | sa ca gatyarthaḥ | uṣabdo 'narthakaḥ | indriyapāṭavena ṣarīrasāmarthyena ca sam v enkshva | saṃyojaya | Dafür wird sam meñkshva, d. i. sam mentsva zu lesen sein. iñkshva für intsva, wie avāksam für avātsam |

11. ādhāya | samidham prakshipya prāñmukha udañmukho vā padatrayam abhita utkrāmet | yadvā | prāñ udañ ity antarālavartinīm aiṣānīṃ diṣam abhilakshyotkrāmet |

12. kḷiptiḥ | digviṣesham abhilakshya kriyamāṇa he padotkramaṇa, tvaṃ diṣāṃ kḷiptiḥ kalpanaṃ svādhīnatvasampādakam asi | ato mayi devārthaṃ kalpata | kalpanasāmarthyaṃ kuru | bahuvacanaṃ chāndasam | Zu lesen ist: kḷiptir asi diṣāṃ, diṣo me kalpantām.

10.

4. abhīvartena | abhīvartenetyādinā sūktenainaṃ jayārthinam uktakrameṇa dikshv āvartayet | athānantaram āvartamānam enaṃ sūktatrayeṇānvīksheta | āṣuḥ ṣiṣāna ity apratirathaṃ sūktaṃ | ṣāsa ittheti ṣāsasūktam | pra dhārā yantu madhuna iti sauparṇasūktam |

9. etya gṛihān | gṛihān praty āgatya yo 'yaṃ gṛihyo gṛihe vartamāna aupāsano 'gnis, tasya paṣcādbhāga upavishṭāyāsīnāyānvārabdhāyopaspṛishṭavate kshatriyāya tādṛiṣasya kshatriyasyānārtyādisi-

ddhyārtham ṛitvig adhvaryur antataḥ sarvaprayogānto kaṅsena kāṅsyapātreṇa caturgṛihītāṣ caturvāram svīkṛitā aindrīr indradevatākā vakshyamāṇais tribhir mantrais tisra ājyāhutīḥ prapadam yathā bhavati tathā juhuyāt | prapadam prakṛishṭam [1]) padam | tathā cāhuḥ | pādā yasyās tu yāvanto yāvadaksharasammitāḥ | ṛicy adhyayanam eteshām prapadam tad vidur budhā iti | Zu 8, 11, 1: prakshiptam padajātam yasminn uccāraṇe tad uccāraṇam prapadam |

12.

3. ṣīrshaṇye | āsandyām ṣayānasyendrasya ṣirodeṣastham phalakam ṣīrshaṇyam | tac ca pādadeṣāvasthitasya phalakasyāpy upalakshaṇam | ata eva ṣīrshaṇye iti dvivacanam ucyate | anūcye pārṣvadvayavartinī phalake | ṛigrūpā ye mantrāḥ santi, tān prācīnātānān prākpratyagāyatatvena vistāritāu dīrghatantuviṣeshān akurvan | gīyamānāni sāmāni tiraṣcīnavāyāṅs tiryaktvena vayanahetūn rajjuviṣeshān akurvan | yajūṅshy atīkāṣān rajjvantarālachidraviṣeshān akurvan | yad yaṣaḥ kīrtidevatārūpam tad āsandyā upary āstaraṇam | yā tu ṣrīḥ sampadabhimāninī devatā tām upabarhaṇam ṣirasa upadhānam akurvan |

5. tam etasyām | etasyām vedamayyām āsandyām āsīnam tam Indram prati viṣve sarve devāḥ parasparam idam abruvan | yathā loke vandino guṇakathanena rājñaḥ kīrtim kurvanti | evam atrāpi guṇakīrtanam abhyutkroṣaṇam | tena rahito 'nabhyutkrushṭa Indro vīryam kartum naivārhati | kīrtim antareṇa pareshām bhītyanudayāt | tasmād abhita enam Indram abhyutkroṣāma, udghoshayāmeti vicārya tathaivāṅgīkṛitya tam Indram sarve devā abhyudakroṣan |

14.

1. athainam | atha prajāpatyabhishekānantaram enam Indram prācyām diṣy avasthitā Vasavo devā ekatriṅṣatsv ahassu pūrvoktair mantrair abhyashiñcan | An 31 Tage ist nicht zu denken, aber ebensowenig ist die Uebertragung mit "während sechs mit dem pañcaviṅṣastoma gefeierten Tagen" zu rechtfertigen. Der pañcaviṅṣa stoma kommt beim mahāvrata, nicht beim rājasūya vor. Ich vermuthe, es sind 6 × 25 Tage gemeint.

15.

1. samantaparyāyī | deṣataḥ kālataḥ sarvavyāpī syāt | āntāt samudratīraparyantam sārvabhaumatvam deṣavyāptiḥ | ā parārdhāt | parārdhaṣabdābhidheyakālasamkhyāparyantam sārvāyushatvam kāla-

1) Vielleicht prakshiptam.

vyāptiḥ | evamvidho bhūtvā samudraparyantāyāḥ pṛithivyā eka eva rājāstv ity anayechayācāryo mahābhishekeṇa tam abhishiñcet |

16.

3. atha tataḥ | tata ācārya evam brūyāt | he paricārakās tokmakṛitāny aṅkuranirmitāny oshadhidravyaṇi caturvidhāni sampādayata | sūkshmabījarūpā vrīhayaḥ prauḍhabījarūpā mahāvrīhayaḥ |

20.

2. hiraṇyam | hiraṇyasyaiva samkhyā sahasranishkaparimitety arthaḥ | catushpācchabdena gavādikam abhidhīyate |

21.

3. Āsandīvati | Āsandīvān iti deṣaviṣeshasya nāmadheyam | tasmin deṣe Janamejayo devebhyo devārtham yāgayogyam aṣvam babandha | kīdṛiṣam aṣvam | dhānyādam dhānyam evātti | rukmiṇam | rukmaṣabdena lalāṭagatam ṣvetalāñchanam upalakshyate | tadyuktam | haritavarṇā srag yasyāsau haritasrak | pushpamāleva haritavarṇo deham vyāpya vartata ity arthaḥ |

14. Kāmapreḥ | sarvakāmapūritasya |

22.

2. alopāṅgaḥ | yo 'yam aṅganāmako rājoktaḥ, so 'yam alopāṅgaḥ sampūrṇāvayava ity arthaḥ | mahad asyāṅgasaushṭhavam | sa kadācit svakīyābhishekakartary udamayanāmake purohite svārtham yāgam kurvāṇe sati tam praty evam uvāca |

4. yābhir gobhiḥ | Priyamedhasya putrāḥ Praiyamedhā maharshaya udamayanāmakam aṅgarājapurohitam yābhir gobhir dakshiṇārūpābhir ayājayan | tā gāvo vakshyanta iti ṣeshaḥ | badvam iti ṣatakoṭisamkhyāyā nāmadheyam | badvānām ṣatakoṭisamkhyānām gavām madhye pratidinam dve-dve sahasre madhyato madhyamdinasavane 'triputra Udamayo dattavān |

5. ashṭāṣītisahasrāṇi | Vairocano Virocanasya putro 'ṅganāmako rājā svakīyapurohita udamayanāmake yajamāne yāgam kurvāṇe svayam āgatyāshṭāṣītisahasrasamkhyān aṣvān chvetavarṇān prashṭīn pṛishṭhavāhanayogyavayaskān niṣcṛitya svakīyāṣvabandhanasthānān niḥsārya prāyachat | dattavān |

6. deṣād-deṣāt | deṣād-deṣād digvijayakāle tattaddeṣaviṣeshāt samoḍhānām samyag ā samantād ūḍhānām ānītānām āḍhyaduhitṛiṇām [1])

1) duhitṛiṇām im Texte zweisilbig, wie oben 7, 13, 8.

dhanikaputrīṇām sarvāsām daṣasahasrāṇy Ātreyo 'ṅgarājapurohito dattavān | tāṣ ca duhitaro nishkakaṇṭhya ābharaṇopetakaṇṭhayuktāḥ |

7. daṣa | aṅgarājasya purohito brāhmaṇa Ātreyo 'vacatnukanāmake deṣe gajasahasrāṇi daṣasaṃkhyākāni dattvā dānena ṣrāntaḥ san pāṛikuṭān paricārakān präipsat | preshitavān | he paricārakā yūyaṃ dattety evam uktavān ity arthaḥ |

8. ṣatam | pratāmyati smaiva | glānim eva prāptavān |

23.

3. hiraṇyena | mṛigaṣabdenātra gajā vivakshitāḥ | mṛigavad iti bāhulyavivakshayā mṛigaṣabdaḥ | te ca gajā hiraṇyena parivṛitāḥ sarvābharaṇayuktāḥ, ṣarīrapushṭyā varṇotkarsheṇāpy atyantaṃ krishṇāḥ pratibhāsante | ṣuklābhyāṃ dantābhyāṃ yuktāḥ | tādṛiṣān gajān mashṇāranāmake deṣe Bharato rājā dattavān | ṣatam ityādinā tatsaṃkhyocyate | badvaṃ vṛindam ity etau paryāyau | vṛindaṣabdaṣ ca ṣatakoṭivācitvena gaṇitagranthakārair darṣitaḥ | ekaṃ daṣa ca ṣataṃ ca sahasraṃ cāyutaniyute tathā | prayutakoṭyarbudaṃ vṛindaṃ sthānaṃ sthānād daṣaguṇaṃ syād iti | tāni ca ṣatakoṭirūpāṇi badvāni saptādhikaṣatasaṃkhyākāni | tāvato gajān dattavān ity arthaḥ |

6. māyām māyavattaraḥ | In der Parallelstelle Ṣ. P. 13, 5, 4, 12 lautet der Halbvers: Saudyumnir atyashṭhād anyān amāyān māyavattaraḥ | māyino würde einen besseren Sinn geben.

24.

6. agnir vai | paropadravakāriṇī krodharūpā ṣaktir menir ity ucyate | yathāgner jvālā tadvat | ato yaḥ purohito 'sti so 'yam pañcavidhamenyupeto vaiṣvānaranāmāgnisamānaḥ |

25.

2. ayuvamāri | yasya rājña evaṃ vidvān vedaṣāstroktaprakāreṇa dharmādharmau bodhayitum abhijño brāhmaṇo rāshṭragopo rājyaparipālanakshamaḥ purohito bhavati | īdṛiṣasyāryasya rājño rāshṭram ayuvaṃ kadācid api pṛithagbhāvarahitam bhavati | rāshṭram asthiraṃ na bhavatīty arthaḥ | athavāsya rāshṭram ayuvamāri yuvamaraṇarahitam bhavatīty arthaḥ | Diese zweite allein richtige Erklärung bedauere ich übersehen zu haben, und bitte im Texte ayuvamāry asya herzustellen: sein Reich vergeht nicht frühzeitig.

27.

1. purodhāyai | paurohityārtham |

4. atha rājñaḥ purohitavaraṇamantrām āha |

bhūr bhuvaḥ | bhūr bhuvaḥ svar iti ṣabdair lokatrayābhimāninyo devatā ucyante, praṇavena paramātmā | ete sarve 'nugṛihṇantv ity abhiprāyaḥ | he purohita, aham amo dyulokarūpo 'smi | tvaṃ tu sa bhūlokarūpo 'si | punar api sa tvam asy amo 'ham ity abhidhānaṃ dārḍhyārtham | tasyaiva vyākhyānaṃ dyaur aham pṛithivī tvam iti | tathā sāmasvarūpo 'ham, ṛiksvarūpas tvam iti | tāv ubhāv āvām iha rāshṭra ā samantāt puraṇi tadupalakshitagrāmāṅṣ ca saṃvahāvahai | samyag vahanam purādinirvāhaṃ karavāvahai | tvam mama tanūḥ ṣarīram asi | ato madīyāṃ tanvaṃ ṣarīram asmād aihikād āmushmikāc ca mahābhayāt pāhi | raksha || anena mantreṇa rājñā kṛito yaḥ purohitas, tasya rājadattavishṭarābhimantraṇam āha | yā oshadhīḥ etc.

28.

1. athātaḥ | atha paurohityavidhānānantaraṃ yataḥ purohitena sampādyaḥ ṣatrukshayo 'pekshito, 'taḥ kāraṇād brahmaṇaḥ parimara etannāmakaḥ karmaviṣesho 'bhidhīyata iti ṣeshaḥ | brahmaṣabdenātra vāyur vivakshitaḥ | ayaṃ vai brahma yo 'yam pavata iti vakshyamāṇatvāt | tasya vāyoḥ parito vidyudādīnām maraṇaprakāraḥ parimara ity ucyate | tadbhāvanārūpasya karmaviṣeshasya tad eva nāmadheyam | yaḥ pumān brahmaṇaḥ parimaraṃ yadā manasā bhāvayaty, enam parita etasya parito 'vasthitāsu sarvāsu dikshu dveshaṃ kurvantaḥ ṣatravo mriyante | idānīm enaṃ dvishanto jātyā ṣatravaḥ sapatnās te 'pi parito mriyante | tasmād etadvedanaṃ sampādanīyam |

9. ādityaḥ | ādityo yadāstam eti tadāyam agnim anupraviṣati | tad etat Taittirīyaiḥ samāmnātam | agniṃ vā ādityaḥ sāyam praviṣati, tasmād agnir dūrān naktaṃ dadṛiṣe, ubhe hi tejasī sampadyete (Tb. 2, 1, 2, 9) iti |

10. udvān | udvān agnir udvānam upaṣamanam prāpnuvan agnir vāyum anupraviṣati | vāyor bāhulye dīpavināṣadarṣanāt |

Wortverzeichniss.

Kapitelanfänge.

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2. Verzeichniss der erwähnten Verse.

a) Aus der Ṛiksamhitā [1].

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1) Die Anzahl der verwendeten Verse erhellt entweder aus dem Text oder dem Commentar.

sajūr viṣvebhir (5, 1) 5, 51, 8
saṃ ca tve jagmur (5, 21) 6, 34, 1
saṃjānānā (1, 22) 1, 72, 5
satrā madāsas (5, 8) 6, 36, 1
sa tvaṃ no agne (7, 9) 4, 1, 5
sadyaṣ cid yaḥ (4, 20) 10, 178, 3
sadyo ha jāto (6, 18. 20) 3, 48, 1
sa naḥ ṣarmāṇi (2, 40. 41) 3, 13, 4
saṃ te payāṅsi (7, 33) 1, 91, 18
sa pūrvayā nividā (2, 33) 1, 96, 2
sa pūrvyo mahānāṃ (5, 12) 8, 63, 1
sa pratnathā sahasā (5, 15) 1, 96, 1
sam anyā (2, 20) 2, 35, 3
samiddhasya ṣrayamāṇaḥ (2, 2) 3, 8, 2
samidhāgniṃ (1, 17) 8, 44, 1
sam ī vatsaṃ (1, 22) 9, 104, 2
sam u tye mahatīr (1, 22) 8, 7, 22
samudrād ūrmim (1, 22) 10, 123, 2
samudrād ūrmir (5, 16) 4, 58, 1
sa yantā (2, 40. 41) 3, 13, 3
sa yo vṛishā vṛishṇyebhiḥ (5, 12) 1, 100, 1
sarasvatīṃ devayanto (5, 20) 10, 17, 7
sarasvaty abhi no (5, 20) 6, 61, 14
sarve nandanti (1, 13) 10, 71, 10
sādhvīm akar (7, 9) 10, 53, 3
sīda hotaḥ (1, 28) 3, 29, 8
sutāso madhumattamāḥ (6, 36) 9, 101, 4
sutrāmāṇam pṛithivīṃ (1, 9) 10, 63, 10
surūpakṛitnum (3, 30) 1, 4, 1
sushumā (5, 12) 1, 137, 1
sūyavasād (1, 22. 5, 27. 7, 3) 1, 164, 40
sūryo no divas (4, 9) 10, 158, 1
sed agnir agnīṅr (1, 10) 7, 1, 14
sed agnir yo vanushyato (1, 10) 7, 1, 15
soma gīrbhish ṭvā (1, 4) 1, 91, 11
soma yās te (1, 4. 13) 1, 91, 9
somo jigāti (1, 30) 3, 62, 13
stīrṇam barhir (5, 12) 1, 135, 1
stushe janaṃ (5, 8) 6, 49, 1
srakve drapsasya (1, 20) 9, 73, 1
svadasva havyā (2, 9) 3, 54, 22
svar ṇa vastor (7, 6) 7, 10, 2
svasti naḥ pathyāsu (1, 9. 10) 10, 63, 15
svastir id dhi (1, 9) 10, 63, 16
svādishṭhayā (8, 8. 20) 9, 1, 1
svādush kilāyam (3, 38) 6, 47, 1
svādor itthā (5, 7) 1, 84, 10
haṅsaḥ ṣucishad (4, 20) 4, 40, 5
havir havishmo (1, 22) 9, 83, 5
havish pāntam (5, 8) 10, 88, 1
hiṅkṛiṇvatī (1, 22) 1, 164, 27
hinotā no (2, 20) 10, 30, 11
hiraṇyakeṣo (7, 9) 1, 79, 1
hiraṇyapāṇim (5, 19) 1, 22, 5
hotā devo (1, 30) 3, 27, 7
hotāraṃ citraratham (1, 17) 10, 1, 5

b) Aus anderen Quellen.

agnir mukham prathamo devatānāṃ saṃgatānām uttamo vishṇur āsīt | yajamānāya parigṛihya devān dīkshayedaṃ havir ā gachataṃ naḥ || agniṣ ca vishṇo tapa uttamam maho dīkshāpālāya vanataṃ hi ṣakrā | viṣvair devair yajñiyaiḥ saṃvidānau dīkshām asmai yajamānāya dhattam || 1, 4. Āṣv. 4, 2, 3
abhi tyaṃ devaṃ savitāram (1, 19. 5, 13) Āṣv. 4, 6, 3. Ts. 1, 2, 6, 1. Vs. 4, 25. Sv. 1, 464. Av. 7, 14, 1
ādityā ha jaritar (6, 35) Av. 20, 135, 6. Āṣv. 8, 3, 25
ā yasmin sapta vāsavā (1, 22) Āṣv. 4, 7, 4. Ts. 1, 6, 12, 2. Ta. 1, 8, 7
ā yāhi tapasā janeshv agne pāvako arcishā | upemāṃ sushṭutim mama || ā no yāhi tapasā janeshv agne pāvaka dīdyat | havyā deveshu no dadhat || (7, 8) Āṣv. 3, 12, 27
imā āpaḥ ṣivatamā 8, 7. 13
iyam pitre rāshṭry (1, 19) Āṣv. 4, 6, 3. Av. 4, 1, 2
iha gāvaḥ pra (8, 11) Av. 2, 127, 12
ud asthād (5, 27. 7, 3) Āṣv. 3, 11, 2. Tb. 1, 4, 3, 1

upa drava payasā (1, 22) Āṣv. 4, 7, 4. Av. 7, 73, 6
upasṛijan dharuṇam (5, 22) Āṣv. 8, 13, 2
ṛitāvānaṃ vaiṣvānaram (5, 19) Āṣv. 8, 10, 3. Sv. 2, 1058. Ts. 1, 5, 11, 1. Vs. 26, 6. Av. 6, 36, 1
etā aṣvā (6, 33) Āṣv. 8, 3, 13. Av. 20, 129, 1
esha brahmā (4, 3) Āṣv. 6, 2, 6. Sv. 1, 438. Tb. 2, 4, 3, 10
tapto vāṃ gharmo (1, 22) Āṣv. 4, 7, 4. Av. 7, 73, 5
tvam agne vratabhṛic (7, 8) Āṣv. 2, 12, 14. Tb. 2, 4, 1, 11
damūnā devaḥ (3, 29) Āṣv. 5, 18, 2. Av. 7, 14, 4
dosho āgād (5, 13, 21) Āṣv. 8, 1, 18. Sv. 1, 177. Av. 6, 1, 1
nānā hi vāṃ (8, 8) Āṣv. 3, 9, 4. Tb. 1, 4, 2, 2
pra dhārā yantu madhuna 8, 10
brahma jajñānam (1, 19) Āṣv. 4, 6, 3. Sv. 1, 321 etc.
bhadrād abhi (1, 13) Āṣv. 4, 4, 2. Ts. 1, 2, 3, 3. Av. 7, 8
mahān mahī astabhāyad (1, 19) Āṣv. 4, 6, 3. Ts. 2, 3, 14, 6
mahīm ū shu (1, 9) Ts. 1, 5, 11, 5. Vs. 21, 5. Av. 7, 6, 2
yad atra ṣishṭaṃ (7, 33. 8, 20) Tb. 1, 4, 2, 3
yad adya dugdham (5, 27. 7, 3) Āṣv. 3, 11, 7. Tb. 1, 4, 3, 3
yad usriyāsv āhutaṃ (1, 22) Āṣv. 4, 7, 4. Av. 7, 73, 4
yayor ojasā (7, 5) Āṣv. 5, 20, 6. Tb. 2, 8, 4, 5. Av. 7, 25, 1
yasmād bhīshā (5, 27. 7, 3) Āṣv. 3, 11, 1. Tb. 3, 7, 8, 1
yābhir indram abhyashiñcat 8, 7
yo devānām iha (2, 22) Āṣv. 5, 2, 8
vi yat pavitraṃ dhishaṇā atanvata gharmaṃ ṣocantaḥ pravaṇeshu bibhrataḥ | samudre antar āyavo vicakshaṇaṃ trir ahno nāma sūryasya manvata || 1, 20. Āṣv. 4, 6, 3
viṣvasya devī (4, 10) Āṣv. 6, 5, 18
viṣvā āṣā (1, 22) Āṣv. 4, 7, 4. Vs. 38, 10, Ta. 4, 9, 2
vaiṣvānaro ajījanad agnir no navyasīm matim | kshmayā vṛidhāna ojasā || (5, 17. 7, 9) Āṣv. 2, 15, 2
vaiṣvānaro na ūtaya (5, 21) Āṣv. 8, 11, 4. Ts. 1, 5, 11, 1. Vs. 18, 72. Av. 6, 35, 1
vratāni bibhrad (7, 8) Āṣv. 3, 12, 14. Tb. 2, 4, 1, 11
ṣaṃ na edhi (7, 33). Vgl. Ṛv. 8, 48, 4
ṣivena mā cakshushā (8, 6). Ts. 5, 6, 1, 2. Av. 1, 33, 4
samiddho agnir aṣvinā (1, 22) Āṣv. 4, 7, 4. Tb. 2, 6, 12. Vs. 20, 55. Av. 7, 73, 2
samiddho agnir vṛishaṇā (1, 22) Āṣv. 4, 7, 4. Av. 7, 73, 1
sāvīr hi deva (1, 30) Āṣv. 4, 10. 1. Tb. 2, 7, 15, 1. Av. 7, 14, 3
svāhākṛitaḥ ṣucir (1, 22) Āṣv. 4, 7, 4. Av. 7, 73, 3

c) yajus, nivid, praisha u. s. w.

aṅsur aṅsush ṭe (1, 28) Āṣv. 4, 5, 6. Ts. 1, 2, 11, 1. Vs. 5, 7
agniḥ sushamit 2, 34, dritte nivid
agnir deveddhaḥ 2, 34, erste nivid
agnir manviddhaḥ 2, 34, zweite nivid
agnish tvā gāyatryā 8, 6
agne vīhi 1, 22
ajaid agnir (2, 5) Āṣv. 3, 2, 10. Tb. 3, 6, 5
atūrto hotā 2, 34, achte nivid
adhvaryo indrāya 2, 20, nigada
adhvaryo ṣoṅsāvom 3, 12
adhvaryo ṣoṣaṅsāvom 3, 12
anv enam mātā 2, 6. Vs. 6, 9
ā tishṭhasvaitāṃ te diṣam 8, 10
ā devo devān vakshat 2, 34, zehnte nivid
imaṃ devā abhyutkroṣata 8, 12
isham ūrjam anvārabhe 5, 24
iha rameha ramadhvam (5, 22) Vs. 8, 51
ukthaṃ vāci 3, 12

upahūtā vāk 2, 27
esha vasuḥ 2, 27. Ts. 3, 2, 10, 2
eshṭā rāya (1, 26) Āsv. 4, 5, 7. Tb. 1, 2, 11, 1. Vs. 5, 7
ojaḥ saha ojaḥ 3, 8
kḷiptir asi diṣām 8, 19
kshatram prapadye 7, 22
tūrṇir havyavāṭ 2, 39, neunte nivid
divaṃ tṛitīyaṃ devān 7, 5
devasya tvā savituḥ 8, 7. 13
daivyāḥ ṣamitāra (2, 6) Āṣv. 3, 3, 1. Tb. 3, 6, 6
narāṣaṅsapītasya 7, 34
nāgner devatāyā emi 7, 24
nendrād devatāyā emi 7, 23
pitā mātariṣvā (2, 38) Āṣv. 5, 9, 1. Ts. 5, 6, 8, 6
punar na indro 7, 21
punar no agnir 7, 21
prajāpater vibhān 7, 26. Ts. 1, 6, 5, 1
praṇīr yajñānām 2, 34, sechste nivid.
pratitishṭhāmi dyāvāpṛithivyoḥ 8, 9
prācyāṃ tvā diṣi 8, 19
prāṇam yacha 2, 21
predam brahma 3, 11
bṛihac ca te rathaṃtaraṃ 8, 17
brahma prapadye 7, 22
bhūr agnir jyotir 2, 31. 32. 37, tūshṇīṃṣaṅsa
mukham asi 2, 22
yakshad agnir devo devān 2, 34, elfte nivid.
yad ihonam akarma 5, 24
yāṃ ca rātrim 8, 15
rathīr adhvarāṇām 2, 34, siebente nivid
varaṃ dadāmi 8, 9
vashaṭkāra mā mām 3, 8
vasavas tvā gāyatreṇa 8, 12
vāg ojaḥ 3, 8
vācaspate vidhe 5, 25. Ta. 3, 1, 1
ṣaṅsāmodaivom 3, 12
ṣoṅsāvom 3, 12
samid asi sam 8, 9
so adhvarā karati jātavedāḥ 2, 34, zwölfte nivid
somasyāgne vīhi 3, 5
harivāñ indro dhānā 2, 24, yājyā
havir agne vīhi 2, 24, yājyā
hutaṃ havir madhu (1, 22) Āṣv. 4, 7, 4
hotā devavṛitaḥ 2, 34, vierte nivid
hotā manuvṛitaḥ 2, 34, fünfte nivid
hotā yakshad 6, 14, praisha.

d) gāthā.

anenasam enasā 5, 30
āsandīvati dhānyādam 8, 21
na mā martyaḥ 8, 21
prātaḥ-pratar anṛitaṃ 5, 31
bṛihadrathaṃtarābhyām 5, 30
marutaḥ pariveshṭāro 8, 21
yaṃ nv imam 7, 13, 2
yajet sautrāmaṇyām 7, 9
yad asya pūrvam 3, 43
yathā ha vā sthūriṇaikena 5, 30
yābhir gobhir udamayam 8, 22
hiraṇyena parīvṛitān 8, 23

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3. Namenverzeichniss.

a) Dichter von vedischen Hymnen.

Die Angaben über diese stimmen mit der Anukramaṇikā überein. Dieses Verhältniss ist dergestalt aufzufassen, dass die in den einzelnen Brāhmaṇa zerstreuten Nachrichten von den Verfassern dieser Liste zusammengestellt wurden.

Apratiratha als Verfasser von X, 103 (8, 10).
Arbuda Kādraveya sarparishir mantrakṛit X, 94 (6, 1).
Kakshīvat I, 120 (1, 21).
Kavasha Ailūsha X, 30 (2, 19).
Gaya Plāta X, 63 (5, 2).
Gṛitsamada II, 12 (5, 2).
Gaurivīti Ṣāktya X, 73 (3, 19. 8, 2).
Nabhāka VIII, 40. 41 (6, 24).
Nābhānedishṭha Mānava X, 61. 62 (5, 14. 6, 27).
Nodhas I, 61 (6, 18).
Parucchepa I, 128. 129. 130. 133. 135. 137. 139 (5, 12. 13).
Prajāvat Prājāpatya X, 183 (1, 21).
Baru X, 96 (6, 25).
Bṛihaddiva X, 120 (4, 14).
Bharadvāja III, 49. VI, 16. 18. 22 (6, 18. 8, 3).
Vasishṭha VII, 19. 23 (6, 18).
Vāmadeva IV, 19. 20. 22. 23 (6, 18).
Vimada X, 21 (5, 4).
Viṣvāmitra III, 30. 31. 34. 36. 38. 48 (6, 18).
Ṣaryāta Mānava X, 92 (4, 32).
Sarparājñī X 189 (5, 23).
Sukīrti Kākshīvata X, 131 (5, 15).
Hiraṇyastūpa Āṅgirasa I, 32 (3, 24).

b) Namen von Weisen, Königen u. s. w.

Agni 6, 34 (einer der Aṅgiras) 7, 34
Ajīgarta Sauyavasi ṛishi, mit seinen drei Söhnen Ṣunaḥpucha, Ṣunaḥṣepa, Ṣunolāṅgūla 7, 15
Atyarāti Jānaṃtapi (arājā) 8, 23
Aṅga Vairocana, ein König, der von Udamaya Ātreya gesalbt wurde 8, 22
Abhyagni Aitaṣāyana, ein Sohn von Aitaṣa 6, 33
Amitratapana Ṣushmiṇaḥ Ṣaibya tödtet Atyarāti 8, 23
Avatsāra 2, 24
Ashṭaka, ein Sohn von Viṣvāmitra 7, 17
Asitamṛigāḥ, eine Priesterfamilie aus dem Geschlechte von Kaṣyapa, vertrieben bei einem Opfer des Janamejaya die Bhūtamṛiga aus dem von ihnen angemassten Amte 7, 27
Āmbāshṭhya, von Parvata und Nārada zum König gesalbt 8, 21
Udamaya Ātreya, purohita von Aṅga Vairocana 8, 22
Uddālaka Āruṇi 8, 7
Upāvi Jānaṣruteya 1, 25
Ṛishabha, ein Sohn von Viṣvāmitra 7, 17
Aikādaṣāksha Mānutantavya, ein König 5, 30
Aitaṣa 6, 33
Kaṣyapa salbt Viṣvakarman Bhauvana 8, 21
Kāpileya-bābhravāḥ, zwei Familien, stammen von Ṣunaḥṣepa ab 7, 17
kumārī gandharvagṛihītā 5, 29

c) Namen von Völkern, Ländern, Flüssen u. s. w.

d) Einzelnes.

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4. Anmerkungen.

a) Handschriften.

Für den Text sind folgende Handschriften verglichen worden:

a) Berlin Chambers 45. Saṃvat 1830.

b) — — 62. Jünger als die vorhergehende.

c) — — 77. 78. Saṃvat 1840.

d) India Office Library 1977. Ṣaka 1736.

e) — — — 697. Saṃvat 1852—54.

f) Eine Handschrift, die Dr. Hoernle in Calcutta mir zu leihen die Güte hatte. Saṃvat 1820—36.

g) Eine Handschrift im Besitz des Indian Government in Bombay, mit dem Commentar zusammen gebunden, von Ṣaka 1747.

h) Eine Handschrift der Pariser Bibliothek, D. 197. 198, von mehreren Schreibern zu verschiedenen Zeiten gefertigt.

i) Eine Abschrift von einer Telugu-Handschrift in der Tanjore Palace Library, welche Dr. Burnell für mich in Nāgarī-Schrift umschreiben liess. Ich benutze diese Gelegenheit für diesen Freundschaftsdienst ihm meinen Dank auszusprechen.

k) Die Editio princeps von Martin Haug. Bombay 1863.

Zu erwähnen ist, dass die Handschriften des Commentars den Text entweder theilweise (Anfang und Ende der einzelnen Paragraphen) oder in einzelnen Adhyāya vollständig wiedergeben.

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1) sarvacaru in 6, 1 wird von dem Scholiasten als ein Ortsname, in PW. als der Name eines Mannes erklärt. Ich ergänze yajñe.

Für den Commentar von Sāyaṇa standen mir folgende Handschriften zu Gebote:

a) India Office 2991. Ṣaka 1771.

b) — — 1836. 1836 a auf Europäischem Papier zu Anfang dieses Jahrhunderts geschrieben.

c) India Office 1353. Der achte Adhyāya. Ṣaka 1583.

d) Die oben unter g. genannte Handschrift der indischen Regierung zu Bombay. Wasserzeichen von 1823.

e) Eine mir von Professor Max Müller geliehene Handschrift (Aa), der Schrift nach aus dem Ende des siebzehnten Jahrhunderts, ist bis jetzt das beste Exemplar der zweiten Klasse.

f) Eine ganz moderne Handschrift in Teluguschrift, ebenfalls Müller angehörig, den Text und Commentar enthaltend, ist von mir nur bei schwierigen Stellen herbeigezogen worden.

g) Ein Fragment des ersten Buches, welches von Anfang bis 1, 16, 40 reicht, eine ganz vorzügliche Handschrift, im Besitz von M. Müller. Diese mir von Müller aus freien Stücken angebotenen Handschriften sind mir von vielem Nutzen gewesen, und es gereicht mir zu besonderer Freude ihm für das Darlehn meinen Dank zu sagen.

h) Eine Abschrift der beiden ersten Adhyāya aus der oben mit i. bezeichneten Handschrift, von Burnell mir freundlichst zugesendet.

Die Handschriften des Commentars zerfallen in zwei Klassen. Die erste ursprüngliche ist durch c. und g. vertreten. Die zweite enthält manche Lücken, Auslassungen und Verderbnisse, und dieser gehören alle übrigen von mir gesehenen Handschriften an. Zu dieser zählen auch die beiden Handschriften von Haug, die sich gegenwärtig in der Staatsbibliothek in München befinden. Zwei Stellen mögen zur Probe von der Beschaffenheit der beiden Klassen dienen. Der Commentar zu 1, 16, 40 ist nach g. mitgetheilt. In den anderen Handschriften lautet er:

athavā smṛitishu abrāhmaṇatvena pratipādito yo sti so yam abrāhmaṇoktaḥ | tad yathā | abrāhmaṇās tu shaṭ proktā iti Ṣātātapo bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayī | tṛitīyo bahuyājyākhyaṣ caturtho 'ṣrautayājakaḥ | pañcamo grāmayājī ca shashṭho brahmabandhuḥ smṛitaḥ |

Der Commentar zu 1, 10, 2 lautet in der B-Klasse wie folgt: tāsu pūrvoktāsv ṛikshu padam pādaḥ tasmin pāde proktā Maruto devānāṃ vaiṣyā antarikshe nivasanti enaṃ yajamānaṃ ni vā roddhoḥ svargagamanaṃ niroddhuṃ vā vi vā mathitoḥ viṣesheṇa mathitum āloḍayituṃ vināṣayituṃ vā te Marutaḥ īṣvarāḥ samarthāḥ. In g. hingegen heisst es nach nivasanti: yo yajamānas tebhyo yady anivedya svargaṃ lokaṃ gachati enaṃ yajamānaṃ etc.

Von Lesarten im Texte ist schlechterdings nicht die Rede. Abgesehen von unbedeutenden orthographischen Eigenheiten sind die Fehler des überlieferten Textes allen Handschriften gemeinsam und werden vom Commentar bestätigt. Hiezu tritt der Umstand, dass alte Handschriften des Textes fehlen, und die vorhandenen nach dem gestaltet zu sein scheinen, welcher Sāyaṇa vorlag. In der Ausreutung dieser Fehler bin ich vielleicht etwas zu furchtsam verfahren, aber mit wenigen Ausnahmen schien es mir rathsamer, diese in den Anmerkungen hervorzuheben. Vielleicht gelingt es künftigen Forschern in Indien, die mit eben so vieler Ausdauer wie Bühler arbeiten, den älteren Commentar von Govindasvāmin zu entdecken.

In der Abtheilung der Kapitel in Paragraphen bin ich Sāyaṇa durchgängig gefolgt und habe nur selten Veranlassung gefunden, von ihm abzuweichen. Im Grossen und Ganzen ist er in diesem Commentare ein zuverlässiger Führer und zeigt eine eingehende Kenntniss des Rituals. Selbst in der Erklärung der eingestreuten vedischen Verse verfährt er mit mehr Einsicht als im Ṛigveda. Von Schriften citirt er namentlich Āṣvalāyana, Āpastamba, Baudhāyana, die Taittirīyasaṃhitā und das Taittirīyabrāhmaṇa. Am Schlusse vieler Kapitel in den zwei ersten Pañcikā gibt er Auszüge aus dem Jaiminīyamālāvistara, die für unseren Zweck von keinem besonderen Werthe sind.

b) Grammatisches.

Verlängerung von Vokalen: atī tu tam arjātai (ist an der gehörigen Stelle um einen Nachdruck zu bezeichnen) 3, 42. vy ū muñcante 6, 23. nī vīva nardet 6, 32. Im Inlaut: uttaravedīnābhi 1, 28, 23. 29. 33. samāvajjāmībhyām 3, 27 (neben samāvajjāmibhiḥ). pratyavarūhya 8, 9. parīṣesha 7, 5.

Vor ṛi wird ein ā gekürzt: prathama ṛik 3, 35. pita ṛibhūn 6, 12. yatha ṛishabham 6, 18. yathaṛishi 2, 4. Kurzes a mit ṛi wird der Regel nach in ar zusammengezogen, so pancartavaḥ 1, 1. nartuyājānām 2, 29. narchet 5, 23. Daneben findet sich asya ṛicam 3, 7. nāma ṛik 3, 23. eva ṛicā 4, 7. ca ṛishayaḥ 1, 27. 2, 13. Ṣrautaṛishir 7, 1. sarpaṛishiḥ 6, 1. In einer gāthā (7, 17) bharataṛishabha, obgleich bharatarshabha zu sprechen ist.

au vor einem folgenden Vokal wird gewöhnlich in āv aufgelöst. Ausnahmen davon sind: Aṣvinā udajayatām 4, 8. 9. Aṣvinā ūcatuḥ 7, 16. dvā ubhayoḥ 8, 5. Vergleicht man damit im Aitareyāraṇyaka ashṭāv-ashṭā udyante 1, 3, 5. aindrāgnā ūrū 1, 5, 1. karṇā upaṣriṇuyāt 3, 2, 4. tā ūnātiriktau 1, 4, 2. ṇakārashakārā upāptau 3, 2, 6, so ergibt sich daraus die Regel, dass vor einem folgenden u das v

fortgelassen wird. Diese Regel findet sich in allen anderen Brāhmaṇa durchgängig beobachtet.

k für t in der Verbindung ts findet sich in avāksam 1, 28 (vielleicht mit einem Wortspiele: die ich früher bei den Gandharven keine Rede war), sam v eñkshva 8, 9.

Befremdlich ist das linguale n in brahmaivāsmā etat purogavam akar | ṇa vai 1, 13. 30 und in mahāṇagnī 1, 27.

s bleibt vor k in yaṣas kīrti 7, 23. 24.

r steht für l in urūka 2, 7. roman 2, 9. bahura 2, 18. ṣithira 3, 31.

Das Geschecht ist nicht beachtet in: īṣvaro hotāraṃ yaṣo 'rtoḥ (für īṣvaram), tad dha tat parāñ (für parāk) 3, 46 (dreimal), yad vichandāḥ 5, 4, etad bhrātṛivyahā sāma 4, 2.

Die Zahl ist nicht berücksichtigt in īṣvaro (für īṣvarā) hāsyā vitte devā arantoḥ 3, 48.

āpo steht für apaḥ in ātapavarshyā āpo 'bhyānīya 8, 17. tanvaḥ für tanūḥ 1, 24. stomebhiḥ für stomaiḥ 4, 15.

Feminina auf ā, i, ī, u, ū haben im Gen Abl. sg. ai, wie in allen anderen Saṃhitā und Brāhmaṇa mit Ausnahme des Ṛigveda. So apūtāyai vāco vaditāraḥ 7, 27. abhibhūtyai rūpam 8, 2. gāyatryai ca jagatyai ca 4, 27. ishvai saṃṣityai 1, 27. Daneben findet sich asyāḥ 1, 23. pratishṭhāyāḥ 3, 14. gāyatryāḥ, jagatyāḥ 6, 32. Nirṛityāḥ 4, 10. pathyāyāḥ svasteḥ 1, 9. vedeḥ 6, 3. 7, 27 u. s. w.

Im Locativ der Feminina auf i haben wir āhutyām, kīrtyām, yonyām und daneben ishṭau. bhūmyām 8, 8. bhūmau 8, 9. Im Dativ sind mir nur die Formen auf ai begegnet.

Der Locativ von Stämmen auf an hat meistens keine Endung, namentlich wenn ein Adjectiv mit ihnen verbunden ist. samāne 'han 3, 47. caturviṅṣe 'han 6, 23. ātman, ṣīrshan, parame vyoman, sāman. Aber auch dvitīye 'hani 4, 31. 32. tṛitīye 'hani 5, 2.

Contrahirte Instrumentale sind jagatkāmyā 6, 15. mitrakṛityā 3, 4.

Ein Superlativ mit doppelter Endung ist balishṭhatama 3, 44 (balishṭha 2, 36. 7, 16); analog dem ṣreshṭhatama in Ts. Tb.

Bei den Zahlwörtern finden sich folgende Unregelmässigkeiten: trayastriṅṣatyā 6, 32. shaṭtriṅṣatam ekapadāḥ 7, 1. In einem ungehörigen Casus stehen catuḥshashṭiṃ kavacina āsuḥ 3, 48. parṇaṣaraḥ shashṭis trīṇi ca ṣatāny āhṛitya 7, 2.

Eigenthümliche Formen beim Pronomen sind: kaḥ svit so 'smākāsti vīraḥ in der Prosa 7, 27. Der gute alte Nominativ yuvam steht 2, 22, während anderweitig nur āvām gebraucht wird. so für sa steht in der gāthā 5, 30 des Metrums willen. enat findet sich 7, 22 zweimal als Nominativ gebraucht: tad enat prītaṃ kshatrād gopāyati. Ebenso steht in Kaushītakibr. 22, 1 tasmād enau prathamau ṣasyete.

Beim Verbum bemerke ich zunächst den häufigen Mangel des Augments, den ich ausserdem, aber in seltneren Fällen, nur im Kaushītakibrāhmaṇa bemerkt habe. tān īkshataiva 3, 21. nyubjan 7, 30. kalpayishan 3, 30. uccakrāmat 7, 1 [1]). prajanayan 2, 38. anvavayuḥ 6, 14. pratyuttabhnuvan 4, 18. saṃsthāpayan 2, 31. visrañsata 3, 27. viharanta 2, 36. An unrechter Stelle steht das Augment in udaprapatat 3, 33, wo indessen wahrscheinlich udapatat zu lesen ist.

Das Bestreben, die Verben der zweiten Hauptklasse in die normale erste Conjugation hinüberzuziehen, zeigt sich in abhiprāṇet, abhyapānet 2, 21, pratirundhet 6, 34. abhyahanat 4, 2. nihnave 7, 17. nihnavate 1, 26 [2]). nihnavante findet sich auch in Āṣvalāyana 4, 5, 7. 8, 13, 27.

Nachahmungen von vedischen Formen sind duhe (für dugdhe) 6, 3. īṣe (für īshṭe) 7, 16. ṣere (für ṣerate) 5, 28, 7. 15. smasi, vidmasi, ṣṛiṇotana, sthana, baddhvāya in Gāthās.

Das gebührende n fehlt in den Participien vadatyaḥ 6, 27. 32. ṣocatyaḥ 3, 36. sishāsatyaḥ 4, 17.

Der Potential lautet auf ī statt e, wie vielfach in anderen Brāhmaṇa, in kāmayīta 3, 45 (kāmayeta 3, 33). āhvayīta 4, 7 (āhvayeta 2, 33). vyāhvayīta 3, 19. 6, 21.

Als Bindevokal bei der Wurzel grah findet sich ai statt ī in paryagrahaisham 6, 24. pratyajagrabhaisham 6, 35. Diese Wurzel hat mehrfach ihr altes bh bewahrt. So in gṛibhīta 2, 1. samagṛibhṇāt 3, 26. nigrabhītṛi 2, 7.

Beachtenswerth ist die Form tāshṭi (2, 4) von taksh nach der zweiten Conjugation, von der Spuren auch im Ṛigveda erhalten sind. Sie lehrt, dass in Ṛv. X, 180, 1 vi ṣatrūn tāḍhi mit taḍ nichts gemein hat.

Das Perfectum von dhṛi lautet, ebenso wie in Ts. Tb. Aitareyār. Tāṇḍya, immer dādhāra, von bhī findet sich 5, 25 bībhāya.

Das periphrastische Perfect wird stets mit kṛi zusammengesetzt, nur 7, 17 steht āmantrayām āsa.

Der Conjunctiv ist nicht selten: tishṭhāsi 2, 2. carāti 7, 15 (an unrechter Stelle des Metrums wegen). kṛiṇavatha 2, 7. prajānātha 1, 7. juhavātha 5, 32. asat 2, 8. atikrāmāt 1, 24. vidhyāt 6, 33. ālulobhayishāt 1, 24. pratitishṭhāt 4, 25. apaharāt 5, 30. gachān 2, 12. nirhaṇan 8, 6. ṣayāsai 2, 2. arjātai 3, 42. saṃgachātai 1, 24. saṃti-

1) Jedoch ist hier wahrscheinlich uccakrāma zu lesen.

2) Dieses hätte ich in nihnuvate verändern sollen.

shṭhātai 8, 9. haratai (?) 5, 34. asyāthāḥ 6, 30. Für das in 3, 42 mehrfach wiederholte arjasi war arjāsi oder arjasva zu erwarten.

Beachtenswerthe Desiderativa sind jijyūshita von jīv 7, 29. didāsitha, Perfectum von dā, 8, 21. īpsitavyam von labh 2, 3. kalpayishan 3, 30, wo wegen des unmittelbar vorhergehenden vāci ursprünglich vielleicht cikalpayishan stand.

Von besonderen Infinitivformen sind folgende zu bemerken: āsado 'cīklipat 1, 29. purā nābhyā apiṣasaḥ 2, 6.

In Verbindung mit īṣvara, ā, purā stehen Infinitive auf toḥ. So abhyupaitoḥ 7, 29. aitoḥ, paraitoḥ 8, 7. pratyetoḥ 6, 30. anṛiṇākartoḥ 1, 14. arantoḥ 3, 48. glāvo janitoḥ 1, 25. vāco rakshobhāsho janitoḥ 2, 7. ni vā roddhor vi vā mathitoḥ 1, 10. avarshṭoḥ 3, 18. pratyavahartoḥ 7, 33. hiṅsitoḥ 1, 30. ā ṣarīrāṇām āhartoḥ 7, 2. purā vācaḥ pravaditoḥ 2, 15.

Der Infinitiv auf tavai findet sich zweimal: tam praharati vadhaṃ yo 'sya stṛityas tasmai startavai 2, 1. tenedaṃ sarvam etavai kṛitam 5, 15.

Das Absolutiv auf am ist eigenthümlich verwendet 7, 9: ya āhitāgnir jīve mṛitaṣabdaṃ ṣrutvā (für ṣriṇuyāt). Ein anderer grammatischer Schnitzer steht 2, 7: te 'bhitaḥ paricaranta ait (für āyan) paṣum.

Das Adverb paṣcā findet sich nur vor Vokalen: paṣcāstam 1, 7. paṣcāchāvākaḥ 2, 36. paṣceva 2, 36. 3, 2. paṣcāṅgirasaḥ 4, 17.

ā ist einmal mit dem Accusativ verbunden: ā daṣamam ahar ā dvāv atirātrau 4, 24. āntam 3, 45 muss als als ein Compositum aufgefasst werden.

iva steht hin und wieder in der Bedeutung von eva. So: pṛishṭhata ivāgnīdhraṃ kṛitvā 1, 30. yadi ha vā api bahava iva yajante 2, 2. so 'je jyoktamām ivāramata 2, 8.

Das prohibitive mā wird immer mit dem Aorist verbunden. Ausgenommen sind mā bibhīta 2, 16. mā yātayan 7, 13.

hanta kommt im Ganzen elfmal vor und zwar überall beim Imperativ. Wenn das letztemal 7, 16: hantāham upadhāvāmi steht, so liegt es nahe upadhāvāni zu schreiben, und so liest in der That die andere Recension.

Zu Ende eines Tatpurusha findet sich 1, 15 das richtige manushyarāja, befremdlich ist manushyarājñām 8, 26.

Eigenthümliche Constructionen sind: aṣvaḥ ṣveto rūpaṃ kṛitvā 6, 35 [1]. Indro vā etābhir mahān ātmānaṃ niramimīta 5, 7. paṣur vai nīyamānaḥ sa mṛityum prāpaṣyat 2, 6.

1) Vgl. Ts. 6, 1, 3, 1 kṛishṇo rūpaṃ kṛitvā. Tb. 1, 1, 3, 3 ākhū rūpaṃ kṛitvā.

Tautologisch ist: puro dīpyamānā bhrājamānāḥ 2, 11. asāv imām abhyunatty abhijighrati 1, 7. dvishantam apabādhate 'dharam pādayati 1, 13.

Conditionalsätze stehen öfter ohne beigesetzte Partikel, wie ganz gewöhnlich im Deutschen. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caranti: prayanty evāsmāl lokāt 1, 11. pāvamānīshu sāmagāḥ stuvata, āgneyaṃ hotājyaṃ ṣaṅsati: katham asya pāvamānyo anuṣastā bhavanti 2, 37. vashaṭkaroti: devapātreṇaiva tad devatās tarpayati 3, 5. āhvayate 'tha nividaṃ dadhāti: brahmaṇy eva tat kshatram anuniyunakti 2, 33. adhīyann upahanyād: anyaṃ vivaktāram ichet 3, 35.

Grammatische Ungethüme sind: apāhata 4, 25 (zweimal) für das oft vorkommende apāghnata. apinahyus für apinehus 6, 1. niḥṣāna für niḥṣyāna 7, 16. ajāyethāḥ für ajāyathāḥ 8, 15. avapadyeyam statt avapadyeya 8, 23. vṛiñjīyam statt vṛiñjīya 8, 15. niniyoja für niyuyoja 7, 16. vyapanayitum für vyapanetum oder vyapanāyayitum 7, 5. pariṣriyete für pariṣrīyete 1, 29. prajighyati, prajighyatu 8, 28. jāgriyāt für jāgṛiyāt 8, 28. aṣanayāparītaḥ statt aṣanāyāparītaḥ oder aṣanāyayā parītaḥ 7, 15. sāṃnāhuka für saṃnāhuka 7, 14. iti ha smā ākhyāya für iti ha smāsmā ākhyāya 7, 13.

Grammatische Kunstausdrücke sind: kurvat für die Gegenwart 4, 31. kṛita für die Vergangenheit 5, 1. karishyat für die Zukunft 4, 29. Die Buchstaben wurden schon damals durch kāra bezeichnet, denn wir haben akāra, ukāra, makāra 5, 32. varṇa ist ein Buchstabe, akshara eine Silbe. Das Masculinum hiess vṛishan, das Femininum yoshā 6, 3. Vgl. Aitareyāraṇyaka 1, 2, 4 und öfter im Ṣ. P.

c) Vermischte Bemerkungen.

Pañcikā I.

1, 1. Agnir vai | "Agni ist der unterste der Götter, Vishṇu der oberste, zwischen beiden befinden sich alle anderen Gottheiten". Agni ist der dem Menschen zunächst liegende Gott, Vishṇu, als die Sonne darstellend, der fernste. Rv. IV, 1, 5: sa tvaṃ no Agne 'vamo bhavotī nedishṭho asyā ushaso vyushṭau. Ṣ. P. 3, 1, 3, 1. apaḥ praṇīyāgnāvaishṇavam ekādaṣakapālam puroḍāṣaṃ nir vapaty. Agnir vai sarvā devatā, Agnau hi sarvābhyo devatābhyo juhvaty. Agnir vai yajñasyāvarārdhyo Vishṇuḥ parārdhyas. tat sarvāṣ caivaitad devatāḥ parigṛihya sarvaṃ ca yajñam parigṛihya dīkshā iti. tasmād āgnāvaishṇava ekādaṣakapālaḥ puroḍāṣo bhavati. Vgl. 5, 2, 3, 6 | Kaush. 7, 2. āgnāvaishṇavam ekādaṣakapālam puroḷāṣaṃ nirvapaty. Agnir vai devānām avarārdhyo Vishṇuḥ parārdhyas. tad yaṣ caiva devānām avarārdhyo yaṣ ca parārdhyas, tābhyām evaitat sarvā devatāḥ pari-

gṛihya salokatām āpnoti | Ts. 5, 5, 1, 4. āgnāvaishṇavam ekādaṣakapālaṃ nir vapati dīkshishyamāṇo. 'gniḥ sarvā devatā, Vishṇur yajño. devatāṣ caiva yajñaṃ cārabhate. 'gnir avamo devatānāṃ, Vishṇuḥ paramo. yad āgnāvaishṇavam ekādaṣakapālaṃ nirvapati, devatā evobhayataḥ parigṛihya yajamāno 'va runddhe |

1, 4. Agnir vai sarvāḥ | Ts. 6, 2, 2, 6. devāsurāḥ saṃyattā āsan, te devā bibhyato 'gnim prāviṣan, tasmād āhur: Agniḥ sarvā devatā iti | Tb. 3, 2, 8, 10. te devā Agnau tanūḥ saṃnyadadhata | tasmād āhuḥ: Agniḥ sarvā devatā iti |

2, 3. āhūtayaḥ | Zur Erläuterung werden von āhuti zwei Etymologien gegeben. Die Spenden sind Einladungen der Götter, oder die Bahnen auf denen die Götter zu dem Rufe des Opfernden kommen (ā ūtayaḥ). Solche scheinbare Ableitungen sind in den Brāhmaṇa häufig und dienen entweder zur Begründung oder Veranschaulichung einer bestimmten theologischen Ansicht, drücken jedoch keineswegs die grammatische Ueberzeugung des Sprechenden aus. Vgl. Roth zu Nirukta S. 221.

3, 5. ājyam | Ts. 6, 1, 1, 4. ghṛitaṃ devānām, mastu pitṛīṇāṃ, nishpakvam manushyāṇāṃ, tad vā etat sarvadevatyaṃ yan navanītaṃ. yan navanītenābhyañkte, sarvā eva devatāḥ prīṇāti, etc.

3, 9. 10. ṣuddham | Ts. 6, 1, 2, 1. bahiḥ pavayitvāntaḥ pra pādayati, manushyaloka evainam pavayitvā pūtaṃ devalokam pra ṇayati |

3, 11. yoniḥ | Ts. 6, 2, 5, 5. garbho vā esha yad dīkshito, yonir dīkshitavimitaṃ. yad dīkshito dīkshitavimitād pravased, yathā yoner garbhah skandati tādṛig eva tat |

3, 15. 16. vāsasā | Ts. 6, 1, 3, 2. garbho vā esha yad dīkshita, ulbaṃ vāsaḥ. prorṇute, tasmād garbhāḥ prāvṛitā jāyante |

3, 19. mushṭī | Ts. 6, 1, 4, 3. mushṭī kurute, vācaṃ yachati, yajñasya dhṛityai |

4, 5. tat-tan nādṛityam, das verdient keine Beachtung. Dieses ist in unserem Brāhmaṇa die stehende Redensart für die Beseitigung abweichender Ansichten. Sie findet sich ausserdem 1, 11. 2, 3. 22. 23. 26. 3, 18. 37. 4, 7. 9. 22. Seltener gebraucht wird: tat tathā na kuryāt 3, 32. 6, 9. 21. Am derbsten ist: avidyayaiva tad āhuḥ 1, 11. Die entsprechenden Formeln im K. sind: na tad ādriyeta, atha nādriyeta, na tathā kuryāt. Das Ṣ. P. braucht na tathā kuryāt, na tathā brūyāt. Die Ts. hat zuweilen: tat tathā na kāryam.

4, 9. etad vai etc., sehr oft. Nirukta 1, 16. Der Zusatz yajushā vā findet sich freilich erst im Gopatha, z. B. 7, 6. Dass Yāska das Aitareya Br. kannte, obwohl er es nicht genau citirt, erhellt aus 4, 27: pañcartavaḥ saṃvatsarasyeti ca brāhmaṇaṃ hemantaṣiṣirayoḥ

samāsena = 1, 1. ibid. sapta ca vai ṣatāni viñṣatiṣ ca saṃvatsarasyāhorātrāḥ = 2, 17. 8, 22: yasyai devatāyai havir gṛihītaṃ syāt tām manasā dhyāyed vashaṭkarishyan = 3, 8. Der Zusatz manasā findet sich nur in Gopatha 8, 4. Dieses liest freilich: tām manasā dhyāyan vashaṭkuryāt |

6, 7. satyasaṃhitāḥ | Ṣ. P. 1, 1, 1, 4. satyam eva devā anṛitam manushyāḥ |

6, 8. vicakshaṇavatīm | Gopatha 7, 23. Das ganze Kapitel nach dem Aitareya. — Tb. 1, 1, 4, 2. cakshur vai satyam | adrāg ity āha | adarṣam iti | tat satyam | Ṣ. P. 1, 3, 1, 27. satyaṃ hi vai cakshus. tasmād yad idānīṃ dvau vivadamānāv eyātām: aham adarṣam aham aṣrausham iti; ya eva brūyād: aham adarṣam iti, tasmā eva ṣrad dadhyāma | Ait. Br. 2, 40.

7, 2. prāṇo vai | Kaush. 7, 5. prāyaṇīyena vai devāḥ prāṇam āpnuvann udayanīyenodānaṃ, tatho evaitad yajamānaḥ prāyaṇīyenaiva prāṇam āpnoty udayanīyenodānaṃ. tau vā etau prāṇodānāv eva yat prāyaṇīyodayanīye. tasmād ya eva prāyaṇīyasyartvijas ta udayanīyasya syuḥ, samānau hīmau prāṇodānau |

7, 3. yajño vai | Ts. 6, 1, 5, 1. devā vai devayajanam adhyavasāya diṣo na prājānan, te 'nyo 'nyam upādhāvan: tvayā pra jānāma tvayeti. te 'dityāṃ sam adhriyanta: tvayā pra jānāmeti. sābravīd: varaṃ vṛiṇai, matprāyaṇā eva vo yajñā madudayanā asann iti. tasmād ādityaḥ prāyaṇīyo yajñānām āditya udayanīyaḥ. pañca devatā yajati, pañca diṣo, diṣām prajñātyai. atho pañcāksharā pañktiḥ, pāñkto yajño, yajñam evāva runddhe. pathyāṃ svastim ayajan, prācīm eva tayā diṣam prājānann, Agninā dakshiṇā, Somena pratīcīṃ, Savitrodīcīm, Adityordhvām. pathyāṃ svastiṃ yajati, prācīm eva tayā diṣam pra jānāti. pathyāṃ svastim ishṭvāgnīshomau yajati, cakshushī vā ete yajñasya yad Agnīshomau, tābhyām evānu paṣyaty. Agnīshomāv ishṭvā Savitāraṃ yajati, savitṛiprasūta evānu paṣyati. Savitāram ishṭvāditiṃ yajati | Ṣ. P. 3, 2, 3, 1 ffg. — Kaush. 7, 6. prāyaṇīyena ha vai devāḥ svargaṃ lokam abhiprayāya diṣo na prajajñus. tān Agnir uvāca: mahyam ekāṃ ājyāhutiṃ juhutāham ekāṃ diṣam prajñāsyāmīti. tasmā ajuhavuḥ, sa prācīṃ diṣam prājānāt. tasmāt prāñcam Agnim praṇayanti, prāg yajñas tāyate prāñca u evāsminn āsīnā juhvaty, eshā hi tasya dik prajñātā | athābravīt Somo: mahyam ekām ājyāhutiṃ juhutāham ekāṃ diṣam prajñāsyāmīti. tasmā ajuhavuḥ, sa dakshiṇāṃ diṣam prājānāt. tasmāt somaṃ krītaṃ dakshiṇā parivahanti, dakshiṇā tishṭhann abhishṭauti, dakshiṇā tishṭhan parivahati, dakshiṇā tishṭhann abhishṭauti, dakshiṇā tishṭhan paridadhāti, dakshiṇo evainam āsīnā abhishuṇvanty, eshā hi tasya dik prajñātā | athābravīt Savitā: mahyam ekām ājyāhutiṃ juhutāham

ekām diṣam prajñāsyāmīti. tasmā ājuhavuḥ, sa pratīcīm diṣam prājānāt. tad asau vai Savitā yo 'sau tapati, tasmād enam pratyañcam evāhar-ahar yantam paṣyanti na prāñcam, eshā hi tasya dik prajñātā | athābravīt pathyā svastir: mahyam ekām ājyāhutim juhutāham ekām diṣam prajñāsyāmīti. tasyā ajuhavuḥ, sodīcīm diṣam prajānād. vāg vai pathyā svastis, tasmād udīcyām diṣi prajñātatarā vāg udyata, udañca u eva yanti vācam ṣikshitum, yo vā tata āgachati tasya ṣuṣrūshanta iti ha smāhaishā hi vāco dik prajñātā | athābravīd Aditir: mahyam ekām annasyāhutim juhutāham ekām diṣam prajñāsyāmīti. tasyā ajuhavuḥ, sordhvām diṣam prājānād. iyam vā Aditis, tasmād asyām ūrdhvā oshadhaya ūrdhvā vanaspataya ūrdhvā manushyā uttishṭhanty, ūrdhvo 'gnir dīpyate, yad asyām kiṃcordhvam eva tad āyattam, eshā hi tasyai dik prajñātā | ibid. 8. pathyām svastim prathamām prāyaṇīye yajaty athāgnim atha Somam atha Savitāram athāditim etc.

10, 2 Marutaḥ | Kaush. 7, 8. Maruto ha vai devaviṣo 'ntarikshabhājanā īṣvarā yajamānasya svargam lokam yato yajñavaiṣasam kartos. tad yat svastimatyaḥ pathimatyaḥ pāritavatyaḥ pravatyo nītavatyo bhavanti, nainam Maruto devaviṣo hiṅsanti | Ts. 6, 1, 5, 3: Aditim ishṭvā mārutīm ṛicam anv āha. Maruto vai devānām viṣo, devaviṣam khalu vai kalpamānam manushyaviṣam anu kalpate. yan mārutīm ṛicam anvāha, viṣām kḷiptyai |

11, 1. prayājavat | Ts. 6, 1, 5, 3. brahmavādino vadanti: prayājavad ananūyājam prāyaṇīyam kāryam, anūyājavad aprayājam udayanīyam iti. ime vai prayājā, amī anūyājāḥ, saiva sā yajñasya saṃtatis. tat tathā na kāryam. ātmā vai prayājāḥ prajānūyājā. yat prayājān antariyād ātmānam antar iyād, yad anūyājān antariyād prajām antariyād. yataḥ khalu vai yajñasya vitatasya na kriyate, tad anu yajñaḥ parā bhavati, yajñam parābhavantam yajamāno 'nu parā bhavati. prayājavad evānūyājavat prāyaṇīyam kāryam, prayājavad anūyājavad udayanīyam: nātmānam antareti na prajām, na yajñaḥ parābhavati na yajamānaḥ. prāyaṇīyasya nishkāsa udayanīyam abhi nir vapati, saiva sā yajñasya saṃtatir. yāḥ prāyaṇīyasya yājyā yat tā udayanīyasya yājyāḥ kuryāt, parāñ amum lokam ā rohet, pramāyukaḥ syād. yāḥ prāyaṇīyasya puronuvākyās, tā udayanīyasya yājyāḥ karoty, asminn eva loke prati tishṭhati |

13, 1. somāya krītāya | Kaush. 7, 10.

13, 35. triḥ prathamām | Ts. 2, 5, 7, 1. triḥ prathamām anv āha trir uttamām, yajñasyaiva tad barsam nahyaty aprasraṅsāya |

14, 1. anyataraḥ | Ts. 6, 2, 1, 1. yad ubhau vimucyātithyam gṛihṇīyād yajñam vi chindyād, yad ubhāv avimucya yathānāgatāyātithyam kriyate tādṛig eva tad. vimukto 'nyo 'naḍvān bhavaty avimukto 'nyo, 'thātithyam gṛihṇāti yajñasya saṃtatyai | Ṣ. P. 3, 4, 1, 4.

15, 2. somo vai rājā | Ts. 6, 2, 1, 2. yāvadbhir vai rājānucarair āgachati, sarvebhyo vai tebhya ātithyam kriyate, chandāṅsi khalu vai somasya rājño 'nucarāṇi |

16, 1. 20. agnaye | Ts. 6, 3, 5, 3. agnaye mathyamānāyānu brūhīty āha, kāṇḍe-kāṇḍa evainam kriyamāṇe sam ardhayati. gāyatrīḥ sarvā anv āha, svenaivainam chandasā sam ardhayati |

16, 2. abhi tvā etc. | Kaush. 8, 1.

18, 1. yajño vai | Gopatha 7, 6 aus dem Aitareya.

19, 1. brahma | Kaush. 8, 4.

19, 11. daṣa | = Ts. 6, 1, 1, 8.

20, 1. srakve | Kaush. 8, 5.

21, 1. gaṇānām | Kaush. 8, 5.

21, 15. jāgatāḥ | Ts. 6, 1, 6, 2. sā paṣubhiṣ ca dīkshayā cāgachat, tasmāj jagatī chandasām paṣavyatamā |

21, 17. arūrucat | Kaush. 8, 6.

22, 2. upa hvaye | Kaush. 8, 7.

23, 1. devāsurāḥ | Kaush. 8, 8. upasado 'surā eshu lokeshu puro 'kurvatāyasmayīm asmin rajatām antarikshaloke hariṇīm hādo divi cakrire | Ṣ. P. 3, 4, 4, 3. devāṣ ca vā asurāṣ cobhaye prājāpatyāḥ paspṛidhire. tato 'surā eshu lokeshu puraṣ cakrire, 'yasmayīm evāsmiñl loke rajatām antarikshe hariṇīm divi etc. | Ts. 6, 2, 3, 1. teshām asurāṇam tisraḥ pura āsann, ayasmayy avamātha rajatātha hariṇī. tā devā jetum nāṣaknuvan, tā upasadaivājigīshan. tasmād āhur yaṣ caivam veda yaṣ ca nopasadā vai mahāpuram jayantīti etc.

24, 6. te Varuṇasya | tānūnaptra ist ein Gelöbniss, durch welches, unter Berührung von Opferschmalz (ājya), die 16 ṛitvij und der Opfernde sich verpflichten, einander keinen Harm zuzufügen. Ts. 1, 2, 10, 2. Āṣvalāyana 4, 5, 3. Kātyāyana 8, 1, 23—26. Lāṭyāyana 5, 6, 6. Ṣ. P. 3, 4, 2, 9. Ts. 6, 2, 2, 1: devāsurāḥ saṃyattā āsan. te devā mitho vipriyā āsan, te 'nyo 'nyasmai jyaishṭhyāyātishṭhamānāḥ pañcadhā vy akrāman: Agnir Vasubhiḥ, Somo Rudrair, Indro Marudbhir, Varuṇa Ādityair, Bṛihaspatir Viṣvair devais. te 'manyantāsurebhya vā idam bhrātṛivyebhyo radhyāmo yan mitho vipriyāḥ smo; yā na imāḥ priyās tanuvas tāḥ samavadyāmahai, tābhyaḥ sa nir ṛichād yo naḥ prathamo 'nyo 'nyasmai druhyād iti. tasmād yaḥ satānūnaptriṇām prathamo druhyati sa ārtim ārchati |

25, 2. ishum | Ts. 6, 2, 3, 1. ta ishum sam askurvatāgnim anīkam, Somam ṣalyam, Vishṇum tejanam | Ṣ. P. 3, 4, 4, 14.

25, 4. caturaḥ | Kaush. 8, 9. trīn agre stanān atha dvāv athai-

kam | Ts. 6, 2, 5, 2. caturo 'gre stānan vratam upaity atha trīn atha dvāv athaikam |

25, 15. Upāvi Jānaṣruteya hat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasad handelte, die folgende Aeusserung gethan. Vgl. Ṣ. P. 4, 1, 5, 15. tad adas tad divākīrtyānām brāhmāṇe vyākhyāyate | 3, 2, 4, 1. tad dhishṇyānām brāhmaṇe vyākhyāyate | Ebendaselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupāvi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayājānūyājā ijyante, varmaivaitad yajñāya kriyate varma yajamānāya bhrātṛivyābhibhūtyai |

26, 3. krūram | Ts. 6, 2, 2, 4. ghṛitaṃ vai devā vajraṃ kṛitvā somam aghnan etc.

27, 1. somo vai | Ṣ. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. taṃ somam āhriyamāṇaṃ gandharvo Viṣvāvasuḥ pary amushṇāt. te devā abruvan: strīkāmā vai gandharvā, striyā nish krīṇāmeti. te vācaṃ striyam ekahāyanīṃ kṛitvā tayā nir akrīṇan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 3. pretām | Kaush. 9, 3.

29, 16. rarāṭyām | Dieses ist der Accusativ. Es gibt zwei Formen des Feminins, rarāṭyā und rarāṭī. Lāṭyāyana 1, 9, 9. Kaush. 18, 4. Kātyāyana 8, 3, 26. Āṣvalāyana 4, 9, 4. 13, 4.

30, 2. sāvīr hi | Kaush. 9, 5.

30, 6. somo jigāti | Kaush. 9, 6.

Pañcikā II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devāḥ suvargaṃ lokam āyan. te 'manyanta: manushyā no 'nvābhavishyantīti. te yūpena yopayitvā suvargaṃ lokam āyan, tam ṛishayo yūpenaivānu prājānan, tad yūpasya yūpatvaṃ. yad yūpam minoti, suvargasya lokasya prajñātyai |

1, 3. vajro vai | Kaush. 10, 1.

1, 8. bilvaṃ jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asau vā Āditya yato 'jāyata, tato bilva udatishṭhat.| Vgl. auch das ṣrīsūkta 6. Der bilva heisst auch ṣrīvṛiksha, ṣrīphala.

1, 10. tejo vai brahmavarcasam | Ts. 3, 5, 7, 2. devā vai brahmann avadanta, tat parṇa upāṣriṇot. — brahma vai parṇaḥ | Er wird auch brahmavṛiksha genannt.

2, 1. añjanti | Kaush. 10, 2.

3, 8. yajamānaḥ | Ts. 6, 3, 4, 9. devā vai saṃsthite some pra sruco 'haran pra yūpaṃ. te 'manyanta: yajñaveṣasaṃ vā idaṃ kurma iti. te prastaraṃ srucāṃ nishkrayaṇam apaṣyan, svaruṃ yūpasya |

3, 9. sarvābhyaḥ | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Göttern. Kaush. 10, 3. Der Geweihte fällt in den Mund von Agni und Soma. Wenn er desshalb am Vorabend ein dem Agni und Soma bestimmtes Thier darbringt, so kauft er sich selbst los. Ts. 6, 1, 11, 6. purā khalu vāvaisha medhayātmānam ārabhya carati yo dīkshito. yad agnīshomīyam paṣum ālabhata, ātmanishkrayaṇa evāsya sa, tasmāt tasya nāṣyam |

3, 10. dvirūpaḥ | Kaush. 10, 3. tam āhur: dvirūpaḥ syāc chuklaṃ ca kṛishṇaṃ cāhorātrayo rūpeṇa, ṣuklaṃ vātha lohitaṃ vāgnīshomayo rūpeṇeti | Ṣ. P. 3, 3, 4, 23. sa vai dvirūpo bhavati, dvidevatyo hi bhavati. devatayor asamade kṛishṇasāraṅgaḥ syād ity āhur etc.

3, 11. tad āhuḥ | Ts. 6, 1, 11, 6. atho khalv āhur: Agnīshomābhyāṃ vā Indro Vṛitram ahann iti. yad agnīshomīyam paṣum ālabhate, vārtraghna evāsya sa, tasmād v āṣyam |

4, 1. āprībhiḥ | Kaush. 10, 3. Ṣ. P. 3, 8, 1, 2.

4, 4. prāṇā vai | Ṣ. P. 9, 2, 3, 44. prāṇā vai samidhaḥ, prāṇā hy etaṃ samindhate |

5, 1. paryagnaye | Kaush. 10, 3. Ṣ. P. 3, 8, 1, 6.

6, 1. daivyāḥ | Tb. 3, 6, 6, 1. Āṣvalāyana 3, 3, 1. — Kaush. 10, 4. daivyāḥ ṣamitāra uta ca manushyā ā rabhadhvam upa nayata medhyā dura āṣāsānā medhapatibhyām medham iti. tad dhaika āhur: yajamāno vai medhapatir iti. ko manushya iti brūyād, devataiva medhapatir iti. shaḍviṅṣatir asya vaṅkraya iti. parṣava u ha vai vaṅkrayaḥ etc. |

7, 1. asnā | Ṣ. P. 11, 7, 4, 2.

7, 11. adhriguḥ | Tb. 3, 6, 6, 4. adhriguṣ cāpāpaṣ cobhau devānāṃ ṣamitārau |

8, 1. purusham | Ṣ. P. 1, 2, 3, 6—9.

10, 1. Manotāyai | Kaush. 10, 6.

11, 3. taṃ vai | Ts. 3, 1, 3, 2. yarhi paṣum āprītam udañcaṃ nayanti, tarhi tasya paṣuṣrapaṇaṃ haret |

15, 1. devebhyaḥ | Kaush. 11, 1.

16, 1. Prajāpatau | Kaush. 11, 4.

19, 1. ṛishayaḥ | Kaush. 12, 3. mādhyamāḥ Sarasvatyāṃ satram āsata, tad dhāpi Kavasho madhye nishasāda. taṃ hema upodur: dāsyā vai tvam putro 'si, na vayaṃ tvayā saha bhakshayishyāma iti. sa ha kruddhaḥ pradravan Sarasvatīm etena sūktena tushṭāva, taṃ heyam anveyāya. tata u heme nirāgā iva menire, tāṃ hānvānṛityocur: ṛishe namas te astu, mā mā hiṅsīs, tvaṃ vai naḥ ṣreshṭho 'si yaṃ tveyam anvetīti taṃ ha jñapayāṃ cakrus, tasya ha krodhaṃ vininyuḥ |

20, 1. hinotā naḥ | Kaush. 12, 1.

20, 10. aveḥ | Ts. 6, 4, 3, 4.

21, 1. ṣiro vai | Kaush. 12, 4.

24, 1. havishpañktim | Ts. 6, 5, 11, 4. brahmavādino vadanti: narcā na yajushā pañktir āpyate, 'tha kiṃ yajñasya pāñktatvam iti. dhānāḥ karambhaḥ parivāpaḥ puroḍāṣaḥ payasyā, tena pāñktir āpyate, tad yajñasya pāñktatvam | Kaush. 13, 2. atha havishpañktyā caranti, paṣavo vai havishpañktiḥ, paṣūnām evāptyai. tāni vai pañca havīṅshi bhavanti: dadhi dhānāḥ saktavaḥ puroḷāṣaḥ payasyeti |

25, 1. devā vai | Ṣ. P. 4, 1, 3, 11.

26, 1. te vā ete | Kaush. 13, 5.

29, 1. prāṇā vai | Kaush. 13, 9. prāṇā vā ṛituyājās. tad yad ṛituyājaiṣ caranti, prāṇān eva tad yajamāne dadhati. sa vā ayaṃ tredhā vihitaḥ prāṇaḥ: prāṇo 'pāno vyāna iti. shaḷ ṛituneti yajanti, prāṇam eva tad yajamāne dadhati. catvāra ṛitubhir ity, apānam eva tad yajamāne dadhati. dvir ṛitunety uparishṭād, vyānam eva tad yajamāne dadhati sarvāyutvāyāsmiñl loke 'mṛitatvāyāmushmiṅs. tathā ha yajamānaḥ sarvam āyur asmiñl loka ety, āpnoty amṛitatvam akshitiṃ svarge loke. te vā ete prāṇā eva yad ṛituyājās, tasmād anavānaṃ yajanti prāṇānāṃ saṃtatyai, saṃtatā iva hīme prāṇā. nānuvashaṭkurvanti. prāṇā vā ṛituyājāḥ, saṃsthānuvashaṭkāro: net purā kālāt prāṇān saṃsthāpayānīti. yuktā iva hīme prāṇāḥ | Ts. 6, 5, 3, 2. ṛitunā preshyeti shaṭ kṛitva āha, shaḍ vā ṛitava, ṛitūn eva prīṇāty. ṛitubhir iti catuṣ, catushpada eva paṣūn prīṇāty. dviḥ punar ṛitunāha, dvipada eva prīṇāti etc. | Gopatha 8, 7 nach Aitareya.

30, 1. prāṇā vai | Ts. 6, 4, 9, 3. prāṇā vā ete yad dvidevatyāḥ paṣava iḍā. yad iḍām pūrvāṃ dvidevatyebhya upahvayeta, paṣubhiḥ prāṇān antar dadhīta, pramāyukaḥ syād. dvidevatyān bhakshayitveḍām upa hvayate, prāṇān evātman dhitvā paṣūn upa hvayate |

31, 1. tato vai devāḥ | Kaush. 14, 1.

35, 2. prathame pade | Kaush. 14, 2.

36, 1. devāsurāḥ | Ts. 6, 3, 1, 1. devā vai yajñam parājayanta, tam āgnīdhrāt punar apājayan, etad vai yajñasyāparājitaṃ yad āgnīdhrāṃ. yad āgnīdhrād dhishṇiyān viharati, yad eva yajñasyāparājitaṃ tata evainam punas tanute |

37, 1. devarathaḥ | Kaush. 14, 4.

Pañcikā III.

5, 1. devapātram | Gopatha 8, 1 nach Aitareya.

6, 1. vajro vai | Gopatha 8, 2 nach Aitareya.

7, 1 trayo vai | Gopatha 8, 3 nach Aitareya.

8, 1. yasyai devatāyai | Gopatha 8, 4 besteht aus diesem Paragraphen und dem letzten des vorhergehenden Kapitels.

8, 2. vajro vai-veda | Gopatha 8, 5.

8, 9. vāk | Gopatha 8, 6.

12, 1. devaviṣaḥ | Kaush. 14, 3. Ts. 3, 2, 9. Gopatha 8, 10 nach Aitareya.

13, 4. nijāsya wird von Weber mit allem Recht als das absol. caus. von ni jas erklärt. Als er sie mit Wasser besprengt hatte, glaubte er ihre Gluth verlöscht zu haben.

14, 1. Agnir vai | Kaush. 15, 5.

15, 1. Indro vai | Ts. 2, 5, 3, 6. Indro Vṛitraṃ hatvā parām paravātam agachad, apārādham iti manyamānas. taṃ devatāḥ praisham aichan. so 'bravīt Prajāpatir: yaḥ prathamo 'nuvindati tasya prathamam bhāgadheyam iti. tam pitaro 'nv avindan, tasmāt pitṛibhyaḥ pūrvedyuḥ kriyate | Ṣ. P. 1, 6, 4, 1. Indro ha yatra Vṛitrāya vajram prajahāra, so 'balīyān manyamāno nāstṛishītīva bibhyan nilayāṃ cakre. sa parāḥ parāvato jagāma |

20, 1. Indro vai | Kaush. 15, 2.

21, 1. Indro vai | Ts. 6, 5, 5, 3. Indro Vṛitram ahan. taṃ devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan mahendrasya mahendratvaṃ. sa etam māhendram uddhāram ud aharata Vṛitraṃ hatvānyāsu devatāsv adhi. yan māhendro gṛihyata, uddhāram eva taṃ yajamāna ud dharate 'nyāsu prajāsv adhi |

21, 2. sa mahān bhavati stört den Satzbau.

23, 1. ṛik ca vai | Gopatha 8, 20. 21 nach Aitareya.

24, 1. stotriyam | Kaush. 15, 4. — Gopatha 8, 22.

25, 1. somo vai | Ṣ. P. 4, 3, 2, 7. Ts. 6, 1, 6, 2. Tāṇḍya 8, 4, 1.

29, 1. te devāḥ | Kaush. 16, 1. 3.

33, 1. Prajāpatir vai | Ṣ. P. 1, 7, 4, 1. Prajāpatir ha vai svaṃ duhitaram abhi dadhyau divaṃ voshasaṃ vā: mithuny enayā syām iti. tāṃ sam babhūva. tad vai devānām āga āsa: ya itthaṃ svāṃ duhitaram asmākaṃ svasāraṃ karotīti. te ha devā ūcur yo 'yaṃ devaḥ paṣūnām īshṭe: atisaṃdhaṃ vā ayaṃ carati ya itthaṃ svāṃ duhitaram asmākaṃ svasāraṃ karoti, vidhyemam iti. taṃ Rudro 'bhyāyatya vivyādha |

35, 1. vaiṣvānarīyeṇa | Kaush. 16, 7.

38, 1. svāduḥ | Kaush. 16, 8.

39, 5. sudhāyām | ein wohl gepflegtes Ross gibt Behagen. Dieses Sprüchwort kehrt 3, 47 wieder. Ts. 5, 5, 10, 7. sudhāyaṃ ha vai vājī suhito dadhāti |

40, 8. dākshāyaṇayajñaḥ | Ueber diesen und den iḍādadha vgl. Āṣvalāyana 2, 14, 7. 11. Kaush. 4, 4. 5. athāto dākshāyaṇayajñasya. dākshāyaṇayajñenaishyan phālgunyām paurṇamāsyām prayuñkte. mukhaṃ vā etat saṃvatsarasya yat phālgunī paurṇamāsī, ta-

smāt tasyām adīkshitāyanāni prayujyante. 'tho Daksho ha vai Pārvatir etena yajñeneshṭvā sarvān kāmān āpa, tad yad dākshāyaṇayajñena yajate sarveshām eva kāmānām āptyai. nāṣane kāmam āpeti somaṃ rājānaṃ candramasam bhakshayāmīti manasā dhyāyann aṣnīyāt. tad asau vai somo rājā vicakshaṇaṣ candramās, tam etam aparapakshaṃ devā abhishuṇvanti. tad yad aparapakshaṃ dākshāyaṇayajñasya vratāni carati, devānām api somapīthe 'sānīty. atha yad upavasathe 'gnīshomīyam ekādaṣakapālam puroḷāṣaṃ nirvapati, ya evāsau somasyopavasathe 'gnīshomīyas tam eva tenāpnoty. atha yat prātar āmāvasyena yajata, aindraṃ vai sutyam ahas, tat sutyam ahar āpnoty. atha yad amāvāsyāyām upavasatha aindrāgnaṃ dvādaṣakapālam puroḷāṣaṃ nirvapaty, aindrāgnaṃ vai sāmatas tṛitīyasavanaṃ, tat tṛitīyasavanām āpnoty. atha yan maitrāvaruṇī payasyā, maitrāvaruṇī vā anūbandhyā, tad anūbandhyām āpnoti. sa esha somo haviryajñān anupravishṭas, tasmād adīkshito dīkshitavrato bhavati ||4|| Ts. 2, 5, 4, 3.

Athāta iḷādadhasyeḷādadhenaishyann etasyām eva paurṇamāsyām prayuñkte, tasyā uktam brāhmaṇaṃ. sa esha paṣukāmasyānnādyakāmasya yajñas, tena paṣukāmo 'nnādyakāmo yajeta. tatra tathaiva vratāni carati, dākshāyaṇayajñasya hi samāsaḥ ||5||

44, 1, yo vā eshaḥ | Gopatha 9, 10 aus dem Aitareya.

45, 7. Statt anūtsāram schlage ich vor anutsāram zu lesen. Sie schlichen dem Opfer mit dem und jenem Brauche nach, wie man dem Wilde von Fleck zu Fleck näher zu kommen sucht. Deshalb soll er die Sprüche ganz still hersagen.

49, 1. agnishṭomām | Aehnlich das Tāṇḍya 8, 8, 1. devā vā agnishṭomam abhijityokthāni nāṣaknuvann abhijetuṃ. te 'gnim abruvaṅs: tvayā mukhenedaṃ jayāmeti. so 'bravīt: kim me tataḥ syād iti. yat kāmayasa ity abruvan. so 'bravīn: maddevatyāsūkthāni praṇayān iti | tasmād āgneyīshūkthāni praṇayanti | tasmād u gāyatrīshu, gāyatrachandā hy Agniḥ | te 'gnim mukhaṃ kṛitvā sākamaṣvenābhyakrāman. yat sākamaṣvenābhyakrāmaṅs, tasmāt sākamaṣvam | tasmāt sākamaṣvenokthāni praṇayanty, etena hi tāny agre 'bhyajayan | sa Indro 'bravīt: kaṣ cāhaṃ cedam anvavaishyāva ity. ahaṃ ceti Varuṇas. taṃ Varuṇo 'nvatishṭhad, Indra āharat, tasmād aindrāvaruṇam anuṣasyate | sa evābravīt: kaṣ cāhaṃ cedam anvavaishyāva ity. ahaṃ ceti Bṛihaspatis. tam Bṛihaspatir anvatishṭhad, Indra āharat, tasmād aindrābārhaspatyam anuṣasyate | sa evābravīt: kaṣ cāhaṃ cedam anvavaishyāva ity. ahaṃ ceti Vishṇus. taṃ Vishṇur anvatishṭhad, Indra āharat, tasmād aindrāvaishṇavam anuṣasyate |

50, 1. te vā asurāḥ | Kaush. 16, 11.

Pañcikā IV.

1, 1. devā vai | Kaush. 17, 1. Der dvādaṣāha wird dort in den Kapiteln 17—27 behandelt.

1, 5. tad āhuḥ | Gopatha 9, 19 nach Aitareya.

5, 1. ahar vai devāḥ | Gopatha 10, 1 nach Aitareya.

6, 4. prathamena | Gopatha 10, 2.

6, 8. pavamānavat | Gopatha 10, 3.

15, 1 jyotiḥ | Vgl. hiezu und dem Anfang des folgenden Kapitels Ts. 7, 4, 11, 1.

17, 1. gavām ayanena | Ts. 7, 5, 1. 2. Hier ist selbst in gedankenloser Weise das prāvartanta hinüber genommen, obgleich na prāvartanta allein richtig ist. Sāyaṇa erklärt: tāsāṃ gavāṃ ṣirassv aṣraddhayā ṣriñgāṇi na prāvartanta | notpannānīty arthaḥ | Ein Nothbehelf wäre aṣraddhayāṣriñgāṇi zu lesen. Uebrigens hat auch das Tāṇḍya 4, 1 dieselbe Lesart: gāvo vā etat satram āsata, tāsāṃ daṣasu māssu ṣriñgāṇy ajāyanta. tā abruvann: arātsmottishṭhāmopaṣā no 'jñateti. tā udatishṭhan | tāsāṃ tv evābruvann: āsāmahā evemau dvādaṣau māsau, saṃvatsaram āpayāmeti. tāsāṃ dvādaṣasu māssu ṣriñgāṇi prāvartanta, tāḥ sarvam annādyam āpnuvaṅs, tā etās tūparās. tasmāt tāḥ sarvān devādaṣa māsaḥ prerate, sarvaṃ hi tā annādyam āpnuvan |

17, 5. Ādityāḥ | Ṣ. P. 12, 2, 2, 9. athādityāṣ ca ha vā Añgirasaṣ cobhaye prājāpatyā aspardhanta: vayam pūrve svargaṃ lokam eshyāmo vayam pūrva iti. ta Ādityāṣ caturbhiḥ stomaiṣ caturbhiḥ pṛishṭhair laghubhiḥ sāmabhiḥ svargaṃ lokam abhy aplavanta. yad abhyaplavanta, tasmād abhiplavā. anvañca ivāñgirasaḥ | Die Āditya erreichten den Himmel hintendrein, etwa sechzig Jahre später.

17, 6. 7. ākshyanti | Ṣ. P. 12, 2, 3, 1. ākshyanty ahāni sind, glaube ich, stättige umwandelbare Tage. ākshyanti für ākshiyanti, wie in Av. X, 5, 45 ākshyati für ākshiyati zu lesen ist.

18, 5 ffg. tasya vai. Vgl Tāṇḍya 4, 5, 8. trayaḥ purastāt trayaḥ parastād bhavanti | devā vā Ādityasya svargāl lokād avapādād abibhayus, tam etaiḥ stomaiḥ saptadaṣair adṛiṅhan. yad ete stomā bhavanty, Ādityasya dhṛityai | catustriṅṣā bhavanti. varshma vai catustriṅṣo, varshmaṇaivainaṃ sammimate | tasya parācīnātipādād abibhayus, tam sarvaiḥ stomaiḥ paryārshan, viṣvajidabhijidbhyāṃ. vīryaṃ vā etau stomau, vīryeṇaiva tad Ādityam paryṛishanti dhṛityai |

27, 5. imau vai lokau | Tāṇḍya 7, 10, 1. imau vai lokau sahāstāṃ, tau viyantāv abrūtāṃ: vivāhaṃ vivahāvahai, saha nāv astv iti | tayor ayam amushmai ṣyaitam prāyachan, naudhasam asāv

asmai | tata enayor nidhane viparyakrāmatām. devavivāho vai ṣyaitanaudhase |

Pañcikā V.

3, 1. vāg iti | Ṣ. P. 6, 3, 1, 43.

6, 5. vāmam hi paṣavaḥ | Ts. 5, 3, 8, 1. chandāṅsi vai devānām vāmam paṣavo, vāmam eva paṣūn ava runddhe |

9, 1. devakshetram | Kapitel 9—11. 12, 1—4 sind in das Gopatha 11, 10. 11 hinübergenommen.

14, 2. Nābhānedishṭham | Ts. 3, 1, 9, 4. Manuḥ putrebhyo dāyam vy abhajat, sa Nābhānedishṭham brahmacaryam vasantam nir abhajat. sa āgachat, so 'bravīt: kathā mā nir abhāg iti. na tvā nir abhāksham, ity abravīd, Aṅgirasa ime satram āsate, te suvargam lokam na pra jānanti. tebhya idam brāhmaṇam brūhi, te suvargam lokam yanto ya eshām paṣavas tāṅs te dāsyantīti. tad ebhyo 'bravīt, te suvargam lokam yanto ya eshām paṣava āsan tān asmā adadus. tam paṣubhiṣ carantam yajñavāstau Rudra āgachat, so 'bravīn: mama vā ime paṣava ity. adur vai mahyam imān, ity abravīn. na vai tasya ta īṣata, ity abravīd, yad yajñavāstau hīyate mama vai tad iti |

22, 5. ṣrīr vai | Ts. 7, 3, 1, 1. sa yo vai daṣame 'hann avivākya upahanyate, sa hīyate. tasmai ya upahatāya vyāha, tam evānvārabhya sam aṣnute. 'tha yo vyāha sa hīyate, tasmād daṣame 'hann avivākya upahatāya na vyucyam |

26, 6. raudram | Gopatha 3, 12. Ṣ. P. 11, 5, 3, 5.

29, 1. Vṛishaṣushmaḥ | Kaush. 2, 9. udite hotavyā3m anudita iti mīmāṅsante. sa ya udite juhoti, pravasata evaitan mahate devāyātithyam karoty. atha yo 'nudite juhoti, saṃnihitāyaivaitan mahate devāyātithyam karoti. tasmād anudite hotavyam. tad dhāpi Vṛishaṣushmo Vātāvataḥ pūrveshām eko jīrṇiḥ ṣayāno rātryām evobhe āhutī hūyamāne dṛishṭvovāca: rātryām evobhe āhutī juhvatīti. rātryām hīti. sa hovāca: vaktā smo nvai vayam amum lokam paretya pitṛibhyo, 'tho enan na ṣraddhātāro, yad v evaitad ubhayedyur agnihotram ahūyatānyedyur vāva tad etarhi hūyate rātryām evety. etad eva kumārī gandharvagṛihītovāca: rātryām evobhe āhutī juhvatīti. rātryām hīti. sā hovāca: saṃdhau juhuyāt etc.

31, 1. yathā kumārāya | Ṣ. P. 2, 2, 1, 1.

32, 1. Prajāpatiḥ | Chāndogyopanishad 4, 17. Ṣ. P. 11, 5, 8.

33, 3. tad dhaitat | Gopatha 3, 2. 3.

34, 1. yad grahān | Gopatha 3, 3. 4.

Pañcikā VI.

1, 1. devā ha vai | Kaush. 29, 1. atha yatra ha tat sarvacarau devā yajñam atanvata, tān hārbudaḥ Kādraveyo mādhyaṃdina upo-

dāsṛipyovācaikā vai va iyam hotrā na kriyate grāvastotriyā, tām vo 'ham karavāṇy, upa mā hvayadhvam iti. te ha tathety ūcus, tam hopajuhvire. sa etā grāvastotriyā abhirūpā apaṣyat: praite vadantu pra vayam vadāmeti pravadatsu, pra hi te vadanty. atha yatra bṛihad-bṛihad iti: bṛihad vadanti madireṇa mandineti, tatra: vi shū muñcā sushuvusho manīshām iti vimuñcatsu. tā vai caturdaṣa bhavanti. daṣa vā aṅgulayaṣ catvāro grāvāṇa. etad eva tad abhisampadyante. tā vai jagatyo bhavanti, jāgatā vai grāvāṇo. 'tha yat trishṭubhā paridadhāti, teno mādhyaṃdine trishṭub upāptā. sa vai tishṭhann abhishṭauti, tishṭhantīva vai grāvāṇaḥ. sa vā ushṇīshy apinaddhāksho 'bhitushṭāva, tasmād vā apy etarhy ushṇīshy eva grāvṇo 'bhishṭauty. atho khalv āhuṣ: cakshurhā ha sa sarpa āsa, tad ṛitvijo visham apīyāya. sa etāḥ pāvamānīr vishāpavadanīr abhitushṭāva. tad yad pāvamānīr vishāpavadanīr abhishṭauti, yajñasyaiva ṣāntyai yajamānānām ca bhishajyāyai |

5, 1. stotriyam | Die Kapitel 5—8 werden im Gopatha 10, 11—14 annectirt.

10, 1. athāha | Gopatha 7, 20.

11, 6. abhitṛiṇṇavatībhiḥ | Gopatha 7, 21.

12, 1. yad aindrārbhavam | Gopatha 7, 22.

17, 1. yaḥ ṣvaḥstotriyaḥ | Gopatha 10, 11.

18, 1. tān vā etān | Von hier bis zum Schluss des Adhyāya sind ganze Stücke in Gopatha 11, 1—16 geplündert.

30, 7. Bulilaḥ | In Ṣ. P. 4, 6, 1, 9 heisst dieser Weise Buḍila Āṣvatarāṣvi.

33, 1. aitaṣapralāpam | Kaush. 30, 5. Etaṣo ha vai munir yajñasyāyur adarṣat, sa ha putrān uvāca: putrakā yajñasyāyur adarṣam, tad abhilapishyāmi, mā mā dṛiptam mandhvam iti. te ha tathety ūcus. tad dhāpilalāpa. tasya ha jyeshṭhaḥ putro 'bhisṛipya mukham apijagrāhādṛipad vai naḥ piteti. tam hovācāpanasya [1]) dhik tvā jālmāstu, pāpishṭhām te prajām karomi. yad vai me jālma mukham nāpyagrahīshyaḥ, ṣatāyusham gām akarishyam sahasrāyusham purusham iti. tasmād Aitaṣāyanā Ājāneyāḥ santo Bhṛigūṇām pāpishṭhāḥ, pitrā hi ṣaptāḥ svayā devatayā svena prajāpatinā |

34, 1. Ādityāḥ | Kaush. 30, 6. ādityāṅgirasīr upasaṃṣaṅsaty. Ādityāṣ ca ha vā Aṅgirasaṣ cāspardhanta: vayam pūrve svargam lokam eshyāma ity Ādityā, vayam ity Aṅgirasas. te 'ṅgirasa Ādityebhyaḥ prajighyuḥ: ṣvaḥsutyā no, yājayata na iti. teshām hāgnir dūta āsa. ta Ādityā ūcur: athāsmākam adyasutyā, teshām nas tvam eva hotā, sa Bṛihaspatir brahmāyāsya udgātā. Ghora Āṅgiraso 'dhvaryur

1) apanasya, apalasya meine beiden Hss.

iti. tān ha pratyācacakshire, tam etābhiḥ ṣiṣikshus, tad etā abhivadanti. te 'ṣvaṃ ṣvetaṃ dakshiṇā ninyur, etam eva ya esha tapati. tata u ha Ādityāḥ svar īyuḥ | Ausführlicher erzählt wird diese Sage in Ṣ. P. 3, 5, 1, 13.

36, 14. udācārya āsīt ist fehlerhaft.

Pañcikā VII.

1, 1. athātaḥ | Gopatha 3, 18.

2, 1. tad āhuḥ | Das prāyaṣcitta wird in Ṣ. P. 12, 4, 1 ffg. erörtert. Noch ausführlicher behandelt denselben Gegenstand das vierzehnte Buch des Kauṣikasūtra.

10. Die Quelle dieses Kapitels ist bisher unbekannt, das folgende ist eine Corruption von Kaush. 7, 11, welches auf S. 236 abgedruckt ist.

13, 1. Hariṣcandraḥ | Die Sage von Ṣunaḥṣepa ist in der Recension des Ṣāṅkhāyanaṣrautasūtra von Fr. Streiter, Berlin 1861, recht brav behandelt worden.

33, 5. ṣaṃ naḥ | Gopatha 8, 6.

Pañcikā VIII.

5, 1. athātaḥ | Kapitel 5—20 sind von Emil Schönborn, Berlin 1862, gedruckt und übersetzt worden.

21, 3. Āsandīvati | Diese gāthā findet sich auch Ṣ. P. 13, 5, 4, 2 mit der schlechteren Lesart: abadhnād aṣvaṃ sāraṅgam.

21, 10. na mā | Ṣ. P. 13, 7, 1, 15. na mā martyaḥ kaṣ cana dātum arhati, Viṣvakarman Bhauvana manda āsitha | upamaṅkshyati syā salilasya madhye, mṛishaisha te saṃgaraḥ Kaṣyapāya |

21, 15. Marutaḥ | Ṣ. P. 13, 5, 4, 6 mit der Lesart: Āvikshitasyāgniḥ kshattā |

23, 5—7. Ṣ. P. 13, 5, 4, 11 ffg.

Verbesserungen.

1, 4 vor agnir lies 8 statt 7.
1, 7 vor Somam lies 9 statt 5.
1, 10, 1 vor Tā ist 1 ausgelassen.
1, 30, 7 lies rājani statt rājaṇi.
1, 30, 4 lies svena statt sveṇa.
2, 7, 12 lies ṣamitṛibhyaṣ statt ṣamitṛibhyas.
2, 9, 8 das Komma hinter esha zu streichen.

2, 16, 3 lies prātaranuvākaḥ statt prataranuvākaḥ.
2, 18, 3 lies catushpādā statt chatushpādā.
2, 23, 7 lies utpūtaṃ statt utpūtam.
2, 24, 7 lies bhāratīvān statt bhāratīvan.
2, 25, 2 lies evojjeshyāmīti statt evojjeshyāmiti.
2, 36, 6 lies 'syāchāvākīyāṃ statt 'syāchākīyāṃ.
3, 31, 14 lies evainaṃ statt evainam.
3, 48, 9 lies ṣaṣvad dhāsya statt ṣaṣvaddhāsya.
4, 3, 4 lies esha statt eshā.
4, 4, 11 lies tṛitīyasavanād statt tritīyasavanād.
4, 22 Unterschrift lies ashṭādaṣādhyāye statt ashṭādaṣe 'dhyāye.
6, 18, 1 lies vā tvām statt va tvām.
6, 20, 13 lies 'har-ahaḥ statt ahar-ahaḥ.
6, 24, 11 lies caturtham statt caturthaṃ.
6, 27 zu Schluss lies 15 statt 4.
6, 30, 8 hinter dadhikrā ist der Punkt abgesprungen.
7, 21, 3 hinter pūrṇaṃ ist dāt ausgefallen.
7, 34, 2 lies mā- statt mā.
8, 3, 5 lies kshatriyayajñaḥ statt kshatriyajñaḥ.
8, 6 Linie 4 vor tām lies 2.
8, 7, 10 lies prajātiḥ, statt prajātiḥ.
8, 12, 4 lies Marutaṣ statt Mārutaṣ.
8, 23, 6 lies māyavattaraḥ statt māyāvattaraḥ.
8, 25, 2 lies ayuvamāry asya statt ayuvam āryasya.
S. 251 2, 1 lies sa ca statt ca sa.
S. 256 7, 11 lies mukhyadeva statt mukhyadevā.
S. 260 16, 6 lies trir statt tvir.
S. 307 6, 3 lies pītavatyaḥ | statt pītavatyaḥ-.
S. 365 25, 4 lies dvividhaṃ statt dvividham.
S. 371 31, 2 lies sambhavata statt ṣambhavata.
S. 378 4, 1 lies sāṃnāyyarūpaṃ statt sāṃnāyarūpaṃ.
S. 385 16, 2 lies āprīṇanam statt āprīnaṇam.

Verbesserungen zum Ṛigveda.

I, 42, 5 lies pûshann. IX, 110, 3 lies ráñhamāṇaḥ. IX, 114, 3 pada lies nānā-sūryāḥ. X, 13, 2 pada lies su-āsasthé.

In dem Verzeichniss der Versanfänge fehlt:
asme indra sāca sute 8, 97, 8.
tam īḷishva ya āhuto 8, 43, 22.

tvām agne pitaram 2, 1, 9.
mahāñ asi mahisha 3, 46, 2.
mā no asmin maghavan 1, 54, 1.
yad agne divijā 8, 43, 28.
sa vāyum indram 9, 7, 7. Sv. 2, 484.
sa vāvaṣāna iha 3, 51, 8.
stomāsas tvā gaurivīter 5, 29, 11.

Störende Fehler in demselben Verzeichniss finden sich in: adidyutat 6, 11, 4. — abhivṛitya. — araṃ kshayāya. — asādi vṛito. — ā gha tvāvān. — ā tv etā. — ād u me. — indraṣ ca vāyav (zweimal). — ishkṛitir nāma. — uchantī yā kṛiṇoshi. — ud agne tava tad. — uruṃ yajñāya cakrathur u. — eva vasva indraḥ. — esha suvānaḥ — kṛiṇota dhūmaṃ. — tad vo vājā 4, 36, 3. — tava vāyav. — divyā āpo. — dṛiṣāno. — nakish ṭaṃ karmaṇā. — na te sakhā. — nāham indrāṇi. — pari shya suvāno akshā. — pāvakayā yaṣ citayantyā. — pīvoannāñ. — pra pūtās. — pra-prā vo. — pra vartaya. — bhadrā te agne. — yat tvā deva. — yat purushena havishā. — yuvam bhujyum bhuramāṇaṃ. — yenā sūrya. — yo vām aṣvinā manaso. — sa na indrāya yajyave. — sa no madānām 9, 104, 5. — sa ṣushmī 9, 18, 7. — sākaṃjānāṃ. — subhāgān no — S. 673, 6 lies mahāvisha. — S. 688 tac chaṃ yor ist ein selbstständiges sūkta.

Zur Entgegnung.

Herr Ludwig hat mir die Ehre erwiesen, meiner in der Vorrede zum dritten Bande seines Rigveda S. XXII zu erwähnen. Die Stelle lautet:

Aber sehn wir, wie wir von jemand ganz andern, von Professor Aufrecht kritisiert werden; I. 84, 16. soll ich nicht verstanden haben, und mit 'die priester' die frage 'wer etc.' beantwortet haben. Darum werde ich Herr Ludwig genannt, was in Prof. Aufrechts augen eine strafe zu sein scheint. Zum glück ist diese unverdiente strafe nur eine leichte, die ich noch dazu in guter gesellschaft abbüsze. Aber verdient habe ich sie nicht. Es war mir allerdings ser schwierig den leser aufmerksam zu machen, dasz 'die priester' nicht antwort auf wer? sein soll. Da übrigens es offenbar ist, dasz man über die 'gâ ṛtasya', nicht über 'wer' einer aufklärung bedarf, da letzteres sich von selbst beantwortet (obwol wir uns hierin geirrt haben), wenn

man weisz, was unter ersterm zu verstehn, so begnügten wir uns, ein 'denn' einzuschieben, was für den aufmerksamen leser in der tat genug ist. Denn fürt man das ganze ausz, so heiszt es: 'wer beschäftigt die rinder [die priester]? der einsichtige, denn wer ihre narung mert wird leben.' oder von wem gilt disz, wem nur kann man es zumuten, dasz er priester beschäftigt? denn es ist ja sein eigener vorteil, also vom verständigen. Dieses 'denn' hat eben nur so einen sinn. Herr Aufrecht, wie wir ihn nunmer in gerechter widervergeltung nennen, beantwortet aber seinerseits die frage 'wer' falsch; nicht 'irgend ein gottesfürchtiger' sondern die einsichtigen sind gemeint, die, die ihren eigenen vorteil richtig zu beurteilen wiszen. Also auch wenn ich die frage in Aufrechts sinne beantwortet hätte, konnte ich kein 'denn' einschieben. Vgl. die folgende strophe.

Herrn Ludwig's Uebersetzung von 1, 84, 16. 17 ist die folgende:

16 wer spannt heute an die stange der ordnung [1]) die kräftigen, grimmigen, schwer zu beugenden rinder? | die pfeile im rachen [2]) haben, die ins herz schieszen, die heilbringenden? [die priester, denn] wer ihre narung fördert, der wird leben.

17 wer flieht, wird geschädigt, wer fürchtet? [der böse;] wer glaubt an Indra? wer glaubt, dasz er nahe? [der fromme.] | wer [andererseits] spricht seinen segen über samen und gesinde, über den reichtum, ihn selber und die leute? [Indra.]

Raden, Russ, am meisten aber
Schwindelhaber, Dippelhaber.

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1) Also dhury ṛitasya.
2) Die Priester haben Rachen.

Universitäts-Buchdruckerei von Carl Georgi in Bonn.